

BIOGRAPHY OF IMAM ALI IBN ABI TALIB

(Translation of Sirat Amir Al-Mu Minin)

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1. FOREWORD

Bismilla hir Rehman ir Raheem

Al hamdu lillahi wa kafa was-salato ala Mohammadin wa aalehil lazeena astafa

Ameer-al-Momineen, Ali ibne Abi Talib (a.s.), is a great and peerless personality whose qualities have been recognized by friends and foes alike. None could ever deny his sterling qualities. He was born in a distinguished family of the tribe of Qureish. He had the singular distinction of taking birth in the holy precincts of the Kaaba. He first opened his eyes in this world to see the radiant visage of the Prophet (s.a.). He grew and received upbringing under the tutelage of the Prophet (s.a.). Imam Ali (a.s.) followed the footsteps of his mentor and cousin from his very childhood. He was always with the Prophet (s.a.) like a shadow and derived felicity from the company. Imam Ali (a.s.) accomplished the various stages of upbringing and training under the fond and watchful eyes of the Prophet (s.a.) His head and heart absorbed the actions and the exemplary character of the Prophet (s.a.). The purity of thoughts and excellence of upbringing elevated Imam Ali (a.s.) to such heights that the moon and the stars appear to be at lower elevations!

This is a common belief, and true to a certain extent, that the environment plays a major role in shaping the nature and thoughts of persons. But, in this world there have been august personalities who were not at all affected by the popular beliefs and superstitions. The thinking of these persons has always been different and their actions far apart from those of the populace. Ali ibne Abi Talib (a.s.) has been one such noble personality who, rather than falling in line with the mundane thoughts and habits of the people, left his mark on their thoughts and actions. With his vision, power of comprehension and Allah's help he was able to draw a line between right and wrong and, therefore, laid the foundation of a new and unique culture and thought process. Instead of treading the beaten track, he left his own footprints for others to follow. Therefore, in that idolatrous period in the history of Arabia, he never bowed his head to anyone other than the Creator, Allah! He kept his radiant forehead safe from bowing to myriad idols installed in the Kaaba those days. Imam Ali (a.s.)'s thoughts and actions were always in tune with those of the Prophet (s.a.). It was the result of this unity of thoughts that no sooner the Prophet (s.a.) proclaimed his Message, Hazrat Ali (a.s.) accepted it and gave the proof of his adherence to the Truth by being the first person to join the Prophet (s.a.) in the prayers.

In his early days Imam Ali (a.s.) dedicated himself to the task of propagating Islam as a universal movement. He became a pillar of support for the Prophet (s.a.) to confront and fight against the enemies of the Cause. At the Feast of Ashira when the Qureish were dumbfounded at the Prophet (s.a.)'s Declaration, Imam Ali (a.s.) faced their piercing eyes and stood firmly to witness the Prophet-hood of Mohammed (s.a.). He publicly declared his support to the Prophet (s.a.) and remained steadfast in his resolve till the end. History bears witness to the fact that when the infidel Qureish exceeded all bonds of decency in torturing and ridiculing the Prophet (s.a.) and his followers, they had to take shelter in a cave. Imam Ali

(a.s.) braved all these hardships and never left the side of the Prophet (s.a.) for a moment. He faced untold hardships but remained firm in his resolve. He was scared neither of the hardships nor the blatant threats of the enemies. He bore the difficulties with absolute equanimity. During the days in Medina, when the different tribes in Arabia kept aside their long drawn differences and joined together to confront and harm the Prophet (s.a.) and his Cause, Imam Ali (a.s.) stood firm as a wall of steel in the battlefield to vanquish and chase them away. He laid to dust the false pride of the infidels of Qureish, who in the end capitulated to lay down arms and hypocritically professed allegiance to the New Creed!

The atmosphere was not congenial for Imam Ali (a.s.) after the closing of the eyes of the Prophet (s.a.), the greed for power and pelf turned the Khilafat-e-Ilahiya into worldly rule. These circumstances forced him into self-imposed isolation. But whenever the greater interests of Islam were at stake, he came out of his seclusion and gave invaluable advice to the “*powers-that-be*” in times of important expeditions and economic or religious matters. During these years of seclusion Imam Ali (a.s.) busied himself in study of Islamic tenets and thoughts. He always preferred collective rights over individual desires. When at the ripe old age of fifty eight he ascended to the worldly Khilafat, he found the State in a turmoil. With the plunder of the foreign lands there was excess of wealth in the Nation that had changed the very nature of the Arabs for the worst. Instead of the proverbial simplicity, the life style of Arabs turned towards pomp and show of wealth. Although it was not an easy task to mend the fences, Imam Ali (a.s.) faced the intrigue of the adversaries to protect Islam and its moral values.

His services in this direction were selfless and his observations are a treasure-house in the annals of Islamic History. In the battle field and in the halls of debate he represented the cause of Islam with absolute valor and success. Whether it was the Feast of Ashira or it was the presentation of the Verse of Bara-at to the infidels of Mecca; whether it was the Capture of Mecca, Purification of the Kaaba, the expedition of Khandaq or that of Khaibar; Imam Ali (a.s.)’s services to the cause have a unique distinction enjoyed by none else in the comity of the Prophet (a.s.)’s companions. His efforts are rated the highest in the protection, welfare, propagation and development of the Faith of Islam.

If his contribution is separated from the History of Islam, the history will appear wanting in content. His achievements are a dominant part of the annals of Islamic History. Although in every epoch efforts were made by his adversaries to put curtains of darkness over his achievement, and the establishments of those days were hand in glove with such historians, their enmity and hatred could not succeed in hiding Imam Ali (a.s.)’s great contributions, and he continues to shine on the horizon of Islam like the brightest of stars!

Ameer-al-Mimineen (a.s), on the one hand patronized learning and knowledge to take the caravan of humanity forward and on the other he himself set brightest examples of virtuous action that became a beacon of guidance for the populace. It is necessary that people follow and emulate his

way of life. They should draw light from his thoughts and beliefs. The norms of action should be devised on his teachings and actions. The society must be built on the foundation of unshakable principles. Then only the individual and collective lives will be compatible with the requirements of the Faith and will achieve the moral heights.

With this aim impressions of the life and achievements of Imam Ali (a.s) are being described in this work. Attempt has neither been made to make a colorful presentation nor to exaggerate any facts. We have abstained from the slightest element of bias in this work and all the facts are presented in the light of authentic historical references. They are arranged in such a way that chronologically the presentation has the interest of a biographical work. If any references have been made to the events of difference and controversy in the narrative, we have limited them to mere quotation of the source material without going into a discussion over the matter. We do pray to Allah that this work dispels the clouds of bias and helps people to understand the great personality. Wa ma taufiqi illa billa wa behistaeen!

2. BIRTHPLACE & ORIGIN

Arabia is situated in the south west of the Continent of Asia. It is the biggest peninsula in the world. In the north it has Syria, in the west is the Red Sea and the Persian Gulf, in the south flow the azure blue waters of the Indian Ocean. The coastal area of the Red Sea is a barren desert. Away from the coast there are dry mountains, desert dunes and sandy stretches merging into the horizon. This desert land is called the Hedjaz. This area has no agriculture whatsoever nor are there any means of irrigation for crops to grow. If there is any rain, the water runs away into the valleys of the barren mountains or it gets accumulated in the low lying ditches. For miles and miles there will be no trace of water in the desert. In such a parched area where there are vast stretches of desert land and barren mountains, the likelihood of commercial activity and habitation are naturally sparse. However on the periphery of Kaaba the Amalaqa used to live a nomadic life. These nomads had no permanent habitation and the search for sustenance and water used to take them from place to place in the desert. Wherever they found some water and greenery, they would set their camps. When the water and the pasture for their animals were exhausted, they would move in search for new source of water.

In the Batha Valley of this vast desert habitation started with the progeny of Porphet Ibrahim (a.s.). Hazrat Ibrahim (a.s.) was born in Babylon 1081 years after the Deluge of Noah (a.s.). He lost his father during his early childhood and was brought up by his uncle who was known as Adaar. Adaar means the chief keeper of the temple. This word was later changed to Azar. Hazrat Ibrahim (a.s.) had his upbringing in an environment where idols were carved and worshipped. They also used to worship the sun, moon and the stars. The statue of the ruler of the time used to be revered and worshipped. In such depraved surroundings, Hazrat Ibrahim (a.s.) never had any wish for idol worship. To the contrary, he was against idol worship from his very childhood. He was very critical of the ways of his people and always invited them to worship one and only God. However, the people never paid any heed to his preaching. They continued thinking that all their affairs were controlled by their lifeless idols! When Hazrat Ibrahim (a.s.) felt that his people were incorrigibly adamant in their false beliefs, he thought of giving them a proof of the abject helplessness of the idols. For this he waited for an opportune moment. The opportunity came when the inhabitants assembled in the wilderness for celebration of a festival and there was not a single soul in the town. He headed for the temple and broke the biggest idol and many smaller ones. He left the hatchet used for breaking the idols near the neck of the biggest idol. When the people returned to the town, they found that the temple was in utter disarray and the pieces of the broken idols scattered all around. They looked at each other in disbelief and then said that this would be the doing of Ibrahim (a.s.) who always talked against the idols. They called Ibrahim (a.s.) aside and asked him if he had caused the damage? He replied:

This is the doing of their biggest idol. If they have the power of speech, do ask them!

When the people heard Hazrat Ibrahim (a.s.) say the impossible thing, they said, *“O Ibrahim (a.s.)! Have the idols ever spoken?”* He replied, *“How could those who cannot even speak and defend themselves be of any help to anyone. You consider them your gods and bow to them!”* The belief of the idolatrous people was that the idols bring the rains, they help in growing the crops, and give them the means of sustenance and protect them against calamities. Now they found the very idols helplessly shattered. They brooded over the matter and then presented Ibrahim (a.s.) at the court of Nimrod. He asked Hazrat Ibrahim (a.s.), *“How you dared to harm the idols? Pride has gone so much to your head that you have challenged my divine authority!”* Hazrat Ibrahim (a.s.) replied, *“What are your idols? They are the handiwork of human sculptors. They are weaker than the weakest creatures! Then how do you expect me to accept you as a god when you have no authority over your own life and death!”* *“Nimrod was furious hearing these words from Hazrat Ibrahim (a.s.). His own uncle threatened Hazrat Ibrahim (a.s.) to crush him with the stones. Nimrod ordered Hazrat Ibrahim (a.s.) to be burnt on a pyre. For this purpose a big pyre was lighted. When the flames rose high, Hazrat Ibrahim (a.s.) was thrown into the fire. Not a single hair of his was burnt. It was as if the pyre was a blooming garden. Seeing this miracle, Nimrod was dumb-founded! But his flame of revenge was not extinguished. He ordered Hazrat Ibrahim’s assets to be confiscated and exiled him from the kingdom. When Hazrat Ibrahim (a.s.) heard this decree, he said, “You have no right to confiscate my animals and belongings!”* Nimrod said, *“You have acquired these things living in my realm!”* Hazrat Ibrahim rejoined, *“Then, return to me the years that I have spent living in your city and take my belongings!”* Nimrod had no reply for this argument. He ordered that his belongings may not be confiscated but he must be banished forthwith.

Hazrat Ibrahim (a.s.) left Babylon along with his spouse Hazrat Sarah and nephew Hazrat Lot (a.s.)). Passing through Halb and Damascus this small group reached Palestine which, in those days, was called Kan-aan. In Palestine his abode was eleven miles away from Jerusalem. The locality is known as Hebron. Hazrat Ibrahim (a.s.) stayed here for sometime and then proceeded to Egypt to preach the people about the Unity of Allah. When the king of Egypt, Raqyoon, saw the pretty Hazrat Sarah, evil intentions passed through his mind. When he stretched his hand towards her, it instantly got paralyzed. Raqyoon repented his action and begged for Hazrat Ibrahim (a.s.)’s pardon. He gave valuable gifts to the group and also presented a slave girl, Hajra, to Hazrat Ibrahim (a.s.). This girl later on became the consort of Hazrat Ibrahim (a.s.). The historian Tabari writes that Hazrat Hajra was the daughter of Alwan ibne Sanan, the Pharoh of Egypt. Hazrat Ibrahim (a.s.) returned to Hebron to make it his permanent place of residence. He prayed to Allah to give him off springs that could help him advance his Mission. His prayers were answered and, at the age of eighty-six, he was blessed with his first son Ismail (a.s.) through Hazrat Hajra. After sometime Hazrat Sarah too gave birth to Hazrat Ishaq (a.s.).

When Hazrat Sarah presented a son to Hazrat Ibrahim (a.s.) she insisted that he should move away Hajra and Ismail (a.s.) from Hebron. Hazrat

Ibrahim (a.s.) agreed and traveled with Hazrat Hajra and Hazrat Ismail (a.s.). With Divine Guidance they reached a desolate place in the wilderness of Hedjaz. Although the place was devoid of any human presence, Allah had earmarked it for the location of the Umm-al-Qura - The Fountainhood of Habitations. Therefore, with the hands of Hazrat Ibrahim (a.s.), the foundation of habitation at the Holy Place was laid. He left Hazrat Ismail (a.s.) and Hazrat Hajra there. Hazrat Ibrahim (a.s.) had made a promise to Hazrat Sara, while departing from Hebron, that he would settle Hajra and Ismail (a.s.) at a safe place and return to her. Therefore he left them in the trust of Allah and started on his return journey with a heavy heart that he was leaving behind his beloved son and the faithful wife. When he reached the Mount Kada at some distance, he glanced back at Hajra and Ismail (a.s) and prayed to Allah:

Rabbana inni askanta man zurriati bawaad ghaira zi zara inda baitak al mahram Rabbana leyaqemus salata faj-al afidat min al naas tahwi ilaihim warzaqhum min al qaraat la-allahum yashkuroon

O Sustainer! Near Your Holy Abode, where nothing grows, I have settled my progeny. O Our Provider! When my progeny establish Prayer, turn the hearts of people towards them and bestow them with sustenance of fruits that they are grateful to You..

Although Hazrat Ibrahim (a.s.) had faith in Allah's Beneficence, this prayer gave satisfaction to his heart. He then took the way back to Hebron. Hazrat Hajra made a canopy of the sheet of cloth and sat under it with little Ismail (a.s.). Although it was quiet all around, the courageous lady was not scared at all. She had absolute trust in Allah. She had with her only one pitcher of water that was exhausted in a day or two. Now she worried about water. As the sun progressed on its journey, the intensity of thirst increased. She became restless looking at the parched face of the baby. She started searching for water in the environs. She climbed over the peaks of Safa and Marwa and made seven trips between the two peaks. When she came back totally exhausted, Hazrat Hajra noticed water oozing from the pebbles of sand. She removed the pebbles and stones from the spot and a spring of sweet and cool water spurted out. Hazrat Hajra's happiness knew no bounds. She uttered, "Zam-Zam!" This word in the Hebrew language means, "Stay put!" This, thus has become the name of the spring. Hazrat Hajra quenched the thirst of her baby and herself with the cool water and then erected a parapet around the place with stones gathered from the surroundings so that it served as a cistern for the water. Looking at the water, birds started hovering around the place. In no time there were signs of life in the desolate wilderness.

At that time a caravan of Bani Jarham of Yemen passed that way, going to Syria. When they noticed groups of birds in the horizon of the valley, they were surprised. They wondered what the birds had to do in the desolate, waterless desert. When the caravan descended from the heights of the mountain, they noticed a lady sitting with her bowed head and having a baby on her lap. Nearby they saw a spring of water. Finding the spring there, they asked the permission of Hazrat Hajra if they could settle down in the neighborhood. Hazrat Hajra was agreeable to their inhabiting the area,

but she told them that without the consent of Hazrat Ibrahim (a.s.) she had no authority to give such a permission to them. She asked them to wait till Hazrat Ibrahim (a.s.) came back and made a decision about their request. When Hazrat Ibrahim (a.s.) arrived there, as promised, Hazrat Hajra obtained his consent and allowed Bani Jarham to make a settlement there. Thus a small colony of shacks was the first community of inhabitants there.

Hazrat Ibrahim (a.s.), with Allah's Wish, commenced construction of Khana-e-Kaaba in that wilderness. Hazrat Ismail (a.s.) helped his father in this work. He carried stones on his shoulders to the site and Hazrat Ibrahim (a.s.) sorted out the stones to erect the walls of the structure. Thus the team of father and son accomplished the construction of the Kaaba. It was the result of their sincerity and dedication that very soon Kaaba got the status of the most revered place of pilgrimage in the entire Arabian Peninsula. People started heading for the Kaaba from all directions. The population of the place thus increased by leaps and bounds. It became a bustling habitation in the heart of Peninsular Arabia and became known by the name of Bakka. This is its original name and Zaboor too refers to the place as Bakka. In the Holy Quran too, it is termed as Bakka when the Book mentions about the event of its construction:

Un awwal bayt waza lilnaas lil-lazi ba Bakkat mubarakat wa hudal lil aalameen

The First House that was made for the people is in Bakka which is felicitous (place) and a source of inspiration for the worlds.

The other name of Bakka which is in vogue is Makka al Mukarrama. Zohak says that the 'baa' of Bakka has been replaced with 'maa'. He says that both are the names of the same place. Some traditions mention that the place where the Kaaba is located is Bakka and the habitation around it is Makka. There are several versions about the naming of the place but those that have been authenticated by the Infallible Ahl-al-Bayt are that the word Bakka has its root in the word 'Buka' that means lamentation. The reason for giving this name to the place is that whenever the Arabs from all over assembled there, they lamented and wailed loudly. Therefore Imam Jafar-e-Sadiq (a.s.) has said:

Sameet Makka Bakkat la-aan an naas kaanu yatabakoon fiha

- Alal al Sharaeh

- Makka has been named Bakka that people used to assemble there and do lamenting and wailing

- Mujahid too had a similar opinion. He says:

- Innama samyat Bakkat la-aan an naas yatabaakoon feehal rijaal wan nisa

- --Durr e Mantoor Vol 2, Page 52

- Makka was termed as Bakka because men and women used to assemble there and wail

- And also Makka is derived from the word 'Mak-aa' that means shouting and whistling. Therefore Imam Reza (a.s.) says:

- Sameet Makka Makka la an annaas kanu yamkoon beha- Amal al-Sharaeh

- Makka is called Makka because people there shout and cry:

This shouting and wailing too was considered as a sort of worship by the people there. Therefore Allah says in the Holy Quran:

Wa maa kana salatahum indal bayt al amkaa wa tasdeeh

Near the Kaaba their worship was whistling and clapping of hands

In the Holy Quran the city of Makka is also mentioned as Umm-al-Qura. The real meaning of the word Umm is origin or foundation. One reason for terming Makka as Umm al Qura is that a spate of human population originated from here and spread far and wide in the world. Therefore, when Hazrat Ismail (a.s.) married the daughter of Mazaz ibne Umro, the chief of the tribe of Bani Jarham, his progeny prospered and spread soon into Tihama, Najd and Hedjaz and as far as Palestine and Yemen. They also established settlements in other parts of the world. This holy land, besides being the foundation of human settlements also is the center for the Faith and Guidance of the humankind. On this very land the First House of Allah was constructed. The Message of Islam too was first given from these environs. The call for Tawheed (The Unity of Allah) was given from here and the foundation for the Last and Ultimate Faith of Allah has been laid here. The Revelation of the Holy Quran too commenced in Makka. The Prophet of Islam was born here and his radiance spread far and wide. It is here that Hazrat Ali ibne Abi Talib was born in the Holy precincts of the Kaaba. In Makka he spent his years from childhood to early youth.

It is a fact that different places in the world have effect on the life in consonance with the geographic location and the climate. Therefore, what thrives in one place, generally doesn't in another clime. Similarly, the land in the same area has stretches that have different types of soil. Therefore, when something is grown on a fertile soil, it thrives. If the same crop is on an infertile piece of land, it will wither. The plants growing on soft soils are generally weak. The shrubs growing on rocky soils are hardy. The reason for this is that the roots of the plants growing on desert soils have to penetrate deep to draw the moisture from there. Therefore Nature has provided these plants the strength to contend with the harsh environment. Ameer-al-Momineen (a.s.) has also made an observation about such desert soils:

Alawan al shajarat al abrriaaslab awad awal rawaeh khazrat araq jalood wal nabataat al badawiah qawi wa qaud wa abta khamooda- Nahj al Balagha

Remember the timber of the trees in the wilderness is strong and the bark of fresh and fleshy plants is weak and puny. The wood from the trees growing in the wild burns well and the fire lasts longer.

Similarly the soil, the climate and the environment of a place have marked effect on the mental and physical built of the people there. The place of birth influences the character and habits of the people there. When there is a change of environment from the wilderness to urban conglomerates, then they slowly mould themselves towards adoption of the new ways.

If we take stock of the inhabitants of the hot desert lands, we find that they are more frugal, chivalrous and hard working than those living in more comfortable and salubrious climes. In the deserts people have to contend with harsh situations. Therefore, they have the capability to face these difficulties.

Hazrat Ameer al Momineen (a.s.) had the faculty of physical strength and equanimity of nature endowed by Allah in abundant measure. Even on human consideration too, the harsh desert environment too was responsible for his great faculty of resilience.

3. FAMILY & PEDIGREE

It is the law of nature that the traits of the ancestors are transferred to the progeny. Every individual is a reflection and inheritor of the qualities of his forbears. Although uninitiated person may not be able to fathom the subtle transfer of traits from the previous generations to the latter, only a trained physiognomist (Qiyafa shinas) can do it. By looking at a person and hearing him, they can make an educated guess as to the place of his residence and the tribe he belongs to. Certain tribes in Arabia excelled in their incredible capability of determining the origin of a person by just a cursory look at him. They would say who is the son of which person and belongs to which family not having met him anytime in the past! The author of Mustaraf writes about the physiognomic skills of the tribes of Bani Lahab and Bani Mudlaj that if there was any doubt about the parentage of a child, it would be presented before any member of these tribes. By looking at the child and the men in the group, he would point out the person who had fathered the baby! Once a trader's son passed through the abode of one of these tribes astride a camel.. One person from the tribe looked at the boy and his slave walking in front of the camel and expressed surprise over the resemblance between the two of them. When the boy heard this, doubts entered his mind. When he returned home, he talked to his mother and learned that his natural father was the slave. Once Zaid and his son Ossama were taking rest lying in the Masjid e Nabavi with their faces covered. Majjaz ibne Awar, a person from the tribe of Mudlaj saw their exposed feet and correctly determined as to which were the feet of the father and those that belonged to the son. The person, though, had never met and known either Zaid or Ossama.

This natural instinct is not there only in some humans, but it is also evidenced in several fauna and flora. One Australian Pastor, Mendel, conducted trials on animals and plants. He crossed the seeds of long and short growing varieties of peas. The crop that resulted was all of long grown peas. He again sowed the seeds from this crop and the result was that 75% were long growing and the rest were short growing. Similarly Mendel made trials by crossing white rooster having black spots with a black hen. When the egg from this mating was hatched, the chick was bluish in color. He again crossed this bluish rooster with another hen. The resultant chicks from the eggs thus laid hatched into two blue chicks, one white with black patches and another black chick. Mendel concluded from these experiments that when certain characteristics recess in the first generation, they come back in the latter generations!

These similarities are not only restricted to physical looks but also the character and disposition of the progeny too will be a reflection of the forbears. Therefore, the modern school of genetics has proved that the fetus created by the fusion of the male sperm and the female ovum contain in them the characteristics of the ancestors from both the parents. Each cell of the fetus contains forty six thousand chromosomes that can be seen only through a very sophisticated microscope. Each such chromosome contains at least thirty thousand genes. These genes perform the function of transmitting the characteristics of the forbears to the generation after generation. Therefore, it is the mother's womb where one starts inheriting

the traits of the ancestors. When the baby arrives in the world, he will not only have similarities with the parents and grandparents, but will also manifest, progressively, the mental and physical characteristics of the past generations in the family. It must be borne in the minds that the skills that are acquired with personal effort are not generally inherited. These skills are a result of the environment that a person grows in and the type of upbringing he is given. If the environment and the upbringing are not congenial, then the inherited characteristics of the head and heart might be curbed over a period of time. But these traits might manifest themselves in the later generations.

In accordance with this hypothesis, if a person's ancestors had been persona non grata, then the offspring too is likely to have the undesirable characteristics. To the contrary, if the ancestors were persons of good character, then the offspring too will manifest such qualities. Therefore, to judge a person his family background is a very important yardstick. A person whose ancestral chronology is in the darkness, correct assessment of his character and behavior pattern cannot be pre-determined. This is why it is said, *"man lam yaaraf al nasb lam yaaraf al naas- One who doesn't know the ancestry of a person, cannot fathom his personality."* To comprehend the personality and ancestral greatness of Hazrat Ali (a.s.), it is important to make a study of his ancestors who have gone by. This will illustrate the nobility and chivalry of character that was transferred to the progeny from generation to generation.

The chronological chart of Hazrat Ali (a.s.) is:

Ali ibne Abi Talib (a.s.)

ibne Abd al Mutallib

ibne Hashim

ibne Abd Manaf

ibne Qasi

ibne Kalab

ibne Mara

ibne Kaab

ibne Lavi

ibne Ghalib

ibne Fahr

ibne Malik

ibne Nazr

ibne Kanana

ibne Khazima

ibne Mudrak

ibne Ilyas

ibne Mudar

ibne Nazar

ibne Maad

ibne Adnan.

The history of Arabia bears witness that all the personalities of this chronological tree have been distinguished persons of their times. They were the followers of the Ibrahimi Faith, progressive in outlook and possessors of spotless character. During the dark, idolatrous times, they were the torch-bearers of the monotheistic Ibrahimi Faith. They endeavored

to uphold justice and human rights. They stood firm against the elements of trouble and promoted brotherhood, humanity and thoughtfulness in people. They encouraged trading activity to promote economic growth. They always took up the cause of the weak and down trodden. They hosted the Hajis coming from far away places for the annual ritual. These were the traits that made them favorites of the populace.

Brief profiles of these personalities are given here to acquaint the reader with their greatness.

Adnan ibne udd

He was an illustrious personality in the progeny of Qeedar the son of Ismail (a.s.). The progeny of Qeedar preferred to stay on in Hedjaz. Adnan too was born in Hedjaz. The tribes of Bani Ismail trace their ancestry to him. This is the reason they are referred to as Aale Adnan or Aale Mudar. He was a handsome person and from the very childhood he manifested exemplary character. His face reflected his intelligence and fortitude. His forehead was radiant and the brightness of his face manifested that Divine Light was to take birth in his progeny.

He was the noble leader of men of his time and chivalrous with his sword. He always held important positions in the Arab society. Besides the people of Batha and Yathrib, the peripatetic Bedouins of the desert too assembled under his standard. To honor the felicity of the Kaaba he ordered making of a cloth cover for the structure and personally installed it there. The historian, Bala Dari , writes:

Awwal man kisa al Kaaba Adnan- Ansab Voll, Page 15

Adnan was the first to provide a cover to the Kaaba.

When the Kaldani monarch, Bakht Nasr, proceeded towards Arab land after capturing Bayt al Muqdis, he attacked Hedjaz when Adnan resisted his hordes to the best of his capabilities. But his men, who were smaller in number, started fleeing. He couldn't contend with the enemy all alone or with a few dedicated men. Therefore, he felt it discreet to leave Hedjaz and head for Yemen with his son Adnan and settled down in Yemen and died there only. He left behind ten sons. The best known among his sons was Ma'ad

Ma'ad ibne Adnan

His mother's name was Mehdo bint al Laham who was from the tribe of Bani Jarham. He resided at Yemen with his father and had his upbringing there. When Bakht Nasr expired and peace returned to Arabia, the tribes invited Ma'ad to return to Hedjaz. They deputed one emissary to Yemen particularly to make this request. He proceeded to Hedjaz with this person. It has also been recorded that when Bakht Nasr established his sway over Arabia, Hazrat Armia took Ma'ad along to Syria. When unrest subsided after Bakht Nasr's death, he returned to Hedjaz and assumed the chieftaincy of the Arab State. Yaqoobi writes from the progeny of Ismail (a.s.) none attained the status reached by Ma'ad. He was held in the highest esteem for his forthrightness and excellent character. Like his father, he was chivalrous and an expert in the martial arts of the time. He never showed his back to an

adversary in battle and faced the ignominy of defeat. The author of Tareeq e Qamees writes:

Lam yaharab lahad al arjah bil nasr waz zafr-

Tareeq e Khamis Vol 1, Page 147

With whomsoever he battled, he was victorious

He was the first to innovate mounting of a saddle on the camel's back. He also established the boundary of the precincts of the Kaaba erecting stones there.

Ma'ad had four sons---Qaza'aa, nazar, Qanas and Iyad. Qaza'aa was the eldest son. Ma'ad was popularly known as Abu Qaza'aa. Of the four sons, Nazar was endowed with superior qualities.

Nazar ibne Ma'ad

His mother was Muana binte Jausham who was from the tribe of Bani Jarham. The birth of Nazar brought immense happiness to his father Ma'ad that he fathomed from the radiant forehead of the baby that this child will be the progenitor of the Prophet of Islam (a.s.) and the inheritor of the traditions of Hazrat Ibrahim (a.s.). To celebrate the birth Ma'ad slaughtered a thousand camels and feasted the tribes of Arabia on a grand scale. He addressed the child thus:

Laqad astaqilat laka haadal qurban wanhu nazr qaleel

- Tareeq Khamis, Vol 1, page 148

Looking at your status, I consider this sacrifice too meagre.

Because Nazar means 'few' and 'little', the child was named Nazar. He was unique in his good looks and intellect. Diyar Bakri writes:

He excelled in his good looks, intelligence and wisdom amongst the people of those times.

On the death of Ma'ad the responsibility of leading the tribes of Arabia shifted to Nazar. He discharged his duties with great sense of responsibility. He was the first to invent the Arabic script. In his last days he lived with his sons in the wilderness. When he felt that the time for his death was nigh, he moved to Makka. The author of the Tareeq e Khamees writes that Nazar was interred at Zaat al Jaish, a place near Madina. He left behind four sons--
- Rabiah, Anmar, Mudar and Iyad.

Mudar ibne Nazar

His mother's name was Sauda. He was attached to the society of Ibrahim and a follower of the Deen e Hanif. He always advised others to follow this faith. The Prophet of Islam (s.a.) too confirmed about this in the following words:

"Both Rubiah and Mudar followed the Faith of Ibrahim (a.s.)

Tariq e Yaqubi, Vol 1, Page 226

In another tradition he said:

"Don't talk ill of Mudar, he was a Muslim!"

Tabqaat ibne Saad, Vol 1, Page 58

Mudar was unique in generosity and sagaciousness. In all respects he was superior to his brothers. Although all the four sons of Nazar were known for their intelligence, Mudar had special faculties of comprehension, far sightedness and delving into the minds of men. Baladari writes that when

Nazar died, Rubiah and Mudar decided to go to the court of the ruler of the time to present their cases to be nominated the chief of the tribe. Mudar was thus preparing for the journey, but Rubiah quietly preceded him and reached the court. He took advantage of impressing the ruler and coming into his good books. After some days Mudar too arrived at the court, but on account of his quiet nature he was unable to get closer to the king. When the time for the return of the brothers arrived, the king asked them to request for what they wished to have from him. Mudar had a feeling that Rubiah would get a preference over him. He therefore told to the king that whatever he gave to him, he should give the twice of that to Rubiah because he was the elder of the two brothers. The king agreed to accede to this request. He now asked Mudar to ask what he wanted. Mudar asked the king to remove one of his eyes. The king was initially surprised at this strange request. But after brooding over it for a while he smiled and said, *“You need not worry, I shall give equitable treatment to both of you! I shall not give preference to one brother over the other.”* This is an example of the wisdom of Mudar that he conveyed his thoughts to the king in his own subtle way! In this manner he maintained his status and dignity!

In addition to his wisdom, Mudar had a sonorous voice and even animals used to be impressed with his good voice. Once he fell down from the back of a camel and his hand was bruised badly. Because of the pain he cried - Ya yadah! Ya yadah!-- Oh! My hand! Oh!My hand!” Hearing this, the camels grazing in the neighbourhood gathered around him. While riding on the camels he used to sing. Hearing him sing, the camels used to jog along faster. This promoted the practice of Hadee Khwani, Rajz or martial songs among the Arab tribes. The words of the rajz and the jog of the camel are very well coordinated! The faster the rider sings the rajz, the faster the camel will trot.

Mohammed ibne Abdallah al Arzaqi writes that Mudar reconstructed the Kaaba following its rebuilding by Bani Jarham. Mudar made a will and testament to his sons as follows:

“One who sows the seed of discontent, will reap shame and disappointment. Excellent good is one that is done without delay! Encourage your psyche to accept the unpleasant things that might reform you. Reject those pleasurable things that might be the cause of harm to you. Patience and control of desires draw a line between good and evil.”

Ref: Tariq e Yaqoobi, Vol 1, Page 226

Ilyas ibne Mudar

His given name was Habib. When he was born, Mudar was old and feeble. Therefore he started calling the child as Ilyas. His mother's name was Rabab binte Heeda. After Mudar he became the head of the tribe. He was remembered with the titles of Kabeer al Qaum and Syed al Ashira. He was highly respected in the Ibrahimi Clan and his life was a mirror of the Faith---the Deen e Hanif. Later on, the Prophet of Islam (s.a.) bore witness to his Faith in the following words:

“Don't talk ill of Ilyas. He was a possessor of (strong) Faith.”

Ref: Seerat e Halabiah Vol 1, Page 17

The popularity that he achieved with his exemplary behavior has no peer in his period. Diyar Bakri writes about him:

“The Arabs used to respect Ilyas the same way as they respected Luqman and scholars and intellectuals of that caliber.”

The Arab tribes had total faith in his sagacity and all the disputes between the tribes were brought to him for arbitration. His greatest achievement is that he revived the fading Ibrahimi Faith and banished the defects that had entered in its practice. He made sincere efforts to make the progeny of Ismail to follow the Faith of Ibrahim. Yaqoobi writes:

“Ilyas was the first person to point out that the progeny of Ismail had abandoned the traditions (Sunnat) of their forbears. He performed such good acts that after Udd none in the Progeny of Ismail had done. He turned the progeny of Ismail towards the practices of their forbears to an extent that they all revived in totality.”

Ref: Tariq e Yaqoobi, Vol 1, Page 227

Ilyas suffered from the ailment of tuberculosis. His wife, Laila binte Halwan, known as Khandaf, resolved that if Ilyas succumbed to his illness, she would spend the rest of her life in the wilderness and would never sit under a shade. When Ilyas expired, she left to the forest and spent her time crying and wailing for him. Particularly on Thursdays she used to sing requiems in her husband's memory from sunrise to sunset. That was the day when Ilyas had died.

Ilyas left behind three sons--- Umro, Aamir and Omair. These three sons, in that sequence, were known as Mudarka, Tabaqa and Qamha respectively. Ilyas' sons and the tribes under them are known as Bani Qandaf.

Mudarka ibne Ilyas

His real name was Umro and the patronym (Kunyat) was Abul Hazeel. His mother's name was Laila binte Halwan Qaziya. The reason why Mudarka was given this name was that once his father Ilyas went with his family into the wilderness. When they halted during the journey, one rabbit came into the midst of the camels. This disturbed the camels Umro chased the rabbit and caught it. Thus he was named Mudraka or the *“one who got it”*. There is another belief that he was given this name because he got all the good characteristics of his forbears. Therefore Diyar Bakri says:

“His name is Mudraka because he acquired all the privileges of his father and grand-father.”

Ref: Tarikh e Khamees Vol 1, Page 150

He was the keeper of the high ideals of his ancestors and the inheritor of their greatness. Thus he achieved the position of eminence in the Arab society. Yaqoobi writes:

“Mudarka ibne Ilyas was the leader of the progeny of Nazar and his eminence and greatness was very much evident.

Ref: Tareeq e Yaqoobi Vol 1, Page 229

He left behind two sons: Hazeel and Khazima.

Khazima ibne Mudarka

His Kunyat was Abul Asad and his mother was Salma binte Aslam Qaziya. Following the Faith, Deen e Hanif, has all along been the

characteristic of this family. Like his ancestors, he too strictly followed the Faith of Ibrahim. In Arab lands there was the custom of tribal suzerainty. For generations this family held this privilege. Yaqoobi writes that among the Arab rulers he held a very privileged position. The Arabs acknowledged his eminence. He left behind three sons: Asad, Hoon and Kanana.

Kanana ibne Khazima

His Kunyat was Abu Nazar and his mother's name was Awaz binte Saad. He became the chief of the tribes of Arabia after Khazima. He was a possessor of sterling qualities of the head and heart. He was so brilliant that it is difficult to assess his capabilities. The Arabs used to hold him in awe and respect because of his sagacity and generosity. Allama Halabi writes about him:

Kanana was a revered person of high status and because of his erudition and knowledge the Arabs emulated him.

Ref: Seerat e Halabia, Vol 1, Page 16

The historians record about his generosity that he never ate his food alone. He always made it a point to have one or many guests at every meal. If he chanced to eat alone, he would imagine having a guest with him and after taking every morsel, he would put another on a stone put near him!

The following are a few of his words of erudition and learning:

“Many faces create illusion with their outward good looks. Their appearance is something and the reality is something else! Judge the foul acts and don't go by the deceptive appearance. Keep an eye on the character of persons!”

Ref: Seerat e Halabia, Vol 1, Page 16

Nazar ibne Kanana

His real name was Qais. But because of his extreme good looks and the radiance of face, he was called Nazar--- the good looking! His Kunyat was Abu Yaqlad. His mother's name was Bara binte Murr. Some historians are of the view that he was the first to be remembered with the title of Qureish. They say that it is his progeny that later on came to be called the Qureish. There are several reasons for remembering him as Qureish. One reason being the men of his tribe being present at his table for the morning and evening meals. Because of these gatherings he was given the title of Qureish, which literally means one who likes to gather people. Another reason attributed to this title is that he had the habit of looking around for needy persons to provide them food and assistance. In the Arabic language Taqreesh means to search and provide relief. Another belief is that he was once going by boat to some place. His companions saw a very large sea animal, called Qureish. He attacked the animal with his sword and killed it. The companions brought it to Mecca and put it on the peak of the hill, Abu Qabees. Whosoever saw this spectacle, he said, “*Qatl al Nazar querisha-Nazar has killed the Qureish!*” He was given the title of Qureish because of this event. A poet says::

Qureish is an animal that lives in the sea.

Hence Qureish is named thus after it!

Abu Hanifa Dinoori writes in Akhbar al Tawaal that when Alexander reached Makka from Yemen during his campaign of conquests, he met Nazar ibne Kanana. At that time in history, Bani Qhaza-aa were in control of Makka. Alexander asked Bani Qhaza-aa to leave Makka and go elsewhere. He entrusted the care and control of Makka to Nazar and his brothers. He also gave gifts to the progeny of Ma-ad ibne Adnan.

Nazar, on assuming reins, concentrated on moral and economic reforms. He kept a severe watch on lawless acts of people. He punished acts of tyranny on innocent people by men in powerful positions. Some historians record that he enforced a fine of one hundred camels on those who committed murders.

He left behind two sons, Malik and Yaqlad. Some historians talk of another son by name Salat.

Malik ibne Nazar

His Kunyat was Abul Harith. His mother was Atika binte Adwan. Some historians mention her name as Akarsha. Some others have clarified that her given name was Atika and Akarsha the nickname. Malik, after his father Nazar, is considered the most popular and influential ruler of Arab lands. Diyar Bakri writes about him:

“His name was Malik for the very reason that he was the possessor of influence and control in Arabia..”

Ref: Tariq e Qamis, Vol 1, Page 162

Malik was a follower of the Faith of Ibrahim. He meticulously followed the ways of his ancestors. He had three sons: Harith, Shaiban and Fahr.

Fahr ibne Malik

His Kunyat or filial appellation was Abu Ghalib and his mother was Jandla binte Harith Jarhami. Some historians say that his given name was Qureish and his title was Fahr and he only was the forbear of the tribe of Qureish. Ibne Abdarba writes:

“The tribes of Qureish trace their origin to Malik and don’t go beyond him.”

Ref: Aqd al Fareed, Vol 1, Page 209

He was endowed with great erudition and learning. He had achieved great heights in learning during the lifetime of his father. He succeeded to the position of his father on his demise. He was known for his bravery and valor. During his rule, Hisan bin Abd Kalal of Yemen came with a huge army of Yemeni and Hameeri troops and attacked Makka. His intention was to demolish the Kaaba, take its stones to Yemen and reconstruct the Kaaba there. His plan was to demolish the sanctity of Mecca and make Yemen the place for Haj Pilgrimage. When Fahr learnt about the intentions of the Yemeni army, he gathered the Arab tribes under his banner and entered the field of battle to confront Hisan’s hordes. There was fierce fighting between the two armies. Fahr lost one of his sons, Harith, during this battle. In the end the Yemenis were comprehensively defeated. Hisan was taken prisoner and was released after three years on paying a huge ransom. On the way to Yemen he died. This was how the Nature destroyed the enemy of Kaaba and its keeper emerged victorious.

Among Malik's words of wisdom, his advice to Ghalib, his son, about adopting frugal ways is worth mentioning:

"The little wealth that you have in your hands is better than huge hoards that might reduce your respect (in the society)."

Ref: Seerat e Halabiya, Page 16

Fahr had four sons: Ghalib, Maharib, Harith and Asad.

Ghalib ibne Fahr

His patronym was Abu Teem and his mother was Laila binte Harith. He succeeded as ruler of the tribes of Arabia after his father's death. His reign too was highly successful. He had two sons: Teem and Lavi.

Lavi ibne Ghalib

The name Lavi is derived from Lai that means radiance and brightness. His Kunyat was Abu Kaab and his mother was Atika binte Yaqlad. He became the ruler of Arabia after his father's death. He dug a well outside the Kaaba that was called Aiseera. The locals and the visitors to Makka used its water to quench their thirst.

Lavi had four sons: Kaab, Aamir, Saama and Auf.

Kaab ibne Lavi

His Kunyat was Abu Masees and his mother was Madia binte Kaab Qazaiya. He was known for his exemplary character. He used to provide succor to the oppressed. He was the most respected person of his times. A new calendar was commenced with his death that was current till the Aam al Feel came into vogue. This proves the popularity that he had enjoyed. Generally an Arab calendar originated only when a highly eminent person expired or an event of great importance had taken place. This calendar was current for 520 years. This was the intervening period between his death and the Event of the Feel or the Elephant. Prior to Kaab, the Arabs used to call Friday as Aruba. He proposed calling Aruba as Jumaa and started the practice of Ijtema or gatherings. In these gatherings he used to give sermons. It was during these gatherings that he started the practice of saying "*Amma baad (and then)*" while delivering the sermon. Later on Qas ibne Sayeda Ayadi started using this term in letters. Kaab was a great orator of his times. Besides his sermons on Fridays, his oratory used to be a very important event during the large gatherings at the time of Haj. In these sermons he used to talk on topics like sanctity of agreements, protection of rights, norms of good behavior and the respect for the Bayt Allah or Kaaba. He also used to give the tidings of the arrival of the Messenger the Prophet Mohammed (s.a.) In one of his sermons he said:

"Adopt kindness and be considerate of relationships. Keep your promises and enhance your wealth through trade that will help you maintain thoughtfulness and generosity. Wherever there is need for spending wealth, don't abstain from doing it. Recognize the greatness of the Haram (the Kaaba) and remain attached to it. Soon a great news will emanate from it and the last of the Prophets will emerge from here. This tiding was brought by Moosa (a.s.) and Eesa (a.s.)"

Ref: Ansaab al Ashraaf, Vol 1, Page 41

Kaab had three sons: Mara, Adi and Hasis.

Mara ibne Kaab

His Kunyat was Abu Yaqza and his mother was Makhshi binte Shaiban. Mara was an Arab leader of much eminence. He excavated a well near Arafat from which he used to quench the thirst of the passersby.

He had three sons: Kalab, Yaqza and Teem.

Kalab ibne Mara

His given name was Hakim and his kunyat was Abu Zahra. His mother's name was Hind binte Sareer. He became known as Kalab because he was seen much on expeditions with hunting dogs. In the Arab tribes his personality was much respected. Both his paternal and maternal ancestors enjoyed much eminence in the society. He was very well known for his wisdom and sagacity. Arabs generally came to him for arbitration when disputes arose between them. For public welfare he got excavated three wells, Khum-Rum- Hadar, on the outskirts of Mecca.

Kalab had two sons: Zahra and Qasi.

Qasi ibne Kalab

His real name was Zaid. His kunyat was Abu Mughaira. His mother was Fatima binte Saad. She married Rubiah ibne Haram Azri after the death of Kalab. She moved to the habitation of Bani Azra with her new husband. The little Qasi moved to the new place with his mother. Kalab's other son, Zahra, was a grown youth and stayed back at Macca. The appellation of Qasi got stuck to Qasi because the word means 'one who is away'. Qasi received his upbringing with Bani Azra and he was considered a member of the tribe. Once it chanced that he had an altercation with an Azari. The person sarcastically said that Qasi was an outsider who had imposed himself on the tribe. Qasi asked him to what tribe he originally belonged. The man said he must go to his mother and ask her. Qasi went to his mother and made inquiries. She replied:

"Myson! In the matter of personal pedigree and your male parentage you are far superior to the Azri. You are the son of Kalab ibne Marra and your people live in Makka near the Kaaba."

Ref: Tareeq e Kaamil, Vol 2, Page 11.

When Qasi knew that his origin was Makka, he decided to go there. Fatima binte Saad said that she didn't want to prevent him from going and, to the contrary, her wish was that he went to his ancestral home. But she wanted him to wait for some time. She said that Bani Qazaa would shortly leave for Haj when he could accompany them to Makka. When Haj drew near, Qasi along with step-brother, Zaraj Ibne Rabiah joined the caravan of Bani Qazaa and reached Makka. He stayed with his brother Zahra Bin Kalab. At that time Makka was under the control of Bani Qazaa and Haleel Ibne Habea was at the helm of affairs. Qasi asked for the hand of Haleel's daughter, Habbi, in marriage. Haleel was aware of Qasi's ancestral superiority and he readily agreed to the proposal. Habbi gave Qasi four sons who are known by the names of Abd Manaf, Abd al Uzza, Abd al Qasi and Abd al Dar. When these children grew into youths, Haleel said that Qasi's children are his own children and in the future they would be the keepers of

the Kaaba and the rulers of Makka. Thus Qasi was nominated Haleel's successor. Ibne Saad writes:

Haleel made a will that the upkeep of the Kaaba and the emirate of Makka must vest in Qasi. He also told to Qasi that it was his rightful inheritance.

Ref: Tabqat, Vol 1, Page 68

In the books of history it is also mentioned that when Haleel was breathing his last, he willed that his daughter Habbi would be the keeper of the Kaaba and Abu Ghabshan al Malkani to assist her in the discharge of this duty. Therefore, Abu Ghafshan used to open the gate of the Kaaba one day and on behalf of Habbi this duty was performed by Qasi the next day. When this practice continued for some time, Qasi told to Habbi that the rightful keepers of the Kaaba were the progeny of Ismail and, hence, this task must be entrusted to Abd al Dar. Habbi said that Abd al Dar was her son and she would have no objection entrusting the task to him. But she also insisted that, according to the will of her father, Abu Ghafshan had an equal right on the matter as she had. She also doubted if he would concede to the new arrangement. Qasi asked her to leave to him the matter of convincing Abu Ghafshan. When Habbi agreed to concede the keeping of the Kaaba in favor of her son, Abd al Dar, Qasi proceeded to Taef where Abu Ghafshan was residing. One evening Qasi went to the place of Abu Ghafshan where a carousel of music, dance and drinking was in full swing. Abu Ghafshan was high with intoxication. He shook Abu Ghafshan and struck a bargain for the Kaaba in return for a she camel and one container of liquor. When Abu Ghafshan regained his senses, he was very sorry for the deal. Qasi returned to Makka having achieved success in his task. In front of a large gathering the key of the precincts of Kaaba were handed over to Abd al Dar. When Bani Qaza-aa and Bani Bakr realized that Abu Ghafshan had deprived their tribes of the position of the keepers of the Kaaba because of his intoxicated and inebriated state of mind, they started to fight to get back their authority. Qasi too was prepared for such an eventuality. The Qureish and Bani Kanana were already with him and Zaraj ibne Rabia, along with his brothers and a strong contingent of Bani Qaza-aa came in support of Qasi. When many men from both the warring groups died, some well meaning persons arbitrated. Therefore Yaamar bin Auf was appointed the referee. He ruled that Qasi had a right to be the keeper of the Kaaba. The families of the persons from his side who died in the fight must be compensated with blood money. The men who lost their lives from the ranks of Bani Qaza-aa and Bani Bakr need not be compensated. This verdict was accepted as final and Qasi was now the sole keeper of the Kaaba and the ruler of Makka. Ibn e Ishaq writes:

Qasi was appointed the keeper of the Kaaba and the ruler of Makka. He gathered together people of his tribe from many places and consolidated his power. All people in Makka submitted to him. Among th progeny of Kaab, Qasi is the first ruler to whom the entire tribe owed allegiance. The keeping of the keys of Kaaba, feeding and provision of water to the Hajis, presiding over the Majlis (the Council) and bearing the standard of the troops were

the duties entrusted to him. Thus all the prestigious responsibilities were vested in him.

Ref: Tareeq e Khamis, Vol 1, Page 155

The keeping of Kaaba always rested with Ismail and his progeny. After Ismail, his son Thabit performed this duty. But after Thabit this privilege slipped away from the hands of Bani Ismail and shifted to Bani Jarham, the maternal family of Thabit. Bani Jarham turned towards tyranny and as their power grew stronger they became more tyrannous. In the second century A.D when Yemen was struck with a deluge, a person, of name Qaza-aa moved from there to Makka. He assumed control of Makka and thus commenced the two hundred years' rule of Bani Qaza-aa. When the authority shifted from Bani Qaza-aa to Qasi he gathered in Makka the Bani Fahr who were scattered in the nearby hills and the wilderness as nomads. Because of this act of consolidation he was remembered with the title of Majma or the one who gathered together the people! Therefore Hazafa ibne Ghanam says thus in his poem:

"Your father, Qasi, is one who is known with the title of Majma and it was through him that Allah brought together all the branches of Fahr in one place!"

Because of this gathering together of people Qasi is remembered with the title of Qureish. The word qureish is derived from taqreesh that means consolidating or clubbing together. There is, however, a difference of opinion as to who was the first to get the title of Qureish. Some say that the progeny of Ilyas were the first to be remembered with this title. Another opinion is that the progeny of Mudar are the Qureish. Some others say that the first to get this title were the progeny of Nazar ibne Kanana. One group feels that Fahr ibne Malik was the first to be known with this title. But the researchers do believe that Qasi got the title of Qureish and his progeny are known as such. Allama Tabari writes:

When Qasi came to the precincts of the Kaaba, and assumed control, he performed deeds of virtue; thus he is remembered as Qarshi. He was the first who was known as Qarshi.

Ref: Tareeq e Tabari, Vol 2, Page 23

Abdul Malik ibne Marwan enquired of Muhammed ibne Jubair as to when Qureish came to be called thus. He said ever since they came to the Haram of Kaaba, they are called the Qureish. They are called thus because the word is derived from Taqarrush which means gathering or assembling together. Abdul Malik said,

"I have not heard anything like this. My information is that Qasi was known as Qarshi and before him none was addressed with this title."

Ref: Tabqaat Ibne Saad, Vol 1, Page 71

Ibne Saad too was of the same opinion. He writes:

"It is because of Qasi that the Qureish are called as Qureish. Prior to him they were known as Banu Nazar."

Ref: Tabqaat Vol 1, Page 71

By facilitating the settlement of the progeny of Fahr in the environs of the Kaaba, Qasi revived their past greatness. He helped them achieve high state of civilization. On account of this the progeny of Fahr held him in

great esteem and bowed their heads in acceptance to all his commands as people would do for the Commandments of their Faith! Balazari writes:

“For the Qureish, every word of Qasi was like a religious Commandment. They followed his commands and never diviated an iota from what he desired them to do.”

Ref: Ansaab al Ashraaf, Vol 1, Page 52

In addition to bringing together the progeny of Fahr and settling them, Qasi started the departments of Saqaya (Water Supply) and Rafada (The Public Mess) for the water and feeding needs of the Hajis. With the cooperation of the inhabitants of Makka he used to feed the pilgrims coming from far away places and take care of their comforts. He encouraged the people of Makka to take interest in this activity. He used to say during his sermons:

“You are the neighbors of Allah and the inhabitants of these Holy Precincts. These Hajis are the guests of Allah and the pilgrims of this Holy House. They are more esteemed than any other guests. Therefore, you must look after their comforts during the period of the Haj!”

Ref: Tareeq al Kaamil, Vol 2, Page 14

With his practical and active living Qasi performed highly commendable tasks for the society. He renovated the Kaaba and thatched its roof with date palm leaves. Between Arafat and Muna he constructed a building that he named Mashar al Haram. During the period of the Haj lamps used to be lighted in this building to facilitate the pilgrims reaching there without difficulty. Ibne Abdarba writes:

“Qasi built Mashar al Haram where lamps were lighted during the nights as beacons to guide the pilgrims.”

Ref: Aqd al Fareed, Vol 2, Page 209

He arranged lighting of pyres at Muzdalifa to guide the pilgrims coming from Arafat. Ibne Athir writes:

“Qasi was the first to get a pyre lighted at Muzdalifa. Then this practice was revived during the time of the Prophet (s.a.).”

Ref: Tareeq e Kaamil, Vol 2, Page 18

Before the period of Qasi houses were not constructed in the area of Makka and people used to live in temporary shacks. He was the first to build a house near the Kaaba. The door of this house opened towards Kaaba. This house became known as Dar al Nadwa. Yaqoobi writes:

“Qasi built his house in Makka. This was the first house that was constructed in Makka and was called Dar al Nadwa.”

Ref: Tareeq e Yaqoobi, Vol 1, Page 239

The Qureish used to view this house with great respect and veneration. They considered it very felicitous to celebrate their weddings in these precincts. They used to assemble there to settle their societal disputes and when going out to battle they used to raise their standards from there only. Before Qasi arrived at Makka the people used to draw water from the well of Lavi ibne Ghalib known as Aisara and the well of Marra ibne Kaab, known as Al Rawa. They also drew water from the stagnated pits near Makka. Qasi got a well excavated near Makka to facilitate the people there. This well was called Ajool. This well was situated at the place where the house of Umme Hani binte Abu Talib was located. The reforms achieved by

Qasi were the renovation of the Kaaba, constructing other buildings, relocating the progeny of Fahr in Makka and other programmes of popular welfare.

Besides his reforms, Qasi is remembered for his words of wisdom. Here we quote a few of his wise sayings:

“One who agreed with the mean thoughts and words of a person, he will himself be a party to the meanness.

One who views evil with approbation, will himself be an evil person.

One who cannot be reformed with respect, he can be reformed only with insults and harsh treatment.

One who expects more than his worth, he will be deserving of disappointment.

A jealous person is a hidden enemy.”

Ref: Seerat e Halabia, Vol 1, page 13

During his last moments, Qasi advised his children in the following words:

“Abstain from intoxicating drinks. Though they might help improve your bodies, they will destroy your senses and wisdom!”

Ref: Seerat e Halabia, Vol 1, Page 13

He died in 480 A.D. at Makka and is buried at the foot of the Mount Hajoon. The Arabs mourned their great leader and reformer. People used to visit his graveside with much veneration. Balazari writes:

“When he died, he was interred at the Mount Hajoon. People visited his grave to pay respects to him and acknowledge his greatness.”

Ref: Ansaab al Ashraaf, Vol 1, Page 152

Abd Munaaf ibne Qasi

His real name was Mughira and the Kuniyat Abu Abd Shams. Because of his extreme good looks he was called as Qamr al Batha. Because of his charitable disposition and reverence he was called Al Sayed. Although the elder son of Qasi, Abd al Dar was the keeper of the keys of the Kaaba, the leadership of Qureish was vested in Abd Munaaf. In fact, because of his wisdom and sagacity, he rose to the leadership of the tribe during the lifetime of his father! Dayar Bakri writes:

“Abd Munaaf rose to the leadership of the tribe during the lifetime of his father. The Qureish used to abide by all his commands.”

Ref: Tareeq e Khamees, Vol 1, Page 156

He followed the ways of his illustrious father and perpetrated the institutions of reform established by him. Abd Munaaf left behind four sons: Hashim, Mutallib, Abd Shams and Naufil. Hashim and Mutallib are remembered as Al Badran or two moons!

Hashim Ibne Abd Munaaf

His real name was Umro and because of his imposing personality he was called Umro al Ula. His Kuniyat was Abu Nazla, his title Sayed al Batha and Abul Batha. His mother was Aatika. Instead of his name and Kuniyat, he was better known as Hashim. The reason for this name was that once, during a famine, he got large number of breads cooked, loaded them on camels and brought from Syria to Makka. He got a soup prepared from the

meat of the camels, shredded the breads into smaller chunks, doused them in to large bowls of the soup and fed the people and the visitors to Makka. From that day people started calling him Hashim that means one who makes shreds.

Hashim and Abd Shams were born as twins. One was born with his palm attached to the forehead of the other. Both were separated from each other with the blow of a sword. At that time it was predicted that the progeny of both will fight with each other. Therefore there was always conflict going on between the two families. These two brothers were the forerunners of the Bani Hashim and Bani Omayya. These two families were poles apart as far as their thoughts and beliefs were concerned. The first conflict came about between Hashim and Omayya the son of Abd Shams. Then there was fight between Abd al Mutallib, the son of Hashim, and Harb the son of Omayya. After Harb, his son, Abu Sufian challenged the Prophet of Islam (s.a) and fought many battles with him. After Abu Sufian his son, Muawiya fought many gory battles with Hazrat Ali (a.s.). Thereafter, Yazid, the son of Muawiya, martyred Imam Hussain (a.s.) and his small group of companions. Thus, the enmity between Banu Hashim and Banu Omayya went on for generation together. Even after embracing Islam, there was no change in the treacherous nature of Bani Omayya, and they used all the stratagems to annihilate Bani Hashim.

Hashim and Abd Shams, though of the same parentage and grand parentage, they were as different as a flower and a thorn growing on the same plant. Hashim was a person of great character and nobility. There always used to be a group of needy persons surrounding him for help. The economic growth of the Qureish, to a great extent, was due to the help and assistance of Hashim. He inculcated the idea of trade and commerce in the minds of the Qureish and put them on the path of progress. Even prior to Hazrat Hashim, Qureish had some idea of trade and commerce, but it was restricted to dealing only in local transactions. One reason for calling them as Qureish is that the word comes from Taqrush that means work, trade and commerce. Hashim took his trading activities forward and extended it to the markets of Syria and beyond to Abyssinia. He also encouraged the Qureish to follow in his foot-steps. He organized trading caravans to Abyssinia and Yemen during the winters and to Syria, Gaza and Ankara during the summer months. The Caesar of Rome used to hold him in high respect. With his influence on the Caesar, he obtained a charter from him that the merchandise of the Qureish would not be charged any taxes in his realm, facilities of travel to be extended to the trading caravans and safety was guaranteed. This increased the trading activities of the Qureish by leaps and bounds.

It has been mentioned while discussing about Qasi that he had nominated his elder son, Abdul Dar, as the keeper of the Kaaba, but he was not able to prove himself equal to the task. Nor anyone from his progeny rose to prove their capability. Matters went from bad to worse and When Hashim saw that Banu abd al Dar were grossly incapable of delivering the goods, he had a discussion with his brothers Mutallib, Naufil and Abd Shams and they all agreed that the responsibility of the upkeep of the Kaaba must be taken

away from Banu Abd al Dar. They were certain that as long as the management was not changed, things could not be set right. When Banu Abd al Dar heard of the plans of their removal, they came up for armed conflict. On the other hand the progeny of Abd Manaf too got ready to fight. The Arab tribes got divided into two groups. Bani Asad, Bani Zahra, Bani Tameem and Bani Harith joined the ranks of the progeny of Abd Munaf. The other group consisted of Bani Makhzoom, Bani Sahm and Bani Adi who sided with Bani Abd al Dar. Bani Abd Manaf and their cohorts were called Mutayyebeen and the group of Bani Abd al Dar was called the Ahlaaf. Skirmishes were about to break out between the opposing groups when some well meaning arbiters intervened and suggested that a truce should be struck through negotiations. They felt that the consequences of a battle might be very serious. Thus an agreement was reached that the functions of Saqaya and Rafada were to be with Bani Abd Manaf and that of Nadwa, Hijab and Lava (the standard) to remain in the charge of Bani Abd al Dar. When this agreement was concluded, Bani Abd Manaf drew lots amongst themselves for the control of the departments of Saqaya and Rafada. The lottery went in the favor of Hashim who assumed control of the two departments.

Hazrat Hashim took prompt action to reform the two departments. He improved the arrangements for provision of food and water to the Hajis. He got two new wells, Sajla and Bazzur, dug to increase the availability of water. He perfected the two schemes started by his grand-father, Qasi. Nearer the Haj season he would assemble the Qureish near the Kaaba and give them detailed instructions about providing services to the Hajis. He would tell them:

“O group of Qureish! You are resident in the neighborhood of Allah and live in His House! The time has come that the pilgrims to the House of Allah are about to come to pay their obeisance. They are all the guests of Allah and deserve all the respect and care from you. Therefore, revere Allah’s guests and take good care of them!”

Ref: Ansaab al Ashraaf, Vol 1, Page 60

After giving this sermon, he used to organize the funds. He used to raise some contributions from the Qureish but the major part of the funds used to be from his own pocket. He always took care that the Hajis coming from far away places were taken good care of. Eating places were arranged in Makka and Muna and cool, sweet drinking water was copiously provided in leathern containers.

Aswad Ibne Shaar Kalabi had himself witnessed this open house. He writes that when he was the representative of a wealthy lady of his tribe, he used to travel to various places with her merchandise. Once he passed through Muna and Arafat while the Haj season was on. It was a dark night. He spent the night at one spot. When he awoke in the morning he noticed tall leather tents of Taef hitched at a distance. When he went a little forward, he found large cauldrons placed on smouldering fires. Some animals had already been butchered and some more were about to be cut. Servants were flitting around the place doing their tasks. He was astonished to see the bustle of activity. He felt the urge to meet the chief of the tribe. He went

further forward and found a carpeted, tall tent where the chiefs of the Qureish were seated in a circle. At the center of this group was seated an imposing personality holding a staff in his hand and wearing a black scarf on his head. From the scarf hung long tufts of hair on his shoulders.. He was much impressed with the scene. At this moment he heard someone shouting from an elevated place at some distance, *“O visitors to the house of Allah! Do come to have your meals!”* From another place two persons were announcing, *“Those who have taken their mid-day meal should come again for their dinner!”* Aswad says that he had heard from the Jewish Scholars that this was the period when the Nabi Umami, the unlettered Prophet, would appear. Observing the grand feast he felt whether the person seated there is himself the prophet? He asked one person about the identity of the chief who sat surrounded by his companions in the tent. The person said that it was Abu Nazla Hashim ibne Abd Manaf. Hearing this Aswad said:

“By God! This is real grandeur and not the grandeur of aal e Jafna (the kings of Syria)!”

Ref: Tareeq e Yaqoobi, Vol 1, Page 243

This generosity of Hashim made him popular throughout the Arab lands. Omayya ibne Abd Shams, who was a person of mean disposition, was jealous of Hashim’s popularity. He was working under acute inferiority complex and was blue with envy. He looked forward to every opportunity to lower Hashim in the estimation of the people and somehow occupy his position. With this aim he used his wealth to throw lavish feasts. But he lacked the natural instinct of kindness and generosity that Hashim had. The people could read through his hypocrisy. He realized that this stratagem of his would not work, and after throwing a couple of parties he gave up. This proved more humiliating for him. People started ridiculing and making fun of him. Omayya, meanwhile, was in a frenzy of anger and jealousy. Unable to face the taunts of the people any more, he used unsavory language against Hashim. In accordance with the custom of the time he threw a challenge of munafara. Munafara required an arbiter to decide who was the more eminent of the two contesting parties. Hashim was above all this that he would take recourse to such subterfuges to prove his worth. But the Qureish persuaded him to accept the challenge. Hashim agreed on the condition that the defeated party must give fifty black eyed she-camels to the victor and should shun the residence of Makka for ten years. Omayya agreed to abide by these conditions. They both agreed to have the Hermit Qazayi as the arbitrator. When both of them presented their case to him, he instantly decided in favor of Hashim confirming his nobility and eminence. Hashim took the fifty camels from Omayya, got them slaughtered and threw a public feast in Makka. Omayya moved away from Makka to Safuria where he spent ten years in exile. This created enmity between the two important clans of Arabia. Balazari writes:

“This was the first manifestation of hate and enmity that appeared between Hashim and Omayya.

Ref: Ansaab al Ashraaf, Vol 1, Page 61

Hashim was a great personage of his time whose noble descent, stature and nobility have been highly recognized. Not only in Hedjaz, but in places

far away from there, his name and fame spread. Even the ruling princes of the time used to hold him in high respect. The king of Rome and the Najashi of Abyssinia went to the extent of offering the hands of their daughters in marriage to Hashim. But he decided not to marry out of the Hedjaz. He took several Arab wives from different tribes. The most significant, and important, marriage was with a girl from the Bani Najjar branch of the tribe of Khazraj. The progeny from this marriage was the line that was later to bear the Prophet of Islam (s.a.). It is said that Hashim dreamed that he must marry Salma binte Omro who was residing at Yathrib. This was a lady of great character and nobility. Diyar Bakri writes:

Salma, in intelligence and sagacity, was of the same caliber in her time, as was Hazrat Khadija later on.

Ref: Tareeq e Khamis, Vol 1, Page 158

After seeing this dream, Hashim went to Madina with a few relatives and stayed at the place of Omro ibne Zaid. He treated the guests lavishly and asked about the purpose of their visit. When a proposal was made for the hand of his daughter in marriage to Hashim, he agreed. But he made one condition that if Salma gave birth to a son, he should stay in Yathrib. Hashim agreed to this condition and the marriage was celebrated. After this function, Hashim proceeded to Syria on a business trip. On his return from there he took Salma to Makka along with him. After some time, Salma was pregnant. Hashim therefore shifted her to Yathrib and proceeded on another business trip to Syria. This proved the last journey for Hashim. He was seriously ill for a few days, died, and was interred at Gaza, a place about six miles from Asqalan.

When Hashim's companions from the caravan broke the sad news of his demise in Makka and Yathrib, there was immense mourning. Every person talked of his generosity, kindness and affectionate disposition. This sad news came to Salma like a thunderbolt. The birth of a posthumous son gave her solace. This son was Abd al Mutallib.

Hazrat Hashim had several sons but two of them had issues. One of them was Asad and the other Abd al Mutallib. Asad had one son whose name was Hunain, who remained issueless. Asad had one daughter, Fatima, who was married to Hazrat Abu Talib and bore Hazrat Ali (a.s.) and other sons. The other son of Hashim, Abd al Matallib had sons and the Hashemite progeny progressed through him. Ibne Qatiba writes about this:

"The Hashemites on the face of the earth are all the progeny of Abd al Mutallib."

Ref: Al Ma-aarif, Page 33.

Abd al Mutallib ibne Hashim

His given name was Aamir and Abul Harith the Kuniyat. At birth he had some gray hair in the middle of his head. In Arabia graying of hair is called shaib. Therefore Abd al Mutallib was called with the sobriquet of Shaiba and Shaibat al Hamd. His father, Hashim, expired while on a journey to Syria. The child was deprived of the paternal love and affection. He grew to the age of seven or eight years in his maternal home in Madina.

In Arabia, those days, skill in riding and martial arts like archery and lancing was a necessity. Shaiba too used to practice archery in his

childhood. Once he was doing his archery lessons in an open ground at Yathrib along with other children. Whenever he hit the target during the session, he would shout, "Ana ibne Syed al Batha - I am the son of the chief of Batha!" A person from the family of Banu Harith chanced to pass that way. When he heard the child utter these words he asked about his name and that of his parent. The child said that his name was Shaibat al Hamd son of Hashim ibne Abd Munaf. The person returned to Makka and related the entire incident to Shaiba's uncle Mutallib. Mutallib said that it was a grave oversight from him that he didn't care for his nephew. Therefore he instantly proceeded to Yathrib to fetch Shaiba home. He went to the neighborhood of Bani Najjar where he found some children at play in the street. One of these children was Shaiba. He immediately recognized him. He however asked some men of Bani Najjar about the identity of the child. The men too recognized him as Mutallib, the uncle of Shaiba. They asked him if he wanted to take Shaiba to his rightful home. When he replied in the affirmative, they suggested to him to take him away immediately and that they would not create any hindrance in this matter. They said that if Shaiba's mother came to know about the purpose of his visit and raised any objections, then the Bani Najjar would be forced to prevent him from taking away the child. Mutallib made his camel squat down, and told to Shaiba, "*I am your uncle. Come and sit on this camel!*" Shaiba complied without any hesitation and Mutallib brought him to Makka. When they entered the ramparts of Makka and the Qureish noticed a child riding the camel with Mutallib, they shouted, "Haada Abd al Mutallib - there comes the slave of Mutallib!" Mutallib told them that the child was not a slave and that he was the son of his brother Hashim. But the people started calling Shaiba by the name of Abd al Mutallib.

Those days there was neither a school nor the people were much in the habit of reading and writing. There weren't more than three or four literate persons in Makka. Abd al Mutallib, though devoid of parental care, learned to read and write and acquired proficiency in the Arab Martial Skills. Some of his writings go to prove this point. Ibne Nadim writes thus:

"In the treasury of Mamoon there was a leather tablet on which was a document penned by Abd al Mutallib ibne Hashim making a claim with a Hamairi."

Ref: Fehrist Ibne Nadim, Page 13

In addition to his proficiency in the various martial and other skills, he possessed an impressive personality and was tall and strong. Ibne Abbas says:

"I have heard my father say that Abd al Mutallib was tall, handsome and good looking. Whoever looked at him, started liking him."

Ref: Tareeq al Islam Zahbi, Page 37

After Hazrat Hashim, according to his will, Mutallib was the chief of the Qureish and held all the positions connected with the Kaaba. He had a desire to hand over all these responsibilities to Abd al Mutallib during his lifetime only. Therefore, when he thought of going to Yemen, he told to Abd al Mutallib that he was the heir to his father's inheritance and that he was now capable of handling the responsibilities. He then handed over all the affairs

to Abd al Mutallib and proceeded to Yemen and expired there at a place called Rooman.

Abd al Mutallib had all the qualities of head and heart to be a good ruler. After assuming charge, he gave attention to improving the administration of the departments of Saqaya and Rafada. The Spring of Zamzam, that was buried deep underground for centuries, was restored to its pristine position and yielded plenty of sweet water for the pilgrims. Zamzam had disappeared from the sight of the Arabs that they had started calling it Taktam that means something that is upset and hiding from the view. Therefore, Allama Zamakhshari, explaining the reason for the use of the term Taktam says:

“After Bani Jarham, the spring of Zamzam was lost deep in the ground till Abd al Mutallib could make it re-appear.”

Ref: Faaeq, Vol 1, Page 146

In brief, when the former rulers of Makka, Bani Jarham, were forced to go into exile under the pressure of Bani Qaza-aa, their chief, Umro ibne Harith Jarhami, buried the two golden antelopes gifted by Isfandiar ibne Gashtasab, the seven swords that were the offerings for the Kaaba and the five chains of armor in the Spring of Zamzam and put huge quantities of stones and rubble over it that it was difficult to identify the location of the spring. He then migrated with his tribesmen to Yemen. Much later Abd al Mutallib got a vision of it's location in his dream. He surveyed the location of the spring according to the indication he had from the vision. After three days of hard labor they noticed the signs of the spring. At this juncture he shouted the praises of Almighty Allah. After a little more excavation, the water gushed out from the spring. The treasure buried by Harith too was recovered.

The Qureish, who were lukewarm about this activity so far, gathered around Abd al Mutallib, and started claiming that the treasure discovered was the property of their ancestors and that they must be given half of it. Abd al Mutallib told them that the discovery was the result of his own hard work and that they had no right over it. Even then, he offered, that if they wished, a decision could be arrived at by drawing lots. The Qureish agreed to the proposal and the contestants of the lottery were the Kaaba, the Qureish and Abd al Mutallib. The Golden Antelopes went to the lot of the Kaaba, and the chains of arm and the swords went to the lot of Abd al Mutallib. The Qureish got but nothing! Abd al Mutallib sold the swords and the chains of arm to get a gold studded door made for the Kaaba. The golden antelopes too were melted for studding the door. Ibne Athir writes:

“This was the first occasion when the door of Kaaba was studded with gold.”

Ref: Tareeq e Kaamil, Vol 2, Page 8.

When the Qureish failed in acquiring these things, they claimed that they had a propertal right in the Spring of Zamzam. Abd al Mutallib said that the spring was revived with his personal efforts and Allah had granted it only to him. He offered to them that they were free to draw water from it, but there was no question of conceding any property rights to them. But the Qureish were adamant with their claims. Ultimately it was decided to go to the Hermit of Bani Saad in Syria to resolve this issue. Both the contesting

parties were willing to accept her decision. Abd al Mutallib agreed to this proposal and along with a few companions and a contingent of the Qureish proceeded to Syria. They were still on the way when the water containers of Abd al Mutallib and his companions ran dry. They asked the Qureish to give them some water. The Qureish refused saying that their supply itself was scant. When the thirst became unbearable for Abd al Mutallib and his companions, he told his men to dig a grave for every individual so that whoever died, the others bury him. In the end only one person will remain dead without a grave and it would be better than all lying dead, unburied, in the desert. The thirsty group complied, and everyone dug a grave for himself. Abd al Mutallib thought that sitting idle without making any effort for water was not right. He asked his men to scatter in different directions and search for water. Saying this he mounted his she-camel. No sooner the camel lifted its foot, sweet and clear water gushed out from that spot. The companions of Abd al Mutallib jumped for joy. They drank their fill and took supplies in their water containers. When the Qureish witnessed this scene, they said that Allah Himself had resolved their dispute. As he had provided water to Abd al Mutallib in the stark desert, He has also given the Spring of Zamzam to him! They said that they no more needed to go to the Hermit for advice. Both the contesting parties, therefore, returned to Makka from there. Although the Spring of Zamzam had its origins during the times of Hazrat Ismail (a.s.) its renaissance was during the rule of Abd al Mutallib. Other wells too were excavated in Makka during the period of Abd al mutallib, but the copious yield of water that the Spring gave was not matched by any other source. The inhabitants of Makka and the pilgrims preferred to draw water from it thinking that its use was felicitous. The spring, therefore, is also called Shaba-aa, that means the quencher! Even now hundreds of thousands of Hajis and pilgrims drink this water round the year and take away quantities to their homes. If this spring is a heritage left behind by Hazrat Ismail (a.s.), this can also be termed a legacy of Abd al Mutallib!

Ibn e Wazeh and other historians mention a similar event about the well at Taef. This well is known as Dual-Haram and was excavated by Abd al Mutallib with great effort. He used to travel to Taef occasionally and stay there for a few days. Once he noticed that some persons from Bani Kalab and Bani Rabab had pitched their tents and staying near the well. He asked who they were, and why they were halting at that place? They said that they were the owners of the well, Bani Kalab and Bani Rabab. Abd al Mutallib told them that the well was his and, if they wanted to use it, it could only be with his permission. The men again repeated their proprietary claims over the well. The argument thus prolonged. To cut the matter short, Abd al Mutallib proposed that if they wished they could nominate any person to arbitrate. They took the name of Satih Ghassani for the purpose who was a well known sooth-sayer (Kaahin) of Arabia. They agreed that if the verdict goes against any party, it would give a hundred camels to the winner and twenty camels to Satih. Now they all proceeded towards the hermitage of Satih. Midway the water with Abd al Mutallib's group got exhausted. He asked the men from the opposite camp to give some water. They said that

the bone of contention between them was water only and they will not spare any of it from their stock. Abd al Mutallib said that he would not let his companions perish for want of water. He will go and search for water even if he lost his own life during the effort. Saying this he mounted his camel and went in one direction. After some distance his camel sat down on the desert ground. Looking from the place where the group was halting, the men thought that Abd al Mutallib had expired. But his companions said that he had gone for the noble purpose of searching water for his men and Allah will protect his life in such a situation. When some of the men reached the spot, they noticed that the camel was resting on cool and moist desert sand. And nearby water from a spring was flowing copiously. Bani Kalab and Bani Rabab emptied their water containers and wanted to take a refill of cool and fresh water. Abd al Mutallib's companions tried to prevent them from taking the water, saying that they had refused to give them water when requested earlier. Abd al Mutallib asked his companions to allow the men to take the water. He said that nobody can be prevented from drinking the water. The two tribes were much impressed with Abd al Mutallib's gesture but still held on to their demand for arbitration regarding the well. On reaching the place of Satih they tested the soothsayer in various ways. They asked him to tell them about the matter of dispute between the two contending groups. He said that they were quarreling about the well in Taef, by the name of Dual Haram, which belongs to Abd al Mutallib and Bani Kalab or Bani Rabab had no right over it. He asked them to give, as agreed, a hundred camels to Abd al Mutallib and twenty to him! They complied and withdrew their claim over the well.

On returning to Makka, Abd al mutallib announced that some of the residents had resolved that if he had lost in the arbitration, they would pool camels and settle the fine to be imposed on him. Now he asked the persons to take the number of camels each one has pledged to give from the flock received by him in terms of the arbitration. Persons came forward and took away camels in ones, twos and threes. Even after all this some camels were left undistributed. Abd al Mutallib asked his son Abu Talib to slaughter the camels and disburse the meat on the peak of Abu Khamees that the wild animals feasted on it. Abu Talib complied with his father's command and uttered the following couplet:

We feed others! Even the birds feed on our leftovers!

The hands of persons shiver, who keep their bowls brimming full!

It was the practice of Abd al Mutallib that whatever food was left over, it was disbursed on the top of the hills to feed the wild birds there. Because of this, he was also known as Mat-aam al Tair (or the Feeder of the Birds). He always considered his moral duty to succor the poor and the needy. Once some persons from the tribe of Hazam came to Makka for Haj. While they were returning after the pilgrimage, one person of their group was murdered. As a ransom they withheld one Awad Hadafa ibne Ghanam Adadi. Awad saw Abd al Mutallib on the way and appealed to him for help. He inquired about the matter and asked them to release Hadafa and promised to give them 20 Awqia or 550 grams of gold as blood money and also ten camels and a horse. He also gave them his personal shawl to be kept

as a mortgage till the settlement was made as agreed. They took the shawl and released the captive who rode to Makka along with Abd al Mutallib. Release of Hadafa on the guarantee of an ordinary shawl was because of the high reputation of Abd al Mutallib. The Arabs also considered their honors compromised if they left their mortgaged things unreleased for long spells. Because of this custom amongst the Arabs, Khusro agreed to keep the bow of Hajib bin Zarara as a guarantee for his peaceful conduct. The story goes that with repeated periods of drought, the tribes of Bani Tameem wanted to go to the pastures of Iraq to graze their camels, Abu Zarara went to the court of Khusro to seek his permission. Khusro said that they were treacherous people and that they might create some dispute in his realm. Hajib said that he would stand guarantee for the good behavior of his people and offered his own bow as a surety. At this Khusro and his courtiers started laughing. But one of the courtiers said that the mortgage of the bow must be accepted because the Arabs consider it a grave dishonor if they are unable to release the goods mortgaged by them. When the period of drought was over, the Arabs decided to return from the pastures in Iraq. In the interregnum Hajib had already expired. His son, Atarad, went to Khusro and told him that his people had fulfilled the requirements of good behavior and if the bow was not returned to him now, he would face lot of ridicule in the Arab land. Khusro appreciated this very much and returned Hajib's bow to his son Atarad.

In Makka there was a Jew, Aznia, who was an itinerant trader selling his goods in the neighborhood of the town. He sought protection from Abd al Mutallib, which was duly promised. Harb ibne Omayya troubled the Jew and incited some roughs of Qureish who murdered him and looted his belongings. When Abd al Mutallib learned about it, he started investigation into the matter. It was proved that the crime was committed on the instigation of Harb by aamir ibne Abd Manaf ibne Abd al Dar and Saqr ibne Umro and that they were hiding at the place of Harb. He demanded of Harb to hand over the culprits. Harb refused to comply and used harsh language. Rift already existed between the two families which increased after this episode. Harb challenged Abd al mutallib for a debate and contest. First Abd al Mutallib expressed surprise at this challenge, and then he accepted it. It was decided that the King of Abyssinia would act as the arbiter in this dispute. But the king refused to arbitrate. Then Nafeel ibne Abd al Aza was appointed the arbitrator. He recognized the superiority and esteem of Abd al mutallib and decided the matter in his favor. Harb was very upset with this decision and used harsh words against Nafeel and stooped down to mean acts against Abd al Mutallib. His idea was to divert the attention from the arrest and punishment of the murderers. But Abd al Mutallib wouldn't give up easily. He pursued the matter actively and made the criminals give one hundred camels to the successors of the deceased as a compensation for his blood. He also recovered a major portion of the wares of the Jew from the culprits and handed back to his people. Whatever was the shortfall in the value of the goods, he paid to the victims from his own pocket!

It was during the time of Abd al Mutallib that Najashi, the commander of Abyssinian forces and Abraha ibne Ashram, the ruler of Yemen attacked

Makka and tried to demolish the Kaaba. This was a very trying time for the people of Makka. On the one hand there were well organized forces and on the other there was neither numerical strength nor that of materials. When the Yemeni forces camped outside Makka, the hearts of the people shivered. The people of Makka fled towards the hills, ravines and the wildernesses along with their women and children. The sangfroid that Abd al mutallib showed at this trying moment is proverbial. He was neither scared of the enemy hordes nor did he fly from his home and hearth. Some persons suggested to him to leave Makka for some days. But he replied with full confidence:

“Neither shall I leave Allah’s Place (the Haram) nor shall I seek help from anyone but Allah!”

Ref: Tareeq e Yaqoobi, Vol 1, Page 252

Around this time Abraha sent some of his men into Makka to plunder. They captured 200 camels belonging to Abd al Mutallib. When he learned about it, he went to Abraha. Abraha was much impressed with his personality and received him with respect. He came down from the throne and made Abd al Mutallib squat near him. He asked him of the purpose of his visit. Abd al Mutallib said that Abraha’s men had taken away his camels that must be returned to him. Abraha crossed his brow and said that he thought the ostensible purpose of the visit would be to seek the protection of the Kaaba. But to the contrary he was worried for the safety of a few camels! Abd al Mutallib replied:

“I am the owner of those camels and am demanding for them! There is One owner of that (August) House who will Himself protect it!”

Ref: Tareeq Abul Fida, Vol 1, Page 109

Abraha was much impressed with this bold reply and ordered Abd al Mutallib’s camels to be returned. Abd al Mutallib brought the camels back to Makka and left them in the precincts of the Kaaba putting signs on them that they were a trust for the Holy Place! His spirit in doing this was that if the enemy hurt the animals, he would suffer the wrath of the Almighty.

The courage demonstrated by Abd al mutallib at that time is a proof of his absolute faith in Allah. He not only reclaimed his animals from the enemy but expressed his Faith in the Almighty’s Justice instead of groveling in the presence of the tyrant.

After this conversation with Abd al mutallib, Abraha felt some pangs of fear and he wanted to think twice before attacking the Kaaba. He had long conclaved with his advisers and on their encouragement, hesitantly, moved towards the Kaaba. On the other side there were none to confront the enemy. Only Abd al Mutallib stood firm at the entrance of the Kaaba and said, “O Allah! This is Your House and only You are its Protector! “While Abraha moved towards the Kaaba with his foul intent, dense black clouds rose on the western horizon. When one looked at the sight with intent, it was discovered that it was a huge school of birds that clutched small pebbles in their claws. This armed force of nature challenged the hordes of Abraha. They dropped the pebbles with good care that no innocent was hurt and no enemy of Allah escaped! The iron hood nor the chain mails were of any use

against these pebbles. In no time the entire army was decimated. Abraha escaped with his life but succumbed on the way to Yemen.

This was the period when the people's hearts were overpowered by the dark clouds of idolatry. They used to call only for their help in times of need. But from his tongue came neither the name of Laat nor of Habal; neither of Munaat nor of Uza. But he appealed only to Allah and put his trust in His Succor! It was the effect of Abd al Mutallib's courage that during the battle of Hunain, the Prophet (s.a.) remained steadfast despite paucity of men and materials and referring to his descent from Abd al Mutallib he said:

"I am the Prophet without an iota of falsehood in it!

I am the scion of Abd al mutallib!

The purpose of saying this was that Abd al Mutallib remained steadfast when Abraha attacked Kaaba with his hordes and in the same manner he, Abd al Mutallib's son, would remain steadfast despite the large numbers of the enemy in the battle of Hunain. This statement of the Prophet (s.a.) not only proves the valor and tenacity of Abd al mutallib, but also certifies the fact that he was a monotheist and believer of Allah! If he was an infidel and polytheist, the Prophet (s.a.) wouldn't have referred to and praised him at the time when he was himself confronted with huge numbers of infidels and polytheists in the battle of Hunain. The pages of history bear evidence that Abd al Mutallib, never in his life, worshipped any idol nor ate the meat of animals sacrificed to propitiate the idols. He never adopted polytheist ways in life. He was a monotheist and believed in the Day of Reckoning. Therefore, Allama Halabi writes that a tyrant and ferocious person from Syria during the time of Abd al Mutallib, had received no punishment for his acts of omission and commission during his life. Abd al Mutallib said that a tyrant doesn't die till he is punished for his tyranny. He said:

"By Allah! After this transient world, there is a Hereafter! There the virtuous will get rewarded and the evil punished!"

Ref: Seerat e Halabia, Vol 1, Page 7

Masoodi writes:

"Abd al Mutallib used to teach his children to be generous. He advised them to be hospitable with the guests. He advised them to keep an eye on the Hereafter and believe in the Day of Judgement."

Ref: Murawwuj al Dahab, Vol 1, Page 313

With his belief in Mubda wa Me-aad (God's Grace and the Hereafter) he was a staunch follower of the faith of Ibrahim (a.s.) and strictly observed its norms. He used to keep himself occupied in circumambulating the Kaaba and remembered Allah while alone and also in the company of people. In the month of Ramadan he used to go into seclusion in the cave of Hira to spend time in the thought of Almighty Allah! Ibne Athir writes:

"It was he who was the first to spend nights in the cave of Hira in prayer. At the commencement of the month of Ramadan he climbed the hill of Hira and used to distribute food to the poor every day of the month."

Ref: Tareeq e Kaamil, Vol 2, Page 9

Not only he molded his own life ideally, but he acted as a reformer for the society and introduced many long lasting reforms.. These may be termed as the precursor of the later Islamic society. Therefore Allama Halabi writes:

“He was the initiator of such reforms that many of them have been narrated in the Holy Quran and many are a part of the Prophet (s.a.)’s Traditions.”

Ref: Seerat e Halabia, Vol 1, Page 4

Allama Majlisi and other biographers have written that the Prophet (s.a.) has said that Abd al Mutallib introduced five practices prior to the advent of Islam that have been continued in toto thereafter:

1. He declared marrying of father’s spouses or widows by sons as taboo. The Holy Quran says, *“Wa laa tankehu maa nakha aabaaakum-Those whom your fathers and grand fathers had married, you must not marry.”*

2. He distributed a fifth of hoards of treasures discovered to the poor and needy. Allah says in the Holy Book, *“Walamu innama ghanimtum min shai fainna lillahi khamsa- You should know that a fifth of the wealth that you got as booty is for Allah.”*

3. When Abd al Mutallib rediscovered and excavated the Spring of Zamzam he termed it as Saqayat al Haaj (The Water Provider for the Hajis). The Holy Quran says, *“Ajaltum saqayat al Haaj”.*

4. He fixed a compensation of hundred camels as equivalent to blood money for a murder. Islam continued to maintain this compensation to be made to the successors of a murdered person.

5. The Qureish had not fixed the numbers of circumambulations of the Kaaba during pilgrimage. Abd al Mutallib prescribed seven rounds for this purpose, and Islam continued the practice. Allama Majlisi writes about the Prophet (s.a.)’s saying about this, *“Either Abd al Mutallib introduced these reforms on the basis of a vision or revived the practices that were current in the Ibrahimi Society that the Qureish had (carelessly) abandoned. - Bahar al Anwaar, Vol 6, Page 38.”*

Besides these reforms, Abd al Mutallib introduced such laws that their importance cannot be denied. Ibne Wazeh Yaqoobi writes that Abd al Mutallib promulgated rules for Wafa e Nazr (Fulfillment of Offerings), Qata Yad e Saariq (Severing the hand of Thieves), Qura (Drawing of Lots), Mubahila, Mehmaan Nawazi (Entertainment of Guests), Kasb e Halal (Legitimate Livelihood) and respect for the Venerable Months of the Calendar. He prohibited slaying of daughters and marriage with certain relations. He banned intoxicants and adultery. He urged the Hajis to use fair earnings for the purpose of the Haj. It was the custom of the Arabs that they used to circumambulate the Kaaba in a naked condition. If the Qureish gave some clothes to a person, he would cover his body, or else he would go round with naked body. He banned this bad practice. The same is the Commandment of Islam: *“Dress properly at every act of prayer.”*

There was a practice with the Arabs that after the Haj they used to enter their homes through the back doors. He ordered them to use the front doors for this purpose. Islam ordered the same, *“Watu al bayoot min abwabaha-Enter your homes through the doors.”*

These are reforms indicative of a person who was fully aware of the teachings of the past Prophets. Although he was himself not a prophet, he is viewed with great reverence for his reforms and achievements. He is remembered as Ibrahim al Taani or Ibrahim the Second.

He was similar in many aspects to his ancestor, Hazrat Ibrahim (a.s.). The age attained by him and number of children he had was almost the same as Ibrahim (a.s.). Hazrat Ibrahim (a.s.) had thirteen sons while Abd al Mutallib had 10 sons and 6 daughters. In habits too they were very similar. Helping the poor and feeding the hungry was their wont. They loved to entertain the guests. This is the reason that Hazrat Ibrahim (a.s.) is remembered as Abu azyaaf and Abd al Mutallib is termed as Fayyaz (Generous) and Mutam at Tayr (The Feeder of the Birds). As Hazrat Ibrahim (a.s.) had excavated the well, Chah e Shaba, on the Egypt-Syria Highway, Abd al mutallib excavated the Zamzam to its pristine glory. Hazrat Ibrahim was the first to have congenital gray hair, and was called Shaiba. So was Abd al Mutallib. In himself, Hazrat Ibrahim (a.s.) was an Ummat as Allah says, *“An Ibrahim kaana umma- Ibrahim alone is one umma.”* Similarly, with his unique personality Abd al mutallib has been called an Ummat. The Prophet of Islam (s.a.) says:

“Allah will raise my grand father, Abd al mutallib, like the prophets and noble kings that he will be individually counted as an Ummat.”

Ref: Tareeq e Yaqoobi, Vol 2, Page 14

Both were unique in their disposition. Therefore, the patience and courage displayed by Hazrat Ibrahim (a.s.) in his readiness to sacrifice his beloved son, Ismail (a.s.), and the same determination shown by Abd al Mutallib to prepare himself to sacrifice his son Abd Allah is proverbial. Therefore Imam Reza (a.s.) saya:

“The firm determination with which Ibrahim prepared to sacrifice his son Ismail, the same determination was manifested by Abd al Mutallib in preparing to sacrifice his son Abd Allah,”

Ref: Bahar al Anwaar, Vol 6, Page 39

The story of this event goes like this. At the time when Abd al Mutallib was excavating the Zamzam, he had only one son who helped him with the task. He prayed at that time that if Allah gave him ten sons, he would sacrifice one of them in His way. His prayer was answered and he had ten sons, viz: Abd Allah, Zubair, Abu Talib, Abbas, Zarar, Hamza, Maqoom, Abu Lahab, Harith and Ghizaq. Now he wished to fulfill his oath. Therefore he gathered all his ten sons and told them about his oath. He asked them as to who among them was willing to offer himself for sacrifice. They looked at each other in surprise and then bowed down their heads. They said that whosoever their father chose to sacrifice, they were all willing to abide by his decision. When he was satisfied that his sons were willing for the sacrifice, he went near the Kaaba and drew a lot putting down the names of all the ten sons. The lot came in the name of his youngest son, Abd Allah. Now Abd al Mutallib was ready to sacrifice his beloved son. Abd Allah was the favorite of everyone at home and they objected to this sacrifice. Abd al Mutallib said that fulfilling the oath was very important for him although it was not easy to kill his own son with his hands. The sons of Abd al Mutallib

and the important persons of the Qureish asked him to draw the lot once again when, perhaps, the name of an elder son might come up. The lot was drawn a second time, and again it was Abd Allah's name. Akrama ibne Aamir said, *"O Chief of the Qureish! If you sacrifice your son now, it might become a custom and practice with the people to sacrifice their sons! You will be known as the originator of this undesirable custom. It will be discreet if you abstain from fulfilling your oath! You might as well consult a Kaahin in the matter"* Everyone agreed with Akrama's suggestion. Therefore they approached a Kaahina. After hearing the case, she asked as to how much was the blood money for one life in their community. She was told that it was equal to the value of ten camels. She asked them to draw lot in the name of Abd Allah and ten camels. They drew the lot and the result was again for Abd Allah. She asked them to continue to draw the lot repeatedly with ten camels. Even after a hundred camels the lot draws in the name of Abd Allah, he may be sacrificed. When the quantity of camels reached to a hundred, the draw came out for the animals! All the people were delighted but Abd al Mutallib was not satisfied. He wanted the lot to be drawn again. Even then the draw was for the sacrifice of the camels. To further confirm the matter, the draw was made a third time and it was again for the sacrifice of the camels. Now, a hundred camels were slaughtered and the meat was distributed to the populace. Abd al Mutallib and his children didn't partake of this meat. Ibne Saad writes:

"Abd al Mutallib and any of his sons didn't eat the meat of these camels."

Ref: Tabaqaat, Vol 1, Page 89

While this sacrifice enhanced the value of human life ten folds, it also was an example of determination, steadfastness, spirit of fulfillment of oath and highest degree of obedience of the parents by the sons. The courage manifested by Abd al Mutallib during this episode is unparalleled except for the courage of Hazrat Ibrahim (a.s.) who didn't hesitate for a moment in his preparedness to sacrifice his beloved son, Ismail, in obedience to Allah's Command. The sons too, in both the instances, were more than willing to comply. Ismail (a.s.) was a lad of 13 years and Abd Allah 11 years when they were asked to make the supreme sacrifice. They were neither afraid of putting their heads under the sharp knives nor were they worried about dying in that manner. Because of this spirit both of them are remembered with the sobriquet of *"Zabeeh"* or those who willingly submitted to be slain with the knife! The Prophet of Allah (s.a.) proudly said, *"Ana abnal zabeeheen- I am the son of the two 'Zabeehs'"* Here he meant his ancestor, Hazrat Ismail (a.s.) and his father Abd Allah.

Allah had given to Abd Allah that through him was to be born the Chief of the Prophets, Hazrat Mohammed (s.a.). But his son was posthumously born and Abd Allah didn't have the good fortune of setting eyes on him. After the event of the Camels, Abd Allah died in Madina while returning from a business trip to Syria. Abd al Mutallib was shattered with this loss. But after a while when Abd Allah's son Mohammed (s.a.) was born, smiles came back on his face. With great affection he took a round of the new-born's cradle. He lifted the baby in his arms and brought him near the Kaaba. He

prayed there for the child's happiness and prosperity. On the seventh day of the birth he complied with the custom of Aqeeqa (the naming ceremony) and gave the name of Mohammed (s.a.) to the child! The child had lost the father before his birth, but his mother too didn't live for long. When he was only six years, his mother, Amina, too passed away.. Now Abd Allah's orphan was totally in the care and tutelage of his grand-father, Abd al Mutallib. It seems the patriarch dedicated his life for the upbringing of this beloved grand-son. He always kept the child with himself. He had made it a practice that unless Mohammed (s.a.) joined the spread, none else would start eating nor would he himself touch a morsel!

Mohammed (s.a.)'s manners and habits were so gentle that people were always attracted towards him and they thought that the child would achieve greatness in his life. The experienced Abd al Mutallib too gauged the qualities of head and heart in the child. Sometimes he even expressed these thoughts about the child. One day, as usual, the carpet was spread near the Kaaba for Abd al Mutallib. For some reason he was delayed in arriving there. The chiefs of Qureish and their sons were already seated around the carpet. Mohammed (s.a.), the child, happened to pass that way and, without any hesitation occupied the place of his grand-father. The custom was that even the sons of Abd al Mutallib or the chiefs of the tribes were not allowed to take that seat. At that moment Abd al Mutallib arrived. Some persons tried to move the son of Abd Allah from where he was sitting. Abd al Mutallib sharply told them:

"Let my son sit on my carpet! There is a desire in his heart to rule a great domain! Very soon he will attain an elevated position!!"

Ref: Seerat e Halabia, Vol 1, Page 129

The Prophet (s.a.) manifested glimpses of spiritual greatness, as well, from his very early days. It was because of these manifestations that Abd al Mutallib used to make him pray during the times of calamities and difficulties. He used to pray for rainfall propitiating Allah in the name of Mohammed (s.a.). One year there was no rainfall in Makka and they faced acute drought. People came to Abdul Matallib and beseeched him to pray for rain. Abd al Mutallib made Mohammed (s.a.), who was seven years old then, climb on his shoulder and climbed on the Mount Qabees to pray for rains. While returning after the prayer, they had hardly reached near the Kaaba, when dark clouds gathered and rained so copiously that the valleys were overflowing with water. At that time Raqeeqa binte Saifi wrote a few couplets, one of which reads:

"Allah has quenched our town with the prayers of Shaibat al Hamd, otherwise we were parched and rains had not come for a long period."

Abd al Mutallib naturally loved Mohammed (s.a.) for being his son's posthumous off-spring, but the real fountainhead of this love was the knowledge acquired from men of learning and religious leaders that the time had come when the last of the line of the Prophets (a.s.) would appear. The characteristics of this Prophet he derived from the men of learning they were all manifested by the orphan of Abd Allah. He had arrived at the conviction that Mohammed (s.a.) was the Prophet to be annunciated in the near future and was the last of the chain of the Chosen Messengers of Allah. He

therefore expressed about this to the king of Yemen, Saif ibne Ziyazn. This meeting has been chronicled by almost all the historians of that period. The meeting took place when the King of Yemen delivered his realm from the clutches of the king of Abyssinia. When this news reached Makka, Abd al Mutallib told to the chiefs of Qureish that they must take a delegation to Saif to felicitate him on his victory. They all agreed and, in the leadership of Abd al Mutallib a delegation of 27 members was constituted. In this delegation the important persons were Omayya ibne Abd shams, Asad ibne Abd al Uza, Abd Allah ibne Jadhan, Wahb ibne Abd Manaf and Qasi ibne Abd al Dar. When this delegation arrived at the Ghamdan Palace of Saif, Abd al Mutallib, as the leader of the delegation, sought permission for presenting an address of felicitation. Saif said that if he thought that he was of a status to present an address to a king, he had the permission to proceed! Abd al Mutallib presented a few words of felicitation and with such good diction and delivery that Saif was delighted and appreciated his assertive delivery, the Qarshi skill at oratory and Hashemite style of speaking. The king inquired, "Who are you?" He replied, "I am Abd al Mutallib, the son of Hashim!" Hearing this, Saif caught hold of his hand and asked him to ascend the throne and sit beside him. He said, "Then, Abd al Mutallib, you are my nephew!" He smiled in the affirmative. The mother of Abd al Mutallib was Salma binte Umro aale Qaitan and Saif too was from Aal e Qaitan. Because of this relationship Saif called him his nephew. The Arabs consider all the women of their tribe as sisters and their children as nephews and nieces. Saif treated Abd al Mutallib with utmost courtesy and respect. He accommodated the other members of the delegation too in his guest houses for important personages. During his stay in Yemen, Saif called Abd al Mutallib in private and told him that he had information of such an important thing that it will be a matter of great pride for you and your clan. Therefore I thought it necessary to inform you about it. He said that in Tihama a child will be born, or he is already born, who will have the seal of Prophethood on his back between the shoulders. His name and his Faith shall last till the world exists. One of his main characteristics is that he would lose his parents and his grand-father and uncle will give him upbringing. I have a hunch that you are his grand-father! Abd al Mutallib who, through predictions and revealed books, knew about this, hearing the same from Saif prostrated in thankfulness to Allah. Then he told to Saif that what he had said had confirmed his conviction. He said that the boy mentioned by him was already born and he manifests all the characteristics that he had indicated. He is posthumous born and he lost his mother in early childhood. Me, his grand-father and an uncle are his guardians. Saif said, Then, he must be guarded against the mischief of the Jews who might attempt to kill him."

When the time for the return of the delegation came nigh, Saif presented to everyone with slaves, maids, gold, silver, amber, camels and royal raiment..To Abd al Mutallib he gave ten times more than the gifts he gave to the others. His companions viewed this with much envy. He said, "O Qureish! You should not be jealous of the gifts received by me. They are all transitory. There will be reason for you to envy what is in store and will be

talked about in all places and the coming generations too will be proud of! When they asked as to what the thing is? He said:

After a while you will learn about it yourself."

Ref: Aqd al Fareed, Vol 1, Page 177

The physiognomists of Arabia had, after looking at Mohammed (s.a.)'s face had informed Abd al Mutallib about his great future and the name and fame that he would achieve. Therefore, once, a few persons of Bani Mudlij told him:

"You must take good care of this child because no foot-prints other than his match exactly with the foot-prints of Hazrat Ibrahim at the Muqam e Ibrahim (The Place of Ibrahim in the Kaaba)."

Ref: Tabqaat Ibn e Saad, Vol 1, Page 118

Hearing these words Abd al Mutallib looked towards Abu Talib and said, *"Hear what they say!"* He must have felt the need to draw Abu Talib's attention because he must have realized that soon this great responsibility of caring for the child would fall on his shoulders.

Abd al Mutallib had seen more than a hundred summers. But even in his old age his face was daunting, his back straight and he used to dye his hair. But in his last days his vision had gone weak. Despite this he didn't like to carry a staff for moving around. Once while going round the Kaaba someone dashed into him. He asked who the person was. He was told that it was someone from Bani Bakr. He said jovially, "I have defective eye-sight! But I am sure he can see properly! Now I might need a staff to balance myself!" Then he added, "If I keep a long staff in my hand, I may find it uneasy to carry. And carrying a short staff would force me to bend down that I would consider demeaning for me! "When his sons heard this, they offered that in future one of them would remain with him and provide him support for going wherever he wished to go. Therefore he used to move around with his hand on the shoulder of one of his sons.

When time weakened his body, he fell ill and was bed-ridden. In this state if he had any care, it was for the Orphan of Abd Allah. He worried about his future upbringing. In his last throes he asked for Abu Talib. When Abu Talib came near him, he said, "I make a will to you about the Orphan of Abd Allah. Don't neglect his care and upbringing." Ibn e Saad writes:

"When Abd al Mutallib's time of death arrived, he advised Abu Talib about the care and protection of Mohammed (s.a.)."

Ref: Tabqaat, Vol 1, Page 118

When he issued instructions to Abu Talib about the care of the child, he took his last breath and passed away peacefully. With his death gloom descended on Makka. Naturally every eye in the place was wet at this great loss, but the Orphan of Abd Allah, who was only eight years old at the time, was extremely sad. He received the love and affection of both his parents only from his grand-father. Seeing him dead, he couldn't control his emotions. Tears flowed from his eyes. When the dead body was being taken in the bier after giving a bath in water and camphor water and wrapping in Yemeni Linen, he followed crying all the way. He returned home after his beloved grand-father was interred.

The people of Makka were very sad at the demise of their benefactor and chief. The poets penned sad requiems. For many days trade came to a standstill in Makka. Allama Halabi writes:

"There was not such grieving at the death of anyone, as there was on the demise of Abd al Mutallib. For many days trading was suspended in the bazaar of Makka."

Ref: Seerat e Halabia, Vol 1, Page 186

He died in Makka at the age of 120 years, after eight years of the Event of the Elephant.

The eminence achieved by Hashim and Abd al Mutallib in this great lineage, was reached by none else. The head-strong Arab tribes recognized their superiority. The author of Aqd al Fareed writes that once the Prophet (s.a.) was traveling with Hazrat Ali (a.s.) and Hazrat Abu Bakr. During their journey they reached near a hamlet. Hazrat Abu Bakr went forward and asked the people about the tribe they belonged to. They said they were from the Tribe of Rubiah. Abu Bakr asked them about the branch of Rubiah they were from. They said, "Zahl Akbar!" He asked, "Was Auf ibne Mohlim one of you?" They said, "No!" He asked, "Was Jasas ibne Marra from their tribe?" They replied, "No!" Thus when they replied in negative to many of his queries, Abu Bakr said that in that event they were not from the Zahl e Akbar and were Zahl e Asghar. Hearing this, a lad from that hamlet, Dhagfal bin Hanzala, stood up and asked Hazrat Abu Bakr, "From which tribe do you come?" He replied, "From the Qureish!" The boy asked, "From which branch?" He replied, "I am the progeny of Teem ibn e Marra." The youth asked, "Was Qasi ibn e Kalab, who gathered the scattered lot in Makka, one of you?" Abu Bakr replied, "No!" The boy asked, "Was Hashim one of you about whom the poet Matrood ibne Kaab Qazayi has said, 'The esteemed Hashim who put bread in the soup and feasted the people on it when they were starving for food!'" Abu Bakr replied, "No!" The youth asked, "Was Abd al Mutallib one of you? On his spread even the birds used to be guests! His visage was shining like a lamp in the nights" Abu Bakr replied, "No!" He asked, "Are you the progeny of the people who used to quench the thirst of the Hajis?" He replied, "No!" The youth wanted to question him the more, but Hazrat Abu Bakr cut the conversation short and went to the Prophet (s.a.) and repeated the conversation to him. The Prophet (s.a.) smiled and kept quiet.

This incident proves that the Arab tribes attached a lot of importance to the Hashemite family. A descent through Qasi, Hashim and Abd al Mutallib was of prime importance for them. Even those families that had only the name of Qasi in their chronology and not of Hashim and Abd al Mutallib were held in lesser esteem. The eminence that Allah had bestowed on the Hashemi and Mutallibi offspring has not been enjoyed by any other Arab family. Theirs is a tree that is free of any chronological pollution. Therefore the Prophet of Islam (s.a.) has said:

"Allah gave birth to Ismail (a.s.) as the progeny of Ibrahim (a.s.) and from Ismail (a.s.) Bani Kanana and from Bani Kanana the Qureish and from the Qureish the Bani Hashim and from them I was selected."

Ref: Tirmizi, Vol 2, Page 221

Hazrat Ali (a.s.) too is a part of this eminent group because he and the prophet (s.a.) are of the same descent. They have both their descent from Hashim and Abd al Mutallib. Hazrat Abd al Mutallib had, from various wives, ten sons. Of these ten brothers, Abd Allah and Abu Talib were born to the same mother.. Their mother was Fatima binte Umro Makhzumia. Abd Allah was the father of the Prophet (s.a.) and Abu Talib the father of Hazrat Ali (a.s.).Ali(a,s,)'s chronology joins with the Prophet (s.a.) with their grand-father Abd al Mutallib. On account of this both are Mutallabi and Hashemi and Qarshi by descent.

Therefore, there is the same ancestral eminence in Hazrat Ali (a.s.) as that of the Prophet (s.a.). Another eminence of Hazrat Ali (a.s.) is that his father was Sheik al Batha, Hazrat Abu Talib.

4. ABU TALIB IBN E ABD AL MUTALLIB

Hazrat Abu Talib's real name was the same as that of his ancestor, Abd Manaf. Some narrators say that his name was Imran. All the earlier historians accept his name as Abu Talib and his Kunyat as the same. He was 35 years older than the Prophet (s.a.). The Prophet (s.a.) was born during Aam al Feel (The Year of the Elephant) and Abu Talib was born 35 years prior to that year in Makka. For 43 years he remained under the tutelage of his father, Abd al Mutallib, and acquired from him his learning in literature, poetry and other disciplines. In his time, he was a well known poet and literateur. Besides this, he possessed an impressive and handsome personality. He combined in his person the Hashemite dignity and Qureishi opulence. When he talked, pearls of knowledge flowed from his tongue. He was the inheritor of the high morals and character of his forbears and in the progeny of Abd al Mutallib he was the closest to the traits of his illustrious father.

After Hazrat Abd al Mutallib, he inherited the offices of Rafada and Saqaya. He was remembered with the titles of Sheik al Batha, Syed e Batha and Raees e Makka. Diyar Bakri writes:

"After Hashim, the duty of feeding of the Hajis was entrusted to Abd al Mutallib. After his demise, till the advent of Islam, every year this duty was performed by Abu Talib."

Ref: Tareeq e Qamees, Vol 1, Page 157

In this world, wealth is a very powerful tool to achieve positions of strength. But Abu Talib's leadership, management and planning needed no support of wealth. It was his sense of duty, strength of character and individuality that took him to the pinnacle of greatness. Hazrat Ali (a.s.) says:

"Despite being impecunious, my father was accepted as the chief. Prior to him there was none who was impecunious and a chief as well."

Ref: Tareeq e Yaqoobi, Vol 2, Page 14

Although the monetary status of Abu Talib was weak, he provided succor to the weak and the poor. For the Hajis he used to get the food prepared with great care and interest. He used to arrange big containers of water and to render it sweet, he used to mix dates and raisins in the water. One year he was very hard pressed for money and was unable to make the arrangements for the feeding of the Hajis. He borrowed ten thousand Dirhams from his brother Abbas and spent all that money for the entertainment of the hajis. The next year too he faced the same situation. Again he took a loan of fourteen thousand Dirhams from Abbas. Abbas agreed to this arrangement on the condition that if Abu Talib was unable to clear all the previous loans, he would have to transfer the office of Saqaya and Rafada to Abbas. Since he was not able to meet his commitment even the next year, he handed over the mantle to Abbas. This kept on transferring to his off-springs later on. Abu Talib conceded the authority to his brother, but continued to serve the Hajis in his personal capacity.

Abu Talib had a very kind heart and was always affected with the hardship and troubles of others. Because of this trait in his nature, there always used to be a number of needy persons calling at his place almost

every day. He was always keen to help them. He would also rescue the oppressed and troubled persons from the clutches of the unkind. Therefore when Abu Salama Makhzoomi returned from Abyssinia, Bani Makhzoom started troubling him on account of his having embraced Islam. Abu Salama sought refuge from him. Abu Talib gave refuge to him and publicly declared that the person was under his protection. He also declared that the Prophet of Islam, Hazrat Mohammed (s.a.) too enjoyed his protection. When people from his tribe demanded Abu Salama to be handed over to them, Abu Talib said that he was his nephew (he was Barra binte Abd al Mutallib's son and thus his nephew). He told them that he was duty bound to give refuge to the person when he had sought it on account of his relationship with him. If he cannot give protection to his sister's son, how would he be able to give protection to his brother's son. Banu Makhzoom couldn't pursue their demand any further..

In the Arab social structure when the norms of social veracity were dying, and moral turpitude was at its zenith, he saved himself from such aberrations. Gambling was rampant those days and people in most homes used to consume intoxicants. He neither turned towards gambling nor did he ever drink.. Ahmed ibne Zaini Dahlan writes:

“Abu Talib, like his father, even in the Days of Ignorance considered intoxicants Haram (taboo) for himself

Ref: Seerat e Nabawiya, Page 80

Abu Talib not only abstained from taboo things himself, he preached with others to the best of his capability to prevent them from the bad habits. He always strived for the reform of the society and the betterment of the country. He encouraged trading and search for fair livelihood. During the renovation of the Kaaba, it was he who reminded the Qureish not to involve the illgotten wealth for the noble purpose. Prior to the coming of Islam, when floods weakened the walls of the Kaaba, and the Qureish contemplated rebuilding the structure, a huge python was noticed near the foundation of the building. People were scared seeing the reptile and the work came to a stand-still. Qureish were thinking of a way out and Abu Talib said:

“This construction has to be done only with pure and legitimately earned funds. Therefore, don't put such money for the work that has been acquired under duress.

Ref: Tareeq e Yaqoobi, Vol 2, Page 19

The people followed his advice and put only legitimately earned money for the project. When they came near the Kaaba they saw that a huge bird appeared and flew away with the python in its talons. The way was now clear for them to renovate and reconstruct the Kaaba.

Abu Talib tried to introduce such practices in the society that were based on the norms of equity and justice. He wanted that none should be deprived of his rights. Therefore, with this spirit, he introduced the practice of Qasamat in the matter of blood-money for the murder of Umro bin Alqama. Qasamat means that when a person is murdered, and his successors claim that a particular person is the murderer, and are unable to produce two witnesses, although the circumstantial evidence is there to prove the crime,

then the aggrieved party has to produce fifty persons to take an oath in the support of the prosecution. If they are short of persons to make up the fifty, then some of the witnesses might take the oath twice. This procedure was put into force to ensure that the blood of the murdered person had not gone in vain. Later on Islam too continued with this practice. Ibne abil Hadeed writes:

“During the period of ifnurance Abu Talib introduced the practice of Qasamat to give justice in the case of the murder of Umro ibne Alqama. Islam too continued with this practice.

Ref: Shara Ibne Abil Hadeed, Vol 3, Page 461

Be it friendship or enmity, Abu Talib never abandoned justice and fairplay in his dealings. He was not only against tyranny during peaceful days, but also during the times of battles and strife he didn't approve unnecessary shedding of human blood. Therefore, during the period of Ignorance a battle was fought between the Qureish and the tribe of Qais which is known as The Battle of Fajar. In this battle, Bani Hashim too were on the side of the Qureish. The Prophet of Islam (s.a.) was still a child. He too went to the battle field along with his uncle but was only a silent observer. The days when Abu Talib participated in the skirmishes, the Qureish used to have an upper hand. The Qureish, considering his presence as a sign of victory, said that whether he actively participated in the battle or not, his presence only would be a source of encouragement for them. Abu Talib said:

*“If you abstain from tyranny, injustice and blaming persons unjustly,
I shall not move away from your view!”*

Ref: Tareeq e Yaqoobi, Vol 2, Page 16

This was the noble thinking of Abu Talib that he recognized the difference between the fierceness of the spirit of revenge during the battle and the requirements of defence. He viewed tyranny and torture with displeasure. He tolerated battle only to the extent that it was fought within the established norms of chivalry and fairplay.

Abu Talib was moderate in his views, wanted to be just, affable and thoughtful. The wise men of Arabia used to draw benefit from his company. And took lessons from him in norms of morality. Ahnaf ibne Qais, who was a well known thinker in Arabia, was asked about the person from whom he acquired his affability and good manners. He said that he learned these skills from Qais ibne Asim al Munqari. Qais was asked as to where he got his instruction. He said it was Aksam ibne Saifi who was his mentor. In the end when Aksam was asked the same question, he said:

*“The chief of Arab and Ajam, the paragon of knowledge and learning
Abu Talib ibne Abd al Mutallib”*

Ref: Hadyat al Ahbab, Page 252

In his time he was a statesman, a thinker, a mentor and a man of wisdom. He was a poet of very high caliber. There is a compendium of poetry, Deewan Sheik al Abatah, composed by him and his couplets are spread over many well known books of history. Although Arabia of those days was a cradle of poetry, most of it was self praising Qasida or odes. But his style was different from that of the run of the mill poets then. In his couplets there

was neither the element of self praise nor the touch of the commonplace. There was a subtle flow and simplicity in his poetry and a lesson for the reader on morals, righteousness and truth. Therefore, Hazrat Ali (a.s.), terming his poetry as an educational and moral treasure says:

“Read his couplet and make your children read them.

*Because he was on Allah’s Faith and there
is a big treasury of knowledge
in his poetry.”*

Ref: Bahar al Anwaar, Vol 9, Page 24

Besides these merits, his ancestral connections and the unique privilege of being the mentor and the guardian of the Prophet of Islam (s.a.) singles him out from all his contemporaries.. The Prophet (s.a.), posthumous born that he was, grew under his tutelage and spent most of his years with him. When the Prophet (s.a.) was six years old he lost his mother and after another two years his doting grand father too expired. The grand father put the child in the trust of his uncle, Abu Talib. When Abu Talib heard his father make his will about the little ward, he said:

“Father ! You needn’t make a will to me about the care of Mohammed (s.a.).

He is my son and nephew!”

Ref: Manaqib, Vol 1, Page 3

Hazrat Abd al Mutallib had many children. At the time of his death all his sons and relations were around him. Every one of them was capable of taking charge of the child. But in his wisdom and farsightedness he entrusted the upbringing and care of Mohammed (s.a.) to Abu Talib. He knew it pretty well that the love and affection that Abu Talib had for the Orphan of Abd Allah was not manifested by his other uncles. The expectations the patriarch had from Abu Talib were not unfounded. He must have also had the fact in his mind that Abu Talib not only had ancestral relationship with Mohammed (s.a.) but he was the closest to him through his maternal relationship---Abd Allah and Abu Talib born to the same mother! Perhaps Abd al Mutallib had gauged from his reading of the revealed books that Abu Talib would be the best guardian and mentor for the upbringing of the Prophet (s.a.). Some historians have also written that a lot was drawn between Abu Talib and Zubair ibne Abd al Mutallib and it went in the favor of the former. There is another mention that when the lot was to be drawn, the little Mohammed (s.a.) caught the lapel of Abu Talib’s cloak and thus expressed his preference. Whatever the basis of this decision, it cannot be denied that Allah wished that His select creature must get the care and support of Abu Talib during his formative and impressionable childhood! Allah has thus expressed in the Holy Book, *“Alam yajdak yatima fawa- has he not given you succor finding you orphaned?”* All the commentators are in agreement that in this Verse Hazrat Abu Talib’s affection and care for the little orphan is mentioned.

Thus Abu Talib honored the will of his departed father and discharged his duty as the guardian of his beloved nephew. Every historian has acknowledged this fact. Ibne Saad writes:

“Abu Talib loved the Prophet (s.a.) very much,

*even more than his own children.
He made him sleep near himself.
Whenever he went out, he always took him along.
He valued him more than anything else in the world!"*

Ref: Tabaqat, Vol 1, Page 119

Abu Talib had made a deep study of the ways of Mohammed (s.a.) from his very childhood. He found him quiet, shy and lonely. He never played or cavorted like any other children would. He had no taste for sight seeing. Neither he was harsh to anyone nor did he ever play any childish pranks. All these observations impressed Abu Talib so much that he realized that the child was far above the ordinary children of his age. Therefore besides his familial love for the child, he developed an inexplicable respect for him! This affection and respect was behind his willingness to make any sacrifices for Mohammed (s.a.) as years went by.

The manifestations that Abu Talib observed in the child made him wonder. Whenever Mohammed (s.a.) partook food with the family, however sparse the quantity, everyone seemed to have eaten his fill! Therefore it was a practice in the household that the child had to be around before anyone started eating. Abu Talib made it a rule that Mohammed (s.a.) should take the first morsel before anyone else partook of the food. If someone lifted the bowl of milk to drink, Abu Talib asked him to wait till Mohammed (s.a.) had it. They noticed that when they drank the milk after the child, the quantity in the bowl would suffice for the entire family. Seeing this Abu Talib would say to Mohammed (s.a.), *"Innakal mubarak- you are very lucky!"*

Once he was going somewhere with Mohammed (s.a.). When they were at a distance of three miles from Arafa at Zil Majaz, they felt very thirsty. He asked Mohammed (s.a.) if water could be found anywhere near that place ? Mohammed (s.a.) dismounted from the camel, kicked a boulder and uttered something. Water started flowing near the boulder. He said, *"Come uncle! Drink the water!"* When they drank the water, he kicked the boulder once again and the flow of the water stopped. Seeing these manifestations, Abu Talib used to make Mohammed (s.a.) the intercessor for his prayers, particularly in times of drought and rainlessness. Therefore, once there was utter panic in Makka because of no receipt of rains for a very long spell. Some said that they must beg Laat and Uzza for help. Others were bowing to Munat. One elderly person said:

*"Where are you loitering (in the dark) when there is the
Offspring of Ibrahim (a.s.) and the son of
Ismail (a.s.) in your midst."*

Ref: Tareeq al Islam Dahabi, Page 36

People asked him if he was referring to Abu Talib? He said *"Yes!"* Hearing this Abu Talib was approached by the people complaining of the failure of all cultivation and drought prevailing in the region. He wanted him to pray for rains. Abu Talib caught hold of the hand of the Orphan of Abd Allah and proceeded to the precincts of the Kaaba. He made the child squat near the wall of the Kaaba, raised his finger towards the sky. There were no signs of rain falling. But within moments cool winds started

blowing, dense clouds gathered and it started raining cats and dogs. The parched land became wet and greenery reappeared in the wilderness.

Abu Talib was a reputed trader of wheat and perfumes in his day. According to the custom of the Qureish, he used to travel on business to Syria once every year. When the time for one of his journeys approached, he mentioned to Mohammed (s.a.) about his plans but didn't ask him to join the caravan. At that time his age was only twelve years and he didn't want to expose the youth to the hardships of the travel through the desert. When he knew that his uncle was not taking him along, he embraced him and started insisting on accompanying him. Abu Talib too had no desire of leaving him behind in Makka. He agreed to take him along saying:

"By God, I shall take him along!"

"We shall never be separated from each other!"

Ref: Tareeq e Khamis, Vol 1, Page 257

Abu Talib took him along and commenced his journey to Syria. When their caravan arrived at Basra in the southern region of Syria, the hermit Jarjees ibne Abi Rabiah, who was known with the sobriquet of Bahira, saw Mohammed (s.a.) in the caravan and noticed signs in him that he knew were of the Last of the Prophets (a.s). To look at him from close quarters, he invited the entire caravan to his hermitage for a meal. The Qureish left behind Mohammed (s.a.) near the baggage and went along to the hermitage to share Bahira's repast. When he didn't find the youth in the group, he asked, *"Is anyone left outside that has not entered the hermitage with you?"* They informed him that only a child has been left out to take care of their merchandise. Bahira asked them to call him in too. When he came, Bahira looked at Mohammed (s.a.) with keen interest from head to toe, removed his cloak from the back and saw the Seal of Prophethood between his shoulders. He also asked him about several things experienced by him during the waking and sleeping hours. Then he asked Abu Talib about his relationship with the child. Abu Talib said that it was his son. Bahira said that he couldn't possibly be his son. He told that he could say with certainty that the child's father was no more. Then Abu Talib told him that the child was his nephew and was his charge. That he was posthumously born. Bahira said that the child must be taken back home from there only, lest the Jews learn about him and cause him harm. The child is the Messenger of Allah and will be Ordained as Prophet. He added that when the caravan was descending from the hill, he noticed that the trees were bowing down and wherever the child went a cloud was hovering over his head. Besides these manifestations, he had read about the child in the revealed books of yore wherein his face, the personality and other features have been described. On the strength of these evidences he stressed that the child was the Prophet whose coming has been forecast!

When the Prophet (s.a.) attained the age of twenty, he told to Abu Talib that he had seen three radiant bodies in his dream and one of them, pointing towards him, was saying to the other two that this is the one to whose succor you must rise when the time comes. He didn't talk anymore than that. Abu Talib mentioned about this dream to a scholar of Makka. He looked at Mohammed (s.a.) intently and said, *"By God! He is the possessor of a*

pure spirit and is a true prophet!" Abu Talib asked the person to keep his counsel and not reveal about his finding to anyone. He feared that people of his own tribe become jealous of Mohammed (s.a.) and cause harm to him. He told to the man that what he surmised was true and he himself had visions about the phenomenon.:

*"My father Abd al Mutallib had told me that he (Mohammed-(s.a.)
Has been sent as a Nabi by Allah and had instructed me
to keep the matter a secret lest the enemies harm him."*

Ref: Tareeq e Yaqoobi, Vol 2, Page 14

These events had paved the way for Abu Talib to accept the evidence of Mohammed (s.a.)'s prophethood. He had the conviction that the Orphan of Abd Allah was the prophet of the near future. Therefore, for his upbringing and education, he felt spiritual elation more than material happiness. He used to hover around him like a worm around the radiance of the light. He took full care of him, day and night. Mohammed (s.a.) had entered the state of youth from childhood. Now Abu Talib started thinking of putting him on the road to earning his livelihood. The economic medium of earning a living in the Qureishi society was trading. But this definitely needed monetary investment that Mohammed (s.a.) lacked. At that time in Makka there was a wealthy lady, Khadija binte Khaweelad, who used to depute her representatives to different cities to trade on her behalf. Abu Talib suggested to Mohammed (s.a.) to offer to manage her business. He himself went to her and requested her to depute Mohammed (s.a.) to tour on her behalf for business as is done by others. Khadija approved of this offer, explained her business terms and issued merchandise to Mohammed (s.a.) to proceed on a tour of business. He kept trading on her behalf for some time and achieved much success. Khadija was much impressed with his business skills, honesty and straightforwardness. Through some source she sent a proposal of matrimony to Mohammed (s.a.). After consulting his uncle, Abu Talib, he accepted the proposal. After finalizing the initial procedures Abu Talib, Hamza, Abbas and other persons from Bani Hashim and important personages from the tribe of Qureish went to the house of Khadija. The Aqd (marriage Agreement) was finalized and Abu Talib recited the Sermon of Nikah:

*"All praise to Allah who created us in the offspring of Ibrahim (a.s.)
and the progeny of
Ismail (a.s) the children of Ma-ad and Madar; and made us
the keepers of His House (the Kaaba)
and made it the Place of Haj and Peace for us.
He made us rulers over men
This is my nephew, Mohammed ibne Abd Allah.
To whomsoever he is compared, he will emerge superior in nobility
And felicity; wisdom and superiority
Although he has less of wealth, wealth is like the declining shadow
that goes away and is like something that comes to one
temporarily and is withdrawn! By Allah!
His future is great and a great Message will emanate from him!"*

Ref: Seerat e Halabia, Vol 1, Page 139

Although this sermon is very short, it reflects Abu Talib's beliefs and thoughts about the Prophet (s.a.) He starts the sermon with the praise of Allah that proves his faith in the Unity of Allah. Then he proudly claims his descent from Hazrat Ibrahim (a.s.) and Hazrat Ismail (a.s.). Then he expresses pride over the privilege his family had of being the keepers of the Holy Kaaba. This indicates that they were the rulers because of their august descent but also because they were the true practitioners of the Faith of Ibrahim (a.s.). Then he praises the wisdom and sagacity of Mohammed (s.a.) and describes the transitory nature of wealth in this world. He compares wealth to the declining shadow that vanishes with time. Then with the words of "*Naba e Azeem*" he concludes that the Prophet (s.a.) had a radiant future in store and predicts that soon he will guide the humankind on the Straight Path.

When the Prophet (s.a.) completed forty years of his life, Allah wanted him to fulfil the purpose for which he had been created. The heavy burden of guiding mankind was placed on his shoulders. He came to light the beacons of guidance and removing the darkness of ignorance and polytheism from the society. He stood up to take the Message to every home in every nook and corner of the world. In the early years of Baasat (the Annunciation) he propagated his creed discreetly and in secret. Only select few persons had embraced Islam and great care was exercised in declaring their faith to others. For offering congregatory prayer (Namaz e Jama-at) they carefully sought opportunities and venues. Sometimes they used to pray inside the four walls of their homes. At other times he would go with Hazrat Ali (a.s) to the crevices of hills around Makka to offer their prayers. Once Abu Talib chanced upon the two cousins prostrating in one of these hidden crevices. He called up Ali (a.s.), his son, and asked him about the faith that he was practicing along with his cousin. He replied, "*I have adopted the Faith of Allah and His Prophet, Mohammed (s.a.)!*"

Hearing this, Abu Talib said:

"You remain attached to him, he will guide you to the Path of Virtue!"

Ref: Tareeq e Tabari, Vol 2, Page 58

If Abu Talib was an infidel and an enemy of Islam, he would definitely have told to the Prophet (s.a.) that he had entrusted to him his impressionable young son, Ali (a.s), with full trust that he would not lead him away from his father's faith and create rift between father and son doing otherwise. To the contrary, when Abu Talib noticed Ali (a.s.) offering prayers according to the tenets of Mohammed (s.a.)'s Faith, he encouraged him and told him that by following his cousin he would remain on the right path! This proves that Abu Talib was not in favor of the ways of the infidels and idolators.

Three years went by when the Prophet (s.a) propagated his Faith quietly without making any public announcement. Now came Allah's Command that he should go public in spreading his mission.. For this purpose the Prophet (s.a.) got together a feast at the home of Abu Talib where all the relatives and friends were invited to convey the Message of the New Faith to them and ask them to give up idolatory forthwith. Abu Talib realized from the very looks of the Qureish that they would not budge from their

deeply ingrained beliefs. He knew that they will be forced to rise against the Prophet (s.a.). He therefore sounded Mohammed (s.a.) to be discreet in propagating his mission. However he told Mohammed (s.a.) that he should not consider himself hapless and alone. He assured him that, as his uncle, his fullest protection was there for him. Impressed by Mohammed (s.a.)'s spirit of choosing the Right Path despite all the difficulties, Abu Talib told him:

*"By God ! Till we have lives in our bodies,
we shall protect him from his enemies!"*

Ref: Tareeq e Kaamil, Vol 1, Page 41

When the Prophet (s.a.)'s voice went outside the four walls of the home and reverberated in the idolatrous environments of Makka, then, as a reaction, waves of resistance and opposition rose. Those who were his friends and admirers turned sworn enemies now.. Qureish created hurdles at every step in the way of the missionary activities of the small group. They created every imaginable impediment in the way of propagation of the Faith. But the Prophet (s.a.) took all these difficulties in his stride. When the Qureish saw that he was pursuing his mission with determination, they came to Abu Talib as a strong and influential delegation to ask him to dissuade Mohammed (s.a.) to forthwith terminate his activities. They said that he had flattered some unimportant persons to adopt his Faith. They also said that they wanted to talk with Mohammed (s.a.) to refrain from what he was doing. Abu Talib went inside the house to meet Mohammed (s.a.) and apprise him of what the delegates were saying. He asked him to meet them, if he felt it worth doing so. The Prophet (s.a.) came out and asked the Qureish what they wanted to tell him. They said that they wished to bring to his notice that they wanted him not to have anything to do with their idols. They wanted him not to talk ill of the idols and stop attacking their age old religious practices. They said that if he agreed to abide by this demand, they would not interfere with his activities. The Prophet (s.a.) rejoined saying that his belief was that Allah is one and that they should worship only Him. Other than Him, they should stop worshipping their own fabricated gods. He affirmed that it was his bonden duty to condemn idolatory and promote worship of one and only Allah. The Qureish said that it was strange that he wanted them to give up the practices of their fathers, grand fathers and the forbears! How, they said, he expected them to abandon their pantheon of gods and accept to worship only one god, Allah! Saying this they went away in a huff.

At this juncture, Abu Talib used his discretion and cool thinking to ensure that the disturbed feelings of the Qureish didn't go beyond control. If he had taken a tough stand with them, they might have turned aggressive instantly. Besides considering discretion as the better part of valor, Abu Talib wanted to give some time to the Qureish to give a serious thought to Mohammed (s.a.)'s mission. He wanted them to think over the matter with cool minds to distinguish between the right and the wrong. He told them that they had all along recognized Mohammed (s.a.)'s truthfulness and straightforwardness, they should weigh him in this matter with the same yard-stick. He wanted them to consider that till the age of forty years they

never found him telling a falsehood, then how could they imagine that in the very important matter of Faith he would suddenly tell falsehoods against his very grain! But the Qureish were very adamant. They wouldn't budge an iota from their stand. They thought that the only solution to the problem lay in silencing the Propagator of the Truth! But Abu Talib being around, the Qureish didn't have courage to take the extreme step against Mohammed (s.a.) They played a trick on Abu Talib that they brought a handsome lad from the clan of Qureish to him and suggested that he could adopt him, Amara ibne Walid, and hand over Mohammed (s.a.) to them. When he heard this strang request, Abu Talib said:

*"How strange is this justice that you want me to bring up your son
and hand over my own son to you for killing.
By God! I shall never do this!"*

Ref: Tareeq e Kaamil, Vol 2, Page 42

This demand of the Qureish was contrary to all norms of natural love and affinity, made in utter ignorance or deliberate purpose that they wanted Abu Talib to hand-over his nephew to their tyranny. Even a person of very ordinary intelligence would not tolerate such a suggestion. Abu Talib, on the contrary, was a person of great courage and filial affection.

This demand of the Qureish demonstrates their mean mentalities. They stooped so low in the enmity of Mohammed (s.a.) that all thought of virtue had left them. It can well be imagined how difficult it would have been to prevent them from implementing their nefarious plans. Did anyone other than Abu Talib ever think of removing these hurdles in the way of Mohammed (s.a.). History is helpless in indicating any other name than this uncle and protector of the Prophet (s.a.). Because of Abu Talib this stratagem of the Qureish too was neutralized. Despite all their tyrannies and oppression, the voice of Islam, instead of getting suppressed, increased in volume day by day. Now they feared that if the numbers of his followers swelled, then this group might grow in strength to disturb the political balance in Makka. When they felt that this revolutionary idea might disturb their apple cart, some of the sheiks and elites came once again to Abu Talib. They said that during their previous visit they had quietly departed after making their case with him. But they stressed that they had now run out of patience and no more willing to consider his seniority and old age. They had thought that the voice advocating for change might die of its own. But, contrary to their expectations, that didn't happen. They wanted him to warn his nephew sternly to stop talking about the heavenly things. Otherwise, they wanted him to stay aloof and let them decide the things for themselves! Seeing their changed and stern attitude Abu Talib went to Mohammed (s.a.) and apprised him of the unreasonable attitude of the Sheiks of Qureish and advised him to adopt an attitude that they didn't kill him with stealth. Abu Talib also told him that how long he could contend with their crowd all alone. Hearing these words from Abu Talib, Mohammed (s.a.)'s eyes watered. And he said in a shaking voice, *"Uncle! I invite them to be virtuous and to worship Allah! This is according to Allah's Commandment to me. Even if the Qureish put the moon in one hand and the sun in the other, I cannot refrain from doing my duty!"*. Saying this he walked away

from the presence of his uncle. When Abu Talib saw Mohammed (s.a.) going, he felt a shivering in his old body. He called Mohammed (s.a.) to come back and impressed with his courage said with full confidence:

*“O Son of my brother! Go and tell them what you wish to!
By Allah! I shall never abandon your side!”*

Ref: Tareeq e Tabari, Vol 2, Page 67

Getting this courageous response from Abu Talib the tears from Mohammed (s.a.)’s eyes vanished. The courage of the determined heart increased many fold. The feeling of loneliness and helplessness had gone. After renewing his determination, Abu Talib headed towards the Qureish. He asked them not to linger there any more and added:

*“By Allah ! My nephew’s tongue is never accustomed
to falsehoods!”*

Ref: Asaba Vol 4, Page 116

Although these delegations from the Qureish were making Abu Talib a medium of communication, he was never seen as siding with them. If he had endorsed their views, he would have asked Mohammed (s.a.) to avoid interfering with their religious practices instead of just communicating their messages. He would have asked him not to condemn their idol. He could have also told to Mohammed (s.a.) that he himself was a follower of their creed. But history fails to make any reference that Abu Talib ever took that sort of attitude. He was just communicating the message without adding anything to endorse their stand. The Qureish too had understood that Abu Talib was in total support of his nephew and that it was not possible to endorse their stand. They now formed a group to oppose Mohammed (s.a.) tooth and nail on their own. They sometimes threw stones on him, sometimes the garbage. They called him a magician, a sorcerer and a madcap. Whenever he stood up for offering prayer, they would try to ridicule him.

One day the Prophet (s.a.) was busy offering prayer near the Kaaba. Abu Jahal spotted some persons sitting nearby and asked them if one of them who could disturb Mohammed (s.a.)’s prayer. Abd Allah bin al Zabari stood up and brought some dung and gore. He rubbed it on the face of Mohammed (s.a.). After completing his prayer the Prophet (s.a.) went straight to Abu Talib who was very upset seeing him in that predicament. He asked the name of the person who did such a mean thing. When he was told that the mischief was done by Abd Allah al Zabari, he took his sword and proceeded towards the Kaaba. As soon as the culprit and his companions saw him coming in a rage, they tried to sneak away from there. Abu Talib told in a thundering voice that if any one of them moved from his place, he will no more be a living man. They shrank into a huddle at the place they were in. Abu Talib smeared gore and dung on each of their faces and chided them.

Once it happened that the Prophet (s.a.) didn’t return home till late in the evening. Abu Talib was worried that the Qureish might abduct or even kill him. He searched him in all the possible places but without any success. He called some Hashemite youths and asked them to sit near the Qureish chiefs hiding poniards inside their sleeves. One of them should go and take a place near Abu Jahl. If they got wind that Mohammed (s.a.) was killed, they

should pounce on their individual targets and kill them instantly. The youths took their poniards and sat close to the chiefs as instructed.. Abu Talib redoubled his search now. Near the hill of Safa he found Zaid ibne Haritha coming towards him. He asked him if he had seen Mohammed (s.a.). He informed that a few moments ago he was with him at the base of the hill of Safa. Abu Talib asked him to go and call him immediately. He added that till he found him safe and sound, he wouldn't return home. Zaid informed Mohammed (s.a.) the worry of his uncle. He immediately rushed to where his uncle was. Abu Talib was much relieved to see his nephew. The next day he took Mohammed (s.a.) and the Hashemite youths to the chiefs of Qureish and recounted the previous evening's episode to them. The youths showed the poniards that they were hiding under their sleeves. Abu Talib told to the chiefs that if Mohammed (s.a.) had come to any harm at their instance, they would all have been slain. He asked them to view those sharp poniards carefully:

"By God! If you had killed Mohammed (s.a.), not one of you would have lived thereafter. We would have died and would have killed you all!"

Ref: Tabaqaat ibne Saad, Vol 1, Page 203

Rivalry already existed between Qureish and Bani Hashim. And now it turned into open enmity. The ire of the Qureish reached such heights that they decided to boycott Bani Hashim. They forced them, thus, to move away from the town to a ravine of the hill on the outskirts. This place too was not out of the reach of the Qureish. A danger always lurked that they might attack from any direction any time. In the nights the danger used to be more. In view of this danger Abu Talib used to remain awake the whole nights. In the bed of the Prophet (s.a.) he used to make one of his sons sleep every night. It was the time when the Prophet (s.a.) had supporters in the entire Arabia who could be counted on the fingers! It was Abu Talib in these dire circumstances who was like a mountain of support and protection for him. He neither left his side any time, nor did he remove his hand from giving help and protection to his nephew. It was his courage and support that Qureish could not put into operation their nefarious plans and the Prophet (s.a.) remained safe from them. Abu Talib continued to defend him the way the circumstances demanded every time and rendered the satanic plans of the Qureish ineffective. If Abu Talib had not protected his nephew wholeheartedly, the course of history would have been different and the early Muslims, and their Prophet (s.a.), would have had to bear untold atrocities at the hands of the cruel Qureish.

Abu Talib's spirit of sacrifice and dedication and determination in providing help and support to the Prophet (s.a.) is a universally acknowledged fact of Islamic History. None could dare to deny this fact. But some people have tried to give another colour to this act of support to mar the spirit of the entire act. Therefore they have been stressing that the help rendered by Abu Talib was not with any spirit of religious fervor but was sheer filial and tribal consideration that prompted him to do what he did! They say that Arabs come to the help of a person who is related to them by the distance of many generations. In the case of Mohammed (s.a.) he was

caring for his own brother's son! There is no denying the fact that he was most closely related to Abu Talib. But one has to consider that the dispute was not over any material things. Mohammed (s.a.) had challenged the very fabric of their religion, their idolatry and Abu Talib was a practitioner of that creed. In the matters of religion persons don't tolerate the deviation of their own sons, here we find him defending a nephew knowing fully well that he had plans to destroy the very creed! Abu Talib was helping him to strengthen his mission of change. This attitude cannot just be termed as support because of filial attachment only! If the support extended was only because of familial attachment, one has to consider whether the support will be more for one's own sons or a nephew. Abu Talib, with his unstinted support to Mohammed (s.a.) exposing his own sons to the danger of retaliation by the Qureish and this danger was potent and constant! He went to the extent of asking his sons to sleep in the bed of Mohammed (s.a.) to preclude any chance of surprise attack by the enemy in the nights. At what cost? Was it not at the risk to the lives of his own sons? What was the spirit behind these acts? Any father rates the protection of his own son more than that of a nephew? Then why this phenomenon contrary to human nature? There must have been a stronger and more potent inspiration for Abu Talib to do what he did! This certainly makes one ponder that the help and support to Mohammed (s.a.) had a very strong religious overtone and not only filial attachment of his uncle. Abu Lahab too was an uncle of the Prophet (s.a.). Why didn't he come to the rescue of Mohammed (s.a.) because of filial attachment! To the contrary he has gone down into the history as the worst and sworn enemy of the Prophet (s.a.) only because he cared only for his ancestral creed and was intolerant to any change even at the hands of his own blood relation! Even Hazrat Ibrahim (a.s.) and Azar were related to each other. Azar too was an uncle of Hazrat Ibrahim (a.s.). Why did he come to harm his own nephew? Similarly Noah (a.s.)'s own son went in support of the infidels against his father. Why there were dissensions between Noah (a.s.), Lot (a.s) and their wives? The differences were because they wished to practice different creeds! On the one hand attributing Abu Talib's unstinted support only to filial love and on the other hand doubting his Faith doesn't appeal to reason!

The way Abu Talib dedicated himself wholeheartedly to the protection and care of Mohammed (s.a.), a rational mind will think that if he was not convinced of the veracity of the Prophet (s.a.)'s Mission, he wouldn't have gone to the lengths in his support that he did. He was doing this at the cost of his comfortable life and the eminence that he had in that nomadic society. This is clear evidence that his heart was radiant with the light of Faith and there were the imprints of belief in Allah and His Prophet (s.a.) in his psyche. Therefore Qazi Azd ud Deen has written:

"In our view Faith is witnessing (upholding) the Things upheld by the Prophet (s.a.) and their inclusion in the Shariah is proven. This too is the belief of most Imams like Qazi (Baqalani) And Ustad Ishaq (Safraini)."

Shara Mawafiq, Page 718

When the scholars and researchers endorse the witness of the hearts and the Batini (intrinsic) belief of a person as Faith, then why one should refute Hazrat Abu Talib's Faith. His contributions to the propagation of Islam and support to the Prophet (s.a.) are proof of his Faith. In fact this spirit is not evidenced by many of the persons who publicly accepted Islam. Public acceptance of the creed can also be done by hypocrites! There hasn't been dearth of such persons in the annals of Islamic History! They made tall claims of support to Islam with their tongues, but when the time came for making sacrifices, they fled from the scene of battle! There are also instances of persons intriguing with the enemies against the interest of the Prophet (s.a.) and Islam. True belief in Islam is from the depths of the heart and not mere lip service. Faith is the name of firm belief and conviction and belief not mere utterance of some words from the tongue for the benefit of the hearer! If oral utterance alone is the expression of Faith, then Allah wouldn't have refuted the Faith of such persons:

"There are some persons who say with their tongues that they have Faith in Allah and the Day of Reckoning although they are those who haven't adopted the Faith."

The Faith that comes from the heart will have no place for hypocrisy and duplicity. Every act of such persons will be a mirror of his Faith and in accord with the requirements of the belief. On the basis of the person's actions his Faith is identified. Faith means firm belief and conviction. Conviction has its effect on the actions of the person. Viewing the life and actions of Abu Talib one cannot deny the fact that all his assertions were in the service of strengthening Islam. His contribution can be termed as the foundation stone of the super-structure that arose later on. He bore all sorts of hardships to strengthen and pave the way for the propagation and growth of the Creed. He supported the Prophet (s.a.) with absolute dedication and sincerity. He kept himself away from the polytheist practices of the day practiced the Islamic ways. From his life is evident the friendship for Islam and obedience of the Prophet (s.a.)'s teachings. Then who has the right to remove him from the sphere of Islam when the Holy Quran says that if a person's ways are in accord with Islam and his actions are the same as those of Muslims, then people should not term him an infidel:

"A person who wishes you (Salam) and presents himself as a Muslim, You must not tell him that he isn't a person of the Faith."

If it is accepted that Abu Talib didn't profess Islam publicly, the majority of the jurists believe that public profession of Faith is not compulsory when there is a strong reason to keep it in wraps. Therefore, in the initial years after the Annunciation, the invitation to the Creed was done on the quiet and in secret conclaves. The Prophet (s.a.) himself used to advise the new entrants to keep their creed secret. This was a wise way of protecting Islam and its proponents. In accordance with this many prominent Muslims kept their identity secret for many years. They followed the Islamic norms only to the extent it was possible in those difficult days. Even when Islam assumed the status of a group, however small, there were some Muslims who discretely kept away from it for their own reasons. They did this to avoid tensions in the families or the society. History indicates that Hazrat Omar's

sister, Fatima, who was the wife of Saeed ibne Zaid, had already adopted Islam along with her husband. She used to keep her Islam secret. Similarly Naeem ibne Abd Allah, who belonged to the tribe of Bani Adi, was already a Muslim but kept his creed a secret because of the pressures from his tribesmen. After the Migration of the Prophet (s.a.), when the Islamic Commonwealth was established in Madina, there was still a group of Muslims in Makka who continued to keep their Faith a closely guarded secret. The Prophet (s.a.)'s own uncle, Abbas ibne Abd al Mutallib, was one of such personages. Therefore, Abu Rafeh writes:

"I was the slave of Abbas ibne Abd al Mutallib and had already adopted Islam at the homes of the Prophet (s.a.)'s relatives. Therefore Umm al Fazl

the wife of Abbas, and me, were Muslims.

Abbas was scared of his tribesmen and didn't want to invite their ire. Hence he kept his Islam a secret"

Ref: Tareeq e Tabari, Vol 2, Page 159

These persons were serving the cause of Islam in their own way by keeping their Faith a secret. Therefore, these were the persons who kept the Prophet (s.a.) informed of the movements of the Qureish who were planning preemptive attacks on the meager forces of early Islam. Ibne Abd al Bar writes about Abbas ibne Abd al Mutallib:

"He sent all the reports about the polytheists to the Prophet (s.a.) in writing that gave strength (of information) to Muslims. Abbas desired to join the Prophet (s.a.) in Madina. But the Prophet (s.a.) wrote to him that his presence at Makka was better and beneficial."

Ref: Isteaab, Vol 2, Page 485

This proves that their keeping the faith as a secret was with the approval of the Prophet (s.a.). If keeping one's Faith secret was against the norms of Islam, then the Prophet (s.a.) would never have allowed it. It proves conclusively that keeping one's Faith secret is not un-Islamic in any way!

If affirmation of Faith by a person required oral expression, the condition definitely will be absolutely unnecessary.that it should be only in prescribed form. When this condition is not necessary, then Abu Talib's affirmation of the Prophethood of Mohammed (s.a.) cannot be denied. The Prophet (s.a.) once visited Abu Talib to inquire about his health when the patriarch said:

"O my nephew! Pray to your Sustainer who has made you Maboos (Ordained)

Prophet that He gives me recovery from illness!

Ref: Asaba, Vol 4, Page 114

The Prophet (s.a.) raised his hands in prayer and said, *"Alla humma ashfa ammi - O Allah! Give recovery to my Uncle."* As a result of this prayer Abu Talib immediately recovered from the illness and left his bed. If he had not accepted Mohammed (s.a.) as Allah's "Ordained" Prophet, he wouldn't have referred to the prophethood when he asked him to pray. Isn't accepting the Annunciation (Baasat) acception of the Prophethood? And isn't instant recovery after the prayer a confirmation that Abu Talib did have Faith in Mohammed (s.a.)'s Prophethood! Besides this event, many a couplet composed by Abu Talib is proof that affirms his belief in

Mohammed (s.a.)'s Prophethood. These couplets affirm his Faith in the veracity of Islam, the truthfulness of the Faith and the Prophethood of Mohammed (s.a.). Such couplets are so many that shahr Ashoob Mazandarani has written in "*Mutashabeaat e Quran*" commenting on the Verse of Surat al Haj that the couplets that evidence Hazrat Abu Talib's Faith number more than three thousand. Ibne Abil Hadeed, after quoting several of his couplets writes:

"These couplets have been quoted in continuity. Even if the continuity wasn't there, they are all on the same subject that is common in all the couplets. And that common factor is affirmation of the truthfulness of Mohammed (s.a.)."

Ref: Shara Ibne Abil Hadeed, Vol 3, Page 315

Some of the couplets composed by Abu Talib are quoted here for the interest of the readers. These couplets fully represent his Faith and Belief and the historians have quoted them with full proof of authenticity:

When the Qureish infidels accused the Prophet (s.a.) of falsehoods, he pointed towards the Prophet (s.a.) and recited the following couplets:

*"Antal ameen, Ameen Allah la kazb
Wal sadiq al qawl la lahu wa laa la-ab"
You are Ameen (custodian) and Allah's
Ameen in which there is no falsehood!
You are free of cheap talk and are straightforward!"
Antar Rasool Allah Naalam
Alaik tanzal man zil izzat al kutub
You are that Prophet of Allah about whom we know!
And on you has been Revealed the Quran by Allah!!*

Ref: Munaqib Shahr Ashoob, Vol 1, Page 39

When the Qureish asked him to quieten the Prophet (s.a.) or else they will be forced to become aggressive, Abu Talib recited the following couplets:

*Wallah yaslu ilaika yajmahum
Hatta awsad fil turab dafeena
By Allah! Till I am interred in the soil,
The Qureish hordes dare not come near you!
Fasda be amrak ma alaika ghazaza
Wabshar bazakwa qarmanak ayoona
Recount Allah's Commands without fear,
Happily cool your eyes in this manner!
Wa dawatni wa alamat inak nasehi
Wa laqad daawat wa kunta summa ameena
You have invited me to Islam - I know you as my well wisher,
And then you are Ameen as well!
Wa laqad alamta Deen e Mohammed
Man khair adyaan al bariyaa deena
I am sure Mohammed (s.a.)'s Faith is
Better than all the faiths in the world!*

Ref: Tareeq Ibne Katheer, Vol 3, Page 42

When they took shelter in the Shaab e Abu Talib to protect the Prophet (s.a.) from the Qureish, Abu Talib composed an encomium (Qaseeda) of 120 couplets. A few of those couplets will be of interest here:

*“Kazabtam wa Bayt Allah nabzi Mohammed
wa lama nata-an doonahu wa nanazal
By Bayt Allah! Your thought is wrong that we could be suppressed
In the matter of Mohammed (s.a.);
And that for his protection we will not use arrows and spears!
Wa naslama hatta nasra haula
Wa nazhal an abna ana wal halayel
We shall not surrender him to the enemy
Till we die in front of them and forget our wife and children!
Hadyat benafsi doonahu wa hamiyat
Wa daafaath an zamara wal kalakal
I have protected him with my heart and my life,
And defended him with my shoulders and the chest!
Faayada Rabbil ibad be nasra
Wazhar deena haqqa ghair baatil
O Sustainer! Help him with Your Succor!
And help the Faith that is the Truth, Pure and free of
admixture!”*

Ibne Hisham says that one year the people were suffering from acute drought due to scanty rainfall. They went to the Prophet (s.a.) and requested him to pray to Allah for rains. He lifted his hands towards the Heaven and offered a prayer. Before he completed the prayer, dark clouds gathered over the horizon and it rained copiously. When he saw the rain falling, the Prophet (s.a.) remembered Abu Talib and said, *“Lau adrak Abu Talib haadal yaum la sara - If Abu Talib was alive today, he would be very happy!”* One of the companions said, *“Perhaps you have remembered a couplet that he had recited about you!”* The person then recited it:

*“Wabyad yastasqil ghamam bewajh
Tamaal al yatama asmat lil aramal*

Intercession is sought of the radiant faced persons while praying for rains,

Intercession of those who are the support for the orphans and widows!”

The Prophet (s.a.) said, *“Yes! I do remember.”*

The imprint of Abu Talib’s affection was so deep on the heart of the Prophet (s.a.) that he didn’t forget him for a moment. Bala Dari has written that when the Prophet (s.a.) was seriously ill, Hazrat Fatima said, “By Allah ! You are just the way that a poet has said about you:

*“Wabyad yastasqil ghamam bewajh
Tamaal al yatama asmat lil aramal*

Hearing this, the Prophet (s.a.) opened his eyes and said:

“Haada qaul ammi Abi Talib

This is the saying of my uncle, Abu Talib”

Ref: Ansaab al Ashraaf, Vol 1, Page 553

Abu Talib’s couplets were indicative of his deep Faith, acceptance of the truth and unfathomable love for Islam and its founder. Every couplet of his

is the proof of his profound Faith. If people shun their bias, there is no reason they should harbour any doubts about his true Faith. Please do consider with justice if a few of his couplets, even one of them, was traced to any other person, they would have produced it as an evidence of the deep Faith of the person! For what sin people are maligning the Faith of the Prophet (s.a.)'s beloved uncle who was ready to sacrifice everything for the nephew and his Faith. Was it for the sin of giving upbringing to the Orphan of Abd Allah who was destined to be the Last and the Most Perfect of the Prophets (a.s). Was it for the sin of protecting and preserving him in the face of the enmity and the onslaught of the Qureish? Was it for his fighting against the machinations of the polytheists to harm the Prophet (s.a.)? Was it for propagating the creed of Mohammed (s.a.) to every nook and corner of Arabia through his impeccable poetry eulogizing Mohammed (s.a.) and his creed? The truth is that the only crime of Abu Talib in the eyes of those biased critics is that he was the beloved father of Hazrat Ali (a.s.)! These persons are those who are in total darkness and have no mind to catch a ray of the radiance! Abu Talib's Faith and belief is a radiant Truth that will be denied by only those who refuse to accept the whiteness of the dawn and the radiance of the stars. Ibne Abi Hadeed has said so wonderfully:

"The futile talk of an ignorant person and the deliberate silence of the learned would not diminish Abu Talib's greatness and status!"
"It will be like pretending that the daylight is stark darkness, though this thought will not affect the brightness of the day!"

The proof of Hazrat Abu Talib's Faith doesn't lie only in his poetry. More than these are thoughts and utterances that the Prophet (s.a.) and the Infallible Ahl al Bayt have made about him from time to time. These sayings are important from two points. One is that the Imams of the Ahl al Bayt are all from his progeny and every person's life will be like an open book in front of the members of his family. He can neither keep his Faith hidden from them nor his acts and habits. There the witness of the members of a family will be the most reliable. The second point is that, from the juridical point of view his sayings are a proof positive of his Faith. After seeing these proofs, one can neither term it the familial bias nor as any type of partiality. Therefore, commenting on the Prophet (s.a.)'s saying, "*Maa an akhaztum behi lan tazallu*", Muhaddis Dehlvi writes:

"'Akhaz' means that one should remain attached to the love of the Ahl al Bayt,

One should hold them in respect, act on their sayings (and exhortations) And have complete faith on their utterances."

Ref: The footnote on Mishkaat, Page 569

From the Ahl al Bayt none have ever expressed any doubt whatsoever about the Faith of Abu Talib. To the contrary all of them have, at some time or other, expressed their high opinions about his staunch Faith in the Prophet (s.a.) and Islam. This unanimity of opinion of the Ahl al bayt about Hazrat abu Talib is accepted by all the erudite scholars of Islam. Therefore Abul Ikram Abdus Salam ibne Mohammed says:

"The Imams of Ahl al Bayt are unanimous on the fact that Abu Talib died a Muslim. Whatever is contrary to the belief

of the Ahl al Bayt is never dependable.”

Ref: Arhaj al Matalib, Page 268

Allama Tabarsi, of the Shia School of Thought writes:

“Unanimity of the Ahl al bayt on the Faith of Abu Talib is proven, and their unanimity is final and binding.”

Ref: Majma al Bayan, Vol 2, Page 287

Below are some of the sayings of the Prophet (s.a.) and the Infallible Imams (a.s.) which are the clear proof that they were all unanimous about the Faith of Abu Talib and his Deliverance on the Day of Reckoning.

“Abbas ibne Abd al Mutallib asked the Prophet (s.a.) if he expected the Deliverance of Abu Talib ? He said, ‘ For him (Abu Talib) I expect Every good from Allah!’”

Ref: Tabagaat Ibne Saad, Vol 1, Page 124

Hazrat Ali ibne Abi Talib (a.s) said:

“Abu Talib didn’t die till he was sure that the Prophet (s.a) was completely

Happy and satisfied with him.”

Ref: Shara ibne Abil Hadeed, Vol 2, Page 312

Imam Zain al Abedeen (a.s.) was asked about the faith of Abu Talib, and he said:

“It is surprising that Allah had ordered the Prophet (s.a.) that no Muslim Woman be allowed to remain married to an infidel, and Fatima binte Asad

Who was one of the first ladies to embrace Islam was Abu Talib’s spouse till her death.”

Ref: Shara ibne Abil Hadeed, Vol 2, Page 312

At this stage, this fact must be borne in minds that Fatima binte Asad embraced Islam during the early days of Baasat (Annunciation) of the Prophet (s.a.), remained alive and the spouse of Abu Talib for ten years thereafter till her death. If they both belonged to different creeds, the natural consequence would have been religious dispute and separation. But no book of history makes even a passing reference about this..

Imam Mohammed Baqir (a.s.) has said:

“Abu Talib ibne Abd al Mutallib left this world as a Momin (Muslim.)”

Ref: Al Hujjat ibne Saad, Page 27

Imam Jafar e Sadiq (a.s.) was told by a person that some persons were of the opinion that Abu Talib died an infidel. The Imam (a.s) said:

“they are liars. Witnessing the prophethood of Mohammed (s.a.)

Abu Talib has said:

“Alam taalam ana wajaadna muhammada

Nabban la Moosa khat fi awwal al kitab

“Don’t you know that we found Mohammed (s.a.) a Nabi the same way as Moosa (a.s.) whose references are there in the Earlier Books.”

Ref: Usool e Kaafi, Page 244

Imam Moosa Kazim (a.s) was asked by Durust ibne Mansoor about the Faith of Abu Talib. The Imam (a.s.) replied:

“He witnessed about the Prophet (s.a.) and everything that he (s.a.)

Brought !”

Ref: Usool e Kaafi, Page 242

Imam Reza (a.s.) wrote in a the reply to a letter from Abaan ibne Mehmood:

“If you don’t accept the Faith of Abu Talib, your Journey will be in the direction of the Hell.”

Ref: Marat al Uqool, Vol 2, Page 264

Imam Hasan Askari (a.s.) has said:

“Abu Talib was like the Momins of the Aal e Firaun who kept their Faith a closely guarded secret.”

Ref: Al Hujjat ibne Saad, Page 115

In the early days after the Annunciation of the Prophet (s.a.), Abu Talib keeping his Faith secret and not openly expounding his beliefs before the infidels of the Qureish was an act of extreme discretion. If, immediately after the announcement of Mohammed (s.a.)’s Prophethood, he had declared his conversion to Islam, the infidels would have opened their skirmishes on two fronts. He wouldn’t have been able to help the Prophet (s.a.) by inviting the enmity of the Qureish against himself as well. Although it was not a secret to the infidels of the Qureish that at every occasion Abu Talib came to the rescue of the Prophet (s.a). Thus the voice of Islam was spreading and its circle was spreading. But they had no direct cause to find fault with Abu Talib and antagonize him. The statesmanlike attitude of Abu Talib provided him the opportunity to keep a sort of touch with the infidels and convey to them, in a subtle manner, the merits of Islam as a Faith. If Abu Talib had not adopted this attitude, the superior numbers of the Qureish at the time would have proved a more formidable foe for the fledgling group of Mohammed (s.a.) and his companions. Whatever opportunities the Prophet (s.a.) got to propagate his Faith was, to a great extent, due also to the covert and overt support of Abu Talib. If he was not there, the prevailing environment at Makka would have rendered Mohammed (s.a.)’s missionary work very slow. The well known scholar, Ibne Abil Hadeed who belonged to the Motazila Sect , acknowledged the contribution of Abu Talib to the spread of Islam thus:

*“If Abu Talib and his son, Ali (a.s.) were not there, Islam Would never have stood on its feet,
One of them gave his support and help in Makka,
And the other put his own life in jeopardy in Madina”*

This is a matter of great surprise that on the one hand it is acknowledged that Hazrat Abu Talib’s sacrifices and practical support helped the spread of Islam, and on the other they blatantly accuse him of infidelity. This opposition is from those who were willing to accept the weakest indications as evidence of Faith.and ardently supported certain persons who had a flipflop attitude of many a time thinking whether Mohammed (s.a.) was really a prophet or not! As opposed to this, they unreasonably count those persons out of Islam who valiantly supported the cause of Islam in its formative days. Abu Talib’s discreet silence at times and valiant support to his nephew at others was a great asset for the propagation of Islam. His practical life was moulded in the way of Islam. Every act of his was mirror

of the Prophet's teachings and living proof of the veracity of Islam. He supported Islam, in word and in deed, with such zeal that was not possible for any person who was opposed to the creed that Mohammed (s.a.) was propagating.

Even if all these proofs and evidences are kept aside, no one can deny the profound love that Abu Talib had for the Prophet (s.a.). This great love for the Prophet (s.a.) itself is a strong proof of his acceptance of the creed. In the wildest imagination one cannot think that the love for the Prophet (s.a.) and the hate for his Creed could exist together in one person! If there is love for the Prophet (s.a.) in one's heart, then naturally it cannot be devoid of love for Islam!

There does exist a group people who are mentally not prepared to endorse the infidelity of Abu Talib, but baseless, and false, traditions that have been surreptitiously introduced into the books of history cause them confusion. These traditions however do not qualify for veracity on the established yardstick for judging their correctness. They are the fabrications of the minions of the Umawi Court! Their attempt is to cover the services of Abu Talib to Mohammed (s.a.) and Islam because of their enmity with Hazrat Ali (a.s). It is necessary to make an overview of the traditions concocted by them and people with vision can themselves read between the lines.

The first tradition says that when Abu Talib was on his death bed, the Prophet (s.a.) came near him. At that time Abu Jahl and Abd Allah ibne Omayya were there. The Prophet (s.a.) said, *"Uncle! Recite 'La ilaha il Allah' so that I be witness of your Faith in Islam!"* Abu Jahl and Abd Allah chided Abu Talib saying that if he did this, he would become an outcast from the tribe of Abd al Mutallib. Abu Talib now said, "I am from the Tribe of Abd al Mutallib!" and refused to recite the Kalima. The Prophet (s.a.) then said, *"If I am not ordered (by Allah) to do otherwise, I shall continue to pray for your Deliverance!"* At this juncture the following Verse was revealed:

*"The Prophet and the Believers must ensure that they
Don't pray for the Deliverance of polytheists, even if they are their
near ones, when it is evident to them that their destiny is
The Hell."*

Now, the tradition quoted above is our subject of discussion on various counts:

Firstly, the narrator of this tradition is Musayyab. Ibne Hajar Asqalani writes in Tahzeeb al Tahzeeb that Musayyab is among the narrators who quote mainly from Abu Sufian ibne Harb and his own father Hazn, and he is quoted only by his son, Sayeed. It is evident therefore that neither his narrations were given any importance those days nor was he trusted by any one. There is another reason that he converted to Islam only at the time of the fall of Makka At the time of the demise of Hazrat Abu Talib neither was he present at his bed side nor had he access to any person of importance at the time. If he had heard of the incident from someone, the identity of the person was not established. Therefore the tradition is very weak and unacceptable. Besides this there was an element of bias in his reporting. The

person's son, Saeed, sub-narrator, was a sworn enemy of Hazrat Ali(a.s.). Therefore, Ibne Abil Hadeed has written:

"Saeed ibne Musayyab was against Ali (a.s.) and opposed him."

Ref: Shara Nahj al Balaga, Vil 1, Page 270

His enmity for the Ahl al Bayt is evident from the event of the demise of Imam Zain al Abedeen (a.s.) when his bier was brought to the Prophet's Mosque in Madina and all the concourse of the town joined the Funeral Prayers, Sayeed continued to sit alone in the mosque and didn't join the congregation. When asked why he didn't join the prayer for that noble soul, he said:

"At this place of sanctity I prefer to offer two genuflections of prayer instead of joining the congregation for the Namaz e Janaza for that noble soul!"

Ref: Tabqaat Ibne Saad, Vol 5, Page 222

He surpassed all limits of enmity that he blatantly refused to participate in the last prayers for the revered personage, remaining in the same surroundings all the while! Can the narration of such an inimical person be trusted to decide whether Hazrat Abu Talib was an infidel or not? His hatred for the progeny of Abu Talib has been proved without any element of doubt.

Secondly, this tradition is a contradiction of the tradition that Hazrat Abu Talib, in the throes of death, moved his lips and was reciting the kalmia of the Unity of Allah! This tradition has been quoted by many reputed historians in their books. Therefore, Abul Fida writes:

"When Abu Talib's time of death approached, he moved his lips. Abbas took his ear near him and told to the Prophet, O! son Of my brother! Abu Talib has recited the Kalima that you wanted him to Recite. The prophet said: Thanks to Allah that He Guided You."

Ref: Tareeq e Abul Fida, Vol 1, Page 120

This tradition has been quoted here just to illustrate the futility of Musayyab's narrative. What is the meaning of asking one to recite the Kalima who had all along been the ardent supporter of the Prophet (a.s.) and the Mission of Islam. Even if we accept that the Prophet wanted Abu Talib to recite the Kalima in his last moments, it doesn't mean that by this insistence he was being converted to Islam bearing witness to the Faith! The established practice is that every Muslim, when he dies, is helped to recite the Kalima in his last moments!

Thirdly, it appears from the tradition that the subject Verse was revealed immediately after the demise of Hazrat Abu Talib. But in actual fact it is from the Surat al Bara-at which was revealed at the time of capture of Makka, much later than the demise of Abu Talib, that happened three years prior to the Migration (The Hijra). The Verse, therefore, was revealed almost ten years after the demise of Abu Talib! Every intelligent person can deduce from this that how remote is the possibility of connecting the revelation of the Verse to the demise of Abu Talib. It clearly shows that the unscrupulous narrator had concocted the story to discredit Abu Talib. Even if we agree that the Verse was revealed concerning Abu Talib, then how is it

that the Prophet (s.a.) continued to pray for the Deliverance of (the infidel) Abu Talib for ten years and Allah didn't feel the necessity to warn him against this act for such a long while! Can a belief be based on such a preposterous and concocted tradition and make a decision about the faithfulness or otherwise of a person of the caliber of Abu Talib?

Fourthly, prior to the revelation of the subject Verse, several verses were revealed that prohibited Muslims praying for the deliverance of hypocrites and infidels. For example, the Verse quoted below, and several others of the same nature:

"Whether you pray for their deliverance or not, it is all the same for them!

Allah will never pardon them!!"

This is a verse from Surat al munafiqoon which was revealed before the Surat al Bara-at. Therefore, when The Prophet (s.a.) was forewarned of not praying for an infidel, how did he, according to the tradition, decide to pray for Abu Talib with the ostensible knowledge that he was an infidel? Can we imagine the Prophet (s.a.) defying the injunction of the Holy Book? If the Prophet did pray for the Deliverance of Abu Talib, he was confident of his fidelity, and there cannot be firmer proof of his Faith in Allah than this!.

Fifthly, Tirmizi, in his Sahih, writes in the Bab al Tafseer that Hazrat Ali (a.s.) heard a person praying for the deliverance of his infidel parents and asked him why he was praying for the parents who, he knew, were infidel? He said, did Ibrahim (a.s.) not pray for his uncle Azar who was an idolator? Hazrat Ali (a.s.) mentioned about this matter to the Prophet (s.a.). At that moment the subject Verse was revealed and the Muslims were ordered not to pray for the deliverance of the infidels.

There are several other points that need consideration about this tradition:

The first point is that if Hazrat Ali (a.s.) was sure that it was permissible to pray for infidel relatives, he wouldn't have raised objection with the person. His surprise at the person praying is sufficient proof that a Muslim should not pray for a dead-infidel-relative!

The second point is that in support of his act, the person quoted about the prayer of Hazrat Ibrahim (a.s.) for the deliverance of his uncle, Azar. He needn't have gone so far back in history. He could have referred to the prayer of the Prophet (s.a.) for his uncle Abu Talib. This is a proof that the person never thought that Abu Talib could be an infidel knowing fully well his contribution to the cause of Islam and the Prophet (s.a.)! In that period none in the populace ever thought that he was an infidel.

The third point is that the person brought forward the example of Hazrat Ibrahim (a.s.) praying for Azar in support of his own prayer for his infidel parents. The truth is that Hazrat Ibrahim (a.s.) didn't pray for Azar as is evidenced from the following Verse of the Quran:

"Ibrahim praying for his father (Azar)'s deliverance was on the basis of his promise to him. But when it dawned on him that he was an enemy of God, he expressed His abhorrence."

Hazrat Ibrahim (a.s.)'s prayer was just to seek guidance and he wanted that he (Azar) received guidance to become eligible for pardon in the

Hereafter. Therefore, however much a person is involved in infidelity and vice, we should not think that he cannot be reformed. An expectation can always be there that he will emerge from his ways of infidelity and vice and tread the way of Faith and Virtue. After death, certainly, a person will not have any opportunity to get guidance for reform. Therefore, this prayer of Hazrat Ibrahim (a.s.) doesn't provide any justification of persons praying for the Deliverance of infidels and polytheists. The fact emerges from these evidences that the command for not praying for deliverance of infidels came before the revelation of this Verse. And therefore there is neither justification nor permission to pray for deliverance of an infidel. Then how could one imagine that the Prophet (s.a.), despite Abu Talib being an infidel, told to him near his death that, "If asked not to pray, I shall continue to pray for your deliverance." The prayer for Deliverance depends on the hope for forgiveness. How could one hope for forgiveness for the sin of infidelity. It is established that Allah has decided that those who die in infidelity will certainly go to Hell. Therefore, there is a certainty that the Prophet (s.a.) was praying for the deliverance of Abu Talib with the knowledge that he was a Momin and believer. And after this, there is no reason why anyone should nurse a suspicion that he was an infidel; while there cannot be a stronger evidence of his Fidelity than the Prophet (s.a.) himself praying for his deliverance!

The sixth point about the purpose for the revelation of this Verse is that it is referred with regard to many and varying traditions. The variance of the traditions renders them doubtful. And they don't remain fit to be accepted or rejected. In this regard one tradition can be quoted. When the Prophet (s.a.) passed near his mother's grave, he sought permission from Allah to visit the grave and to pray for her deliverance. Allah permitted him to visit the grave and stopped him from praying for her deliverance in view of this Verse of the Quran. There is another tradition that says that the Prophet (s.a.) wanted to pray for the deliverance of his father. This Verse was revealed to stop him from doing so. There is one more tradition. Some Muslims approached the Prophet (s.a.) to seek his permission to pray for the deliverance of their infidel forbears. This verse was revealed at that time prohibiting them from doing so. Some say that the Verse was revealed at the time of offering prayer for deliverance of Abu Talib, the other traditions say that it was revealed concerning the other events mentioned above.

Another tradition records that when the time for the death of Abu Talib drew nigh, the Prophet (s.a.) said, "*Uncle! Recite the Kalima that I might give evidence before Allah about your Faith.*" Abu Talib refused to recite the Kalima saying, "*If I hadn't the fear of the taunts of the Qureish, I would have done it!*" At that time the following Verse was revealed:

*"Those who you befriend, you don't guide. But
Allah Guides those He wishes to Guide."*

This tradition too doesn't deserve to be accepted for several reasons.

Firstly, the tradition is reported by Abu Hurira Dosi, Abdul Quddud Shami, Abu Sahl Alsiri through Mohammed ibne Ibad, ibne Abi Omer etc originating from Ibne Omer and Ibne Abbas. The tradition is not dependable that the narrator, Abu Huraira, was in his home town of Yemen at the time

of Abu Talib's demise and almost ten years had passed since this event when Abu Huraira embraced Islam in 7H. Therefore the question of his being present at the time of the death of Abu Talib doesn't arise. Hence he wasn't an eye witness to the event who could certify having seen the Prophet (s.a.) advising Abu Talib to recite the Kalima and he refusing to comply. If someone did hear this exchange, why hasn't he revealed the names when the event happened during his days of ignorance and he was personally not present in Makka. There is another reason for the unreliability of his narrations about Abu Talib is that he was among the close courtiers and retainers of Muawiya which is a strong evidence of his enmity for Hazrat Ali (a.s.). Because that was one very important qualification for admittance to the Darbar e Sham! Ibne Abil Hadeed writes about this enmity and hate that when Muawiya visited Koofa, Abu Huraira was in the team. He used to sit near Baab e Kinda in the nights and people used to surround him out of curiosity. One night Asbag ibne Nabata too went and joined the group. He asked Abu Huraira if he had heard the saying of the Prophet (s.a.) about Hazrat Ali (a.s.):

"Allahumma waale man waala

Wa aade man aada

O Allah! Befriend him, who befriends Ali (a.s),

And, Hold him an enemy who is Ali's foe!"

Abu Huraira affirmed that he was aware of the saying! Asbag rejoined at this juncture:

*"Then with Allah's witness I say that you have
established friendship with his enemies and you
are inimical with his friends."*

Ref: Shara Nahj al Balaga, Vol 1, Page 360

It was the fruit of this enmity that Muawiya gave to Abu Huraira the governorate of Madina and showered many favors on him. He gave special privileges to his children after his death. When he received the news of his death, Muawiya wrote to his representative Walid ibne Uqba:

*"Search for his successors and give them 10,000 Dirhams and
treat them with kindness. He was among those who helped
Osman during his incarceration and remained at his
House."*

Ref: Tabqaat Ibne Saad, Vol2, Page 340

Connection with Muawiya and attachment to the clan of BaniUmayya was there and, in addition, Abu Huraira was known for narrating more tradition than any other person of his time, although he had privilege of being with the Prophet (s.a.) for a very short while. He narrated more traditions than the persons who had spent the maximum time of their lives with the Prophet (s.a.). This excess of narration by him rendered his narratives rather doubtful. Hazrat Omer, feeling the effect of excessive narration by Abu Huraira, has chided him and said:

*"Stop narrating traditions. If you don't comply with my
Instruction, I shall pack you away to the region of the
Tribe of Dose."*

Ref: Sair Aalaam al Nabla, Page 424

It was the time when Abu Huraira was of the opinion that his mind was a storehouse of traditions and it was withheld as “unworthy” of narration:

*“Whatever I know of, if I start telling to people,
they will start throwing crocks on me and
say that Abu Huraira is mad!”*

Ref: Tabaqaat Ibne Saad, Vol 4, Page 321

Hazrat Ali (a.s.) too was not convinced of his honesty and straightforwardness in narrating the traditions. He therefore said:

“Abu Huraira said lot of falsehoods about the Prophet (s.a.)”

Ref: Shara Ibne Abil Hadeed, Vol 1, Page 360

Similarly the presence of Ibne Omar at the time of abu Talib’s demise doesn’t sound probable because he was born three years after the Baasat (the Annunciation). This means that at the time of Abu Talib’s death his age was around seven years, and the presence of so young a child at such a somber occasion is not possible in the midst of the chiefs of bani Hashim and the elite of Qureish! Even if he was present there by any chance, how would it be possible for a small child to hear the whispers of the Prophet (s.a.) and Abu Talib and recount the exchange.. Ibne Omer, therefore, cannot be accepted as a witness to the event. And as long as it cannot be established as to the person from whom he heard of the event, his narration will have no weight. Added to this fact, Ibne Omar was among the persons who, after the third Caliph, had refused to owe allegiance to Hazrat Ali (a.s.). He always remained angry with hazrat Ali (a.s.) As far as Ibne Abbas was concerned, he was born three years prior to the Hijra (The Migration) at Shaab e Abu Talib and the same year Abu Talib had expired. Hence, there is no question of his presence during the event and capability to report anything about what happened at the time of Abu Talib’s death. Who could imagine that a babe in arms could hear and recount anything! If he had heard about the episode from some eye witness, he never mentioned any name to establish the veracity of the narration. It appears that some interested parties had concocted the story and attributed it to Ibne Abbas thinking that the hearers might get impressed with his family background and give some credence to the narration.

Further, the other persons in Abu Huraira’s narration, VIz: Mohammed ibne Ibad, Ibne abi Omer or Ibne Kaisan are all insignificant and not dependable as witness to the event. In the narration of Ibne Omer or Ibne Abbas, the two persons named, Abdul Qudous Shami and Abu Sahl Siri, are liars and undependable according to the experts in Ilm ar Rijjaal

Secondly, when the Prophet of Islam (a.s) was warned through the Verse of the Quran, “*Wa anzar ashiratak alaqrabeen- Warn your near ones*”, and particularly asked him to invite his kin to Islam. After the revelation of this Verse, The Prophet (s.a.) started his missionary activities from the very abode of Abu Talib. Then , it doesn’t stand to reason that he was inviting other kinsmen to join the fold and left Abu Talib alone and had no idea till his end to ask hi m to recite the kalmia! Did the Prophet (s.a.) not feel the necessity of inviting Abu Talib to embrace Islam for ten long years sharing the same roof with him.. Was he under the impression that if he insisted on Abu Talib changing his beliefs, he might turn hostile and stop giving

support that was very vital for the Mission at that critical time! In the first case, it means that the Prophet (s.a.) didn't care to convert Abu Talib to his Faith. In the second case, there will be an element of self interest that cannot be expected from as august a personage as him. The only other alternative is that, from the very beginning, and which is very likely, that the Prophet (s.a.) was convinced of the Faith of Abu Talib and, therefore, he concentrated with his mission in other places! Then what is the question of his insisting on Abu Talib to recite the Kalima when he was in the throes of death!

Thirdly, there are several versions about the purpose of the revelation of this verse. One tradition concerning it is that during the Battle of Ohod the Prophet (s.a.)'s tooth was broken. At that moment he raised his hands and prayed, *"O Allah! Guide these ignorant people!"* At that time the Verse was revealed. There is another tradition that this Verse was revealed when the Prophet wanted Harith ibne Noman to embrace Islam and he remained hesitant to accept the new creed. Hazrat Ayesha says:

"The Verse 'Innaka la tahdi min ahbabat'

Was revealed when I was with the Prophet (s.a.)

Under the comforter."

Ref: Marqat bar Hashia Tirmizi, Vol 2, Page 96

There are many such traditions that are contradictory to one another. Considering the contradictions, the correctness of the tradition under review is questionable. Another valid reason is that the narrators too are not dependable. From the first tradition it appears that the Verse was revealed six years after the demise of Abu Talib, because the Battle of Ohod was fought in the year 3 H. and he had expired three years prior to the Hijra. Hazrat Ayesha's version suggests that the Verse was revealed around three to four years after the death of Abu Talib because she was married in 1H which was the period about three or four years after the demise of Abu Talib. In this event the Verse cannot concern Abu Talib since, at the time of its revelation, he was no more in the world. And, after a person's death, neither there is need of guidance for him nor any reason for his refusing to take advice! And, if it is presumed that the Verse was revealed on many occasions, it cannot be accepted till there is a positive proof of the events.

Fourthly, even if the Verse is accepted to have been revealed concerning Abu Talib, no doubt can be cast as to his Faith because the manner is the same as the Verse *"Maa ramaita iz ramait walakinallahrami"* O Prophet! When you threw the arrow, it was not you, but Allah has thrown it. In this verse there is contradiction of rami with the words maa ramait and with iz ramait there is affirmation. Affirmation because the event was performed at the hands of the Prophet (s.a.), and contradiction because in actual fact the act emanated from Allah.. So, in the Verse there is affirmation of the guidance and contradiction as well. It means that apparently the guidance was through the Prophet (s.a.)'s preaching and instructions, but in reality it was the result of Allah's help and support. The reason is that Allah is the fountainhead of Guidance. If His consent is not available, none can achieve the state of guidance! The Prophet, in this process of guidance is only the medium. Now, the Verse doesn't mean that the Prophet (s.a.) cannot guide

those whom he considers his friends, or he cannot influence them with his guidance. The meaning is that those whom the Prophet holds friends too are guided by Allah to the path of Faith. This view is supported by other verses of the Holy Quran, like:

*“Laisa alaiha hadahum wa lakin Allah yahdi main yasha
O Prophet (s.a)! Responsibility of guiding these people
is not on you, Allah gives guidance to those He wants to.”*

This illustrates that the guidance of Abu Talib to the path of Virtue was not only because of The Prophet (s.a.)’s guidance, but Allah’s Wish was there. This Verse adds confirmation to Abu Talib’s Faith rather than contradicting it. The services that he rendered to Islam are a positive proof of his Faith, and Allah’s Wish has been his motivating factor in all these efforts!

The fifth point is that if the Verse is accepted to have been revealed concerning Abu Talib, then it is confirmed that The Prophet (s.a) held him in great regard as a friend, which fact is a part of history. The Prophet (s.a.) expressed affection for Aqeel ibne Abu Talib because of the love for his father:

“I consider you a friend on two counts. Firstly because of my relationship with you. Secondly because of the love for Abu Talib who had affection for you.”

Tareeq e Islam Zahbi, Vol 2, Page 233

This love for Abu Talib is a positive proof of his Faith.because the Prophet (s.a.) couldn’t possibly have befriended or loved any infidel or hypocrite. Therefore Allah says:

*“Those who believe in Allah and the Day of Judgement,
You will not find them befriending the enemies of Allah and His Prophet,
Even if they are their fathers, sons, brothers or men of
their Tribe.”*

When Muslims are asked not to bfrriend the infidels and polytheists, even when they are their own kin, how is it possible that the Prophet (s.a.) kept extremely friendly and affectionate relations with Abu Talib! An infidel and polytheist is an enemy of Allah. How could an enemy of Allah be a friend of the Prophet (s.a.), whom Allah Himself has called a Habeeb or Dear Friend! When the love and affection between the Prophet (s.a.) and Abu Talib is irrefutable, there remains no doubt about the Faith of the latter.

Sixthly, it doesn’t stand to reason, according to Darayat (or the discipline of higher knowledge), that how could a person be an infidel who, all his life, stood like a wall in the support of the Prophet (s.a.), openly supported the cause of Islam, announced in crowds of the Qureish that Mohammed (s.a.)’s Faith was the best, acknowledged Mohammed (s.a) like the prophets of yore and was never intimidated by any force while taking sides with the Prophet (s.a.)

The third tradition in this series is that a person heard Ibne Abbas say that the Verse, *“wa hum yanhauna anhu wa yaoona anhu”* is revealed about Abu Talib, and to ascribe it to him the meaning of the Verse is taken that *“although he prevented the Prophet (s.a.) from the infidels harming him, he*

himself maintained a distance from the prophet (s.a.)” In his view the condition of Abu Talib with regard to the Prophet (s.a.) was the same that he did protect Mohammed(s.a.) from his enemies, didn’t profess the Faith himself! This tradition too is weak and not worth acceptance.

First of all there is no continuity of the narrators of this tradition. The name of the person who was the medium between Ibne Abbas and the narrator Habib ibne Abi Thabit has not been mentioned. When the narrator himself had not heard it directly from Ibne Abbas, nor has he mentioned the name of the first person who had heard and communicated to him, how could the narrative be accepted as concerning Abu Talib. The narrative is doubtful because the narrator, Habib ibne Thabit, is a cheat and exaggerator according to scholars of Ilm al Rijal. Secondly, the place and time of revelation of the Verse is indicative that it is about a group of infidels and polytheists that attributed the Quran to *“Asateer al Awwaleen- Stories of people of Old Times”* Therefore the author of *“Kashaf”* and Allama Baidawi have written that Abu Sufian, Walid, Otba, Shaiba, Abu Jahl, Nazr Ibne Harith and some other persons heard the Prophet (s.a) recite the verses of the Quran, they asked Nazr bin Harith as to what Mohammed was reciting? He replied that it was Asateer al Awwaleen. This is mentioned in the first part of the Verse, *“wa yaqool allazeena kafaru an hial asateer al awwaleen-the infidels say that these are stories of people gone by and nothing else”* In the last part of the Verse it is mentioned that they will be destroyed because of their waywardness and misdeeds--- *“wa an yahlekoona illa anfusahum wamaa yashooroon- they expose themselves to destruction and have no sense.”* Between these two parts of the Verse there is *“wa hum yanhoona anhu wa yanaoona anhu”*. If the meaning of Yanhoona anhu is taken as ‘they prevent the Prophet (s.a.) from harms way, the entire Verse becomes disconnected and its continuity becomes disturbed. The verse talks about things that are shameful and deserving of condemnation and because of them their destruction is definite. But protecting the Prophet (s.a.) from harm is a virtuous act and has no connection with the first and last parts of the Verse, Therefore the translation of *“wa hum yanhoona anhu”* as *“they prevent people from following the Prophet (s.a.) and listening to the recitation of the Quran”* will be correct and meaningfully coordinated with the first and last part of the Verse.

Therefore Ibne Kathir and Fakhr ud Deen Razi have preferred the same meaning of the Verse and have written that this Verse is revealed about the polytheists who used to stop people following the Prophet (s.a.) and obstruct them from hearing the recitation of the Quran. Therefore, as long as it is not confirmed that Abu Talib came in the way of people following the teachings of the Prophet (s.a.) and hearing the readings of the Quran, his being the subject of the Verse cannot be established. The fact has been accepted by all, friend and foe, that Abu Talib had never asked anyone not to listen to the recitation of the Book nor even suggested to the people not to follow the Prophet(s.a)’s teachings. In fact he never differed with the ideas and teachings of Mohammed (s.a.) He spent his entire life in the protection and promotion of the Prophet’s Creed. In view of this, they will be dishonest, who do Tahreef Manawi (Misinterpret the Meaning) of the Verse to

discredit Abu Talib. They try to break the earlier and latter part of the Verse and make a futile effort to try to prove that Abu Talib was an infidel and that he strived to maintain a distance from the Prophet. When did Abu Talib ever turn away from the Prophet (s.a) and abstain from helping and defending him?!

The fourth tradition is the one that is narrated by Abbas ibne Abd al Mutallib. He told to the Prophet (s.a.) that Abu Talib was busy in supporting and helping him. Will he get any reward for these efforts or all his troubles would go in vain? The Prophet (s.a.) said that Abu Talib is up to his knees in the Hell and that if he (the Prophet (s.a.) had not interceded, he would be in the lower echelons of the Hell!

This tradition too is concocted and false.

Firstly this tradition is attributed to Abbas, who is also credited with the tradition that Abu Talib, at the instance of The Prophet (s.a.) recited the Kalima of Unity of Allah and departed from this world. Will there be any weight in the traditions of contradictory nature narrated by one person and also concerning only one individual!

Further, there is a marked difference in the meaning of this and other traditions of this genre. In one tradition it is said that intercession has been made by the Prophet (s.a.) on behalf of Abu Talib and he is in the upper echelon of the Hell and in another tradition it is said that intercession will be made on the Day of Reckoning and in yet another tradition it is recorded that there is diminution of retribution but there is no mention of the Prophet (s.a.)'s intercession.. With this handling of the traditions, they become doubtful and unacceptable.

Thirdly, the narrators of these traditions were liars, unreliable and scheming. Therefore, Dahbi writes in Meezan al Aitadal about the narrators, and says about Sufian that he-- Yaktab anil kaazabeen - copies traditions from liars. He writes about Abdul Malik ibne Omair that ---saii al hifz---his memory is not good. Similarly he makes such negative remarks on some other narrators who are Majhool al Haal and not dependable according to Ulema e Rijal. Depending on such narrators, neither can one draw any conclusion about the Faith or infidelity of any person, nor can a surmise be made whether the person will be Hell-bound or deserve the Reward of the Heaven!

Fourthly, this tradition mentions that in view of Abu Talib's unstinted support to the cause of Islam the Prophet (s.a.) made intercession on his behalf and his retribution was reduced, while in regard to the infidels and polytheists there is no question of either any intercession or reduction of retribution! Therefore Allah says:

*"We shall chase the sinners to the Hell like the thirsty animals
And seeking intercession at that time will not be in their
Choice but of those who have borne witness to
Allah's Unity (Tawheed)"*

At another place Allah says:

*"Those who became infidels for them there is
Hellfire. They will neither end nor will they die. There won't
be any diminution in their Retribution."*

Ibne Athir writes:

*“Qazi Fayaz says that there is ijma (Unanimity of Opinion)
That the infidels will not benefit from their good
deeds. Neither will they get bounties as Reward
nor will there be diminution of their
Retribution.”*

When this tradition doesn't weigh on the yardstick of the Nusoos e Quran and Ijma, even if its narrators were Siqa (truthful) and Adil (Just), it is not acceptable in any condition. In this instance, the narrator is neither Siqa nor Adil

The fifth point is that the Prophet (s.a.) who was a paragon of kindness could only bring Abu Talib out of the depths of the Hell, but couldn't help him to get total relief from the Hellfire in the top layer of the Hell! For his selfless and unstinted services to Islam, if not getting him assigned to the Heaven, atleast he could have been settled in its suburbs! When these type of concessions have been given to Nausherwan despite his infidelity for his sense of justice! Hatim enjoys this concession for his generosity! Even for the sworn enemy of Islam, Abu Lahab, concessions have been recommended. Therefore the well known Ahl e Hadith, Waheed al Zaman, in his book Lugat al Hadith, Bab al Zad, page 12 narrates a tradition that one person dreamt of Abu Lahab saying that he got some water on Mondays. This, he said, was the reward for freeing Toobia, his slave girl, to celebrate the birth of the Prophet (s.a.).--- Al Lugat al Hadith, Bab al Daad, Page 12. There is another tradition of similar type. The Prophet (s.a.) saw Abu Lahab in his dream that he was restless with thirst, and he did have something to quench his thirst. The Prophet (s.a.) asked, *“What is it that you have to quench your thirst?”* Abu Lahab replied, *“Toobia fed you the milk and I had released her from slavery. I have been rewarded for that.”*---Tareeq e Yaqoobi, Vol 2, Page 9.

How strange it is the Abu Lahab gets rewarded for his small gesture of releasing a slave girl. Abu Lahab, no doubt, was a sworn enemy of the Prophet (s.a.) and in the forefront of the persons ridiculing and insulting him. He remained stubbornly infidel till his last breath. And Abu Talib, who dedicated his entire life to the care and service of the Prophet (s.a.) there is no acknowledgement of his effort in bringing up the Prophet (s.a.) and providing support and protection all along to his mission. In some other traditions it is also said that although Abu Talib will be in the upper echelon of the Hell, his brain would melt and fall near his feet because of the excessive heat of the Hellfire. Can it be imagined that this Retribution will be despite the intercession of the Prophet (s.a.). In return for his sterling services, there is reduction in his Retribution as described above. But please think over what the Prophet (s.a.) has to pray for Abu Huraira's mother:

Shah Wali Allah writes:

*“The Prophet (s.a.) prayed for the conversion of Abu Huraira's mother,
and she became a Muslim the same day!”*

Ref: Hujjat Allah al Baligha, Vol 2, Page 578:

How could it be imagined that his prayer for the deliverance of Abu Huraira's mother was accepted and his prayer wasn't answered when he

prayed for Abu Talib, although he was a staunch supporter of the Prophet (s.a.)'s Cause. Can Umm e Abu Huraira's being a mother of Abu Huraira be a cause of her deliverance Even if we overlook the services of Abu Talib to the cause of the Prophet (s.a.)'s Creed, should'nt his efforts in the bringing up of Mohammed (s.a.) and protecting him against all odds be sufficient for his deliverance! Who was Umm e Abu Huraira? Just the mother of Abu Huraira who died an infidel!

The fifth justification they advance is through the tradition which says --- *la tawaras bain ahl millatain*---two different creeds cannot share inheritance. Therefore they say that a Muslim cannot inherit the assets of an infidel and an infidel likewise cannot be an inheritor of a Muslim. They say that if Abu Talib was a Muslim, Hazrat Ali (a.s.) and Jafar, who were Muslim, wouldn't have refused to accept Abu Talib's inheritance. They also say that Aqeel and Talib, who had not embraced Islam till the time of Abu Talib's death, inherited his assets.

This justification they profer is a mere exaggeration. First of all they refer to an inconclusive and undependable tradition that Ali (a.s) and Jafar had refused to accept the inheritance of their father. Then they refer to another tradition to support their contention that the refusal was because their father died an infidel. The truth is that neither the meaning of the tradition is what they try to give it, nor the two sons ever refused to accept the inheritance. The meaning of this tradition is taken that if the inheritor and the forbear were not of the same Faith, then the inheritance becomes void. The contention is that if the father was a Muslim and the son an infidel, the son would not get the inheritance. Similarly if the son is a Muslim and his father was an infidel, he would'nt accept the inheritance. The inheritance would go void wherever the inheritor and the forbear professed different creeds. In the view of Shia Jurists a Muslim can inherit the assets of his infidel parent, while an infidel is entitled only to the assets of his infidel parent. He doesn't get anything from the effects of his father if he was a Muslim. This is with a view to maintain the ascendance of Islam. This is also supported by the tradition---*Al Islam yaalu wa la yaali ilaih* - Islam has ascendance over every thing and nothing has ascendance over Islam. Therefore, even if Abu Talib is presumed not a follower of Islam, his Muslim sons cannot be disinherited. If the Islamic law required the Muslim sons of infidel parents to be disinherited, most of the early companions of the Prophet (s.a.) qualify for this treatment. The history, however, has not been able to throw one example of a companion getting disinherited on the demise of his infidel father! Does this not indicate that, perhaps this law was only for the nearest kin of the Prophet.(s.a.). Besides, if Hazrat Ali (a.s.) had not accepted anything from the estate of his father, is it not possible that he might have done it for some other reason than that draconian law of inheritance! Perhaps he avoided taking any part of the inheritance because of his frugal nature and left everything for his brother Aqeel. Or it was also possible that Aqeel had usurped the entire estate of his father. History too supports this possibility. The historians have written that when the Prophet (s.a.) migrated from Makka to Madina, Aqeel took advantage of the absence of the Prophet (s.a.) and he sold the house of Hazrat Khadija and two houses

of Abd al Mutallib, inherited by Abu Talib, to Abu Sufian when neither the Prophet (s.a.), Hazrat Ali or Jafar were present in Makka to prevent him from striking that deal without their consent. When, after the fall of Makka, the time for asking Aqeel about his unfair transaction, they forgave him. This forgiveness cannot be termed as Aqeel's right of inheritance, because all the three had their right according to the norms of the Islamic Law of Inheritance! Therefore Ibne Shahab says:

"The truth is that Hazrat Aqeel Razi Allah Taala Anhu occupied the Houses of Abd al Mutallib after the Migration of the Prophet (s.a.) the Same way as the infidels of Qureish occupied the houses of the other migrants. After the conquest of Makka, neither the Prophet (s.a.) Nor the migrants demanded the return of their properties. If Aqeel had a right over the property according to the Law of Inheritance, then under what law he sold the house of Hazrat Khadija bint e Khawilad."

--From the footnote of Faeq, Vol 1, Page 188

The sixth argument they profer is that through the weakest tradition it doesn't emerge that Abu Talib ever prayed alone or in the company of the Prophet (s.a.) although he lived for ten long years after the Annunciation of the Prophet (s.a.). If he was a Muslim, he would certainly have been seen praying sometime or other, because offering of prayer is an important pillar of Islam.

This argument too doesn't hold water. In a situation where traditions are concocted to prove his infidelity, it is not a matter of surprise if there is no tradition to support the claim that Abu Talib did, if ever, offer prayers. But none can deny the fact that, in early days after the Baasat, Abu Talib once found his son, Ali (a.s.) offering prayer with the Prophet (s.a.), and expressed his appreciation and support for his act. He termed this way of offering the prayer as an act of virtue and exhorted Ali (a.s.) to remain attached to the Prophet (s.a.). Once he chanced to see Ali (a.s.) standing behind the Prophet (s.a.) on the right side. He told to his other son Jafar:

"You too should stand on the left side behind your uncle and offer prayer"

Even if he had not participated in the prayers, it must have been to protect the Prophet (s.a.) from the mischief and machinations of the Qureish. Then, during his lifetime, prayer was still not declared mandatory. Nor was it given a prescribed form. The prayers offered those days were only optional. Therefore, Abu Talib not praying was not a proof of his not having embraced Islam!

The seventh argument proffered against Abu Talib is that if he were a Muslim, then how is it that the Prophet (s.a.) didn't offer the namaz e Janaza (the Funeral Prayer) for him. This was done, despite the instructions to offer the prayer before any dead Muslim is interred.

This argument is absolutely baseless because the command for Salat e Janaza came much after Abu Talib's death. This prayer wasn't offered for any Muslim who died in that period. After a short time of the death of Abu Talib, Umm al Momineen Hazrat Khadija died and the prayer was'nt offered for her too. This was despite the fact that she was the first lady to ever have embraced the Creed of Islam. Bala Dari writes:

*“The Prophet (s.a.) entered the grave prior to
Interment of Hazrat Khadija. Till that time, there
Was no order for offering Salat al Janaza.”*

n Ansaab al Sharaf, Vol 1, Page 406

This is the list of baseless doubts that people have concocted to prove the infidelity of Abu Talib. The faith of Abu Talib is supported with the sayings of the Prophet (s.a.) and the Ijma of the Infallible Imams (a.s.). Every right thinking person can read through the bias of the critics of Abu Talib and see through the thin veneer of doubts they try to create in the minds of people.

Hazrat Abu Talib was the protector of the Creed and the supporter of the Faith of Islam. He was like a protective rampart for the Prophet (s.a.) and an invincible fort. He confronted severe difficulties with courage and at no moment he raised the slightest objection for coming to the help of Mohammed (s.a.) and his Divine Mission. He acted with the same zeal, during his long association with the Prophet, when he was young and also when he was a grand old man! Even on his death bed his mind was occupied with the thoughts of protecting Islam and its founder! Therefore, facing the difficulties at Shaab e Abu Talib, his health deteriorated beyond repair. He called up the Sheiks and elite of Qureish and advised them to be trustworthy, truthful, generous, charitable to the poor, to respect the Kaaba and to protect and help the Prophet (s.a.).He said:

*“I make a will that you do good to Mohammed (s.a.).
He is a custodian (Ameen) in the Tribe of Qureish and
a Siddeeq (truthful person) for the Arabs. He has all
the qualities which I have willed you to cultivate.
He has brought a Thing about which the hearts are convinced
and the tongues are silent because of fear of enmity.
By Allah! I am visualizing the scene when the poor of Arabia
and the Bedouin of the neighborhood and the weak
saying “Labbaek” to his call!
Mohammed (s.a.) has entered the whirlpool with them and
The elite of Qureish have been belittled, the chiefs ridiculed
and their homes rendered desolate. The poor and the weak
have come to the positions of power and the elite are subjugated to them.
Those who are far away are drawing benefits.
Arabs have turned his sincere friends and with purity
Of hearts have become his well-wishers. They have
entrusted to him their leadership.
O group of Qureish:
You should also become
The friends and supporters of Mohammed (s.a.).
By Allah!
Whoever treads the path shown by him,
he will get the Guidance
and
whoever follows his ways, will be felicitous.
If I had some more life in me and there was
Some delay in my inevitable death, I would shield him from*

The attacks of his enemies and protect him against difficulties!”

--Samarat al Awraq, Vol 2, Page 13

After this general advice, he turned to the Progeny of Abd al Mutallib and said:

*“As long as you keep paying heed
To Mohammed (s.a.)’s words, and follow his precepts,
Felicity and benefit will come to you.
Follow him and give him a helping hand, you will remain
On the path of guidance!”*

Eulogising about the truthfulness and the trustworthiness of the Prophet (s.a.), during his last moments, Abu Talib advised his family to seek knowledge and guidance following him. If a person doesn’t acknowledge and bear witness to the Prophethood of Mohammed (s.a.), then there is no use of his existence. Are these words of wisdom and enlightenment not the proof of his Faith in Islam?

When he was through with his will to all concerned, the signs of impending death emerged on his face. The color of his face changed and his forehead developed the pearls of sweat. The biggest supporter and protector of the Prophet (s.a.) breathed his last. His passing away cascaded an avalanche of sorrow on the Prophet (s.a.). Tears welled in his eyes and in a hoarse voice he told to Ali (a.s.):

*“Go, give him Ghushl-e-janaza, wrap him in the shroud
And make arrangements for his interment. May Allah
Give him maghfirat (absolution) and keep him in His Blessing.”*

Ref: Tabaqaat Ibne Saad , Vol 1, Page 105

The Prophet (s.a.) nominated Hazrat Ali (a.s) to the task of preparing his father for the last rites, although he was the youngest of his brothers. The only reason for this change from the normal social custom of assigning such duties to the eldest brother was that Aqeel and Talib had’nt embraced Islam till their father had passed away and Jafar, although in the fold of Islam, was away in Abyssinia. This act too throws light on the Faith of Abu Talib. If he was an infidel, there would be justification for entrusting this duty to one of his sons who was still living in infidelity. Thus, after all the preparations, the Prophet (s.a.) looked at his beloved uncle in his shroud, cried and said:

*“O uncle! You have brought me up in my childhood,
You gave me, an orphan, your profound love and maintained me.
On my growing up you gave me support. May Allah give you Good
Reward
On my behalf!”*

Ref: Tareeq e Yaqoobi, Vol 2, Page 26

When people started carrying the bier, the Prophet (s.a.) supported it with his shoulder from start of the journey till it reached the graveside. He participated in the interment of the mountain of patience and courage at the foot of the Mount Hajoon.

For the Prophet (s.a.) the passing away of Abu Talib was a big calamity. He was his biggest supporter and promoter. The Prophet (s.a.) was now left in the midst of sworn enemies to contend with them. Although statistically Muslims were a sizeable group now, there was none of the caliber and

position of Abu Talib who could confront the tyranny of the Qureish with some degree of success. It was logical that the nefarious activities of the Qureish increased with the death of Abu Talib. Ibne Hisham writes:

“When Abu Talib died, the Qureish gave so much trouble to the Prophet (s.a.) that during the living days of his uncle, they couldn’t have had desire of putting him through such hardship.”

Ref: Serat Ibne Hisham, Vol 2, Page 58

The sadness of Abu Talib’s death was still fresh when, after a month and five days of his demise, Janab Khadija passed away. This tragedy too had a profound saddening effect on the Prophet. He was so much affected with these two deaths that he named that year as Aam al Huzn - the Year of Sorrow! He said:

*“Those days two calamities struck the Umma.
I cannot say which one is the greater cause of
Sorrow for me!*

-Tareeq e Yaqoobi, Vol 2, Page 26

The Prophet (s.a.) termed the passing away of Hazrat Abu Talib and Hazrat Khadija as great calamities for the Umma. The reason was that in the early days of his ordainment as the Prophet (s.a.) the two stood with him as strong pillars of support. Hazrat Khadija sacrificed her entire wealth for the Mission of the Prophet (s.a.) and Hazrat Abu Talib stood like a rock between him and the forces of tyranny. These two deaths, which were a calamity for the person of the Prophet (s.a.), were certainly calamitous for the Umma as well!

The people of Makka mourned the passing away of the chief of the Qureish, the scion of Abd al Mutallib, the Raees e Batha, Abu Talib. Hazrat Ali (a.s.) penned elegies on the death of his beloved father..A few couplets of one of the elegies are given here:

“Aba Talib asmat al mustajir

Wa ghais al mahol wa noor al zulm

O Abu Talib! You are the Place of Peace for those seeking refuge

Rain bearing cloud in drought and a light in the darkness!

Laqad had faqadak ahl al hafaz

Fasali alaika wali al naym

*On your death the people with modesty are saddened. May Allah shower
His Bounties on you.*

Wa laqak Rabbak Rizwana

Faqad kunta liltahr man khair am

May Allah’s Beneficence be on you. You were the best (beloved)

Uncle of the Prophet (s.a.)”

Ref: Tadhkira Sibte ibne Jauzi, Page 6.

5. FATIMA BINTE ASAD

Fatima binte Asad was the mother of Hazrat Ali (a.s). Asad was the son of Hazrat Hashim born to Qeela binte Aamir. Because of this relationship she was a grand daughter of Hazrat Hashim and an aunt of The Prophet (s.a.). When the Prophet (s.a.) came under the guardianship of Abu Talib it was Fatima binte Asad who was providing to him the maternal care and love that is very essential for the upbringing of any child. If Abu Talib gave to Mohammed (s.a.) the paternal affection, she was deputizing as the foster mother. She used to care for him more than she did for her own children and at times she would not bother about her own children if Mohammed (s.a.) required attention. She loved him so much that during the season of the ripening of the dates, she would get up early in the morning, pick the choicest fruits and reserve them for Mohammed (s.a.). Before serving the food, she would reserve small quantities for him just in case he felt hungry before the next meal.

The Prophet (s.a.) loved her as he would his own mother. Acknowledging her love and affection he once said:

“After Abu Talib, there was none more affectionate and kind to me than her.

Ref: Iste-aab Vol 2, Page 774

The Prophet (s.a.) was so much influenced by her love and affection that he invariably took out time from his busy schedule to call on her and pay his respects. Ibn e Saad writes:

“The Prophet (s.a) used to visit her and generally had his siesta at her place.”

Ref: Tabaqaat, Vol 8, Page 222

Fatima Binte Asad mothered seven children of Abu Talib. She had three daughters (Rita, Jamana and Faqta who was known as Umm Hani) and four sons (Talib, Aqeel, Jafar and Ali). Talib was ten years older than Aqeel, Aqeel was ten years older than Jafar, Jafar was ten years senior to Hazrat Ali (a.s.). These children had the unique privilege that both their parents were of Hashemite Descent. They were the first to have such a distinction. Ibne Qatiba writes:

“Fatima binte Asad was the first Hashemite lady who gave birth to Hashemite offspring!”

Ref: Al Ma-arif, Page 88

Fatima binte Asad was from the Hashemite clan that was known for its high character, life style, culture and was different from the other rustic tribes of Arabia. She was perfect in the manners and etiquette for which her family was well known. She was a follower of the Faith of Ibrahim (a.s.) like her ancestors did and was free from the aberration of idolatory and polytheism. Therefore the Prophet (s.a.) has talked about his relation of descent and ancestry with Hazrat Ali (a.s.):

*“Allah has created us from the seed of Hazrat Adam (a.s.),
transferred through pure loins (salb) and pure wombs.
Ali had his descent from the same loins as did I,
till Allah gave me birth through Amina’s womb
and Ali through Fatima binte Asad.”*

Ref: Kifayat al Matalib, Page 26

Fatima binte Asad not only was privileged in her descent, but she was among the first ladies to embrace Islam and also to migrate to Madina when the Prophet (s.a.) decided to migrate. Ibne Sabag Maliki writes:

*“Fatima binte Asad embraced Islam,
migrated with the Prophet (s.a.) and
was one of the earliest converts to
Islam.”*

Ref: Fusool al Mahimma, Page 13.

Abul Faraj Isfahani writes:

*“Zubair ibne Awam says that when the Verse
‘Ya ayyuhan Nabi iza ja-ak al mominaat’
Was revealed, I heard the Prophet (s.a.) inviting
The women to join the Fold and Fatima binte Asad
Was the first lady who responded to the call and
swore allegiance to the Prophet (s.a.)”*

Ref: Maqatil al Talebeen, Page 4

She was one of the ladies in the Battle of Badr who were serving water to the troops and taking care of the injured. She was an organized house-keeper as should be a lady with Islamic spirit and took care of all the household affairs efficiently. But when Fatimat az Zehra came to her home as a bride, the duties of the household were divided. All the tasks indoors were assigned to Fatima Zehra and the outdoor tasks connected with the home were done by Fatima binte Asad. Therefore Hazrat Ali (a.s.) told her:

*“Fatima bint e Rasool will relieve you of
grinding and kneading and going
Out to fetch water and other outdoor
Tasks will remain with you.”*

Ref: Asaba, Vol 4, Page 399

They also had a slave girl to assist in the indoor and outdoor tasks of the home. But Fatima binte Asad wished to relieve her of the chains of slavery. Therefore she told to the Prophet (s.a.) one day that she wanted to free the girl. The Prophet (s.a.) said, *“If you free her, Allah will protect every part of your body from the Hellfire!”* When she was about to declare the girl free, she fell seriously ill. She wanted to make a will to the Prophet (s.a.) about freeing of the girl, but was unable to modulate the words on account of the effect of the illness. She made gestures to the Prophet (s.a.) about it and he affirmed that he would comply with her wish.

She was a person of high piety. Whenever she heard of Fishaar e Qabr (the Pressure in the Grave) and the Day of Reckoning, she used to shake with fear of Allah. Once she heard from the Prophet (s.a.) that people will be raised on the Day of Judgement in naked state. She expressed that it would be a matter to be ashamed of. The Prophet (s.a.) said that he would pray to Allah that she was not raised naked. Once when she heard about the Fishaar e Qabr she expressed how she would be able to bear that pressure when her body was so weak. The Prophet (s.a.) said, *“I shall plead with Allah that He relieved you of the Fishaar e Qabr!”* When Fatima bint e Asad expired, Hazrat Ali (a.s) went crying to the Prophet (s.a.) and gave him the sad tiding. The Prophet (s.a.), seeing tears in the eyes of Ali (a.s.), asked, *“Why*

are you crying?" He replied, "Just now my mother passed away!" The Prophet's eyes watered and he said, "By Allah! She was my mother too!" He got up immediately and all the companions too rose to follow him. When he reached her house, the Prophet (s.a.) removed his cloak and said, "It should be used as the shroud for her interment!" When the bier emerged out after the last bath and shrouding of the body, he gave his shoulder for carrying it to the graveside.. Sometimes he was carrying the bier from the front and at others he would move to the back. He thus walked barefoot to, Jannat al Baqih, the graveyard. He had briefed some men for the digging of the grave. When digging was done, he entered the pit. He widened its sides with his own hands and removed the excess soil that fell into it from the sides. He lay down in the grave for a while and glanced to the right and the left. Then he came out of the pit, and said crying:

"O revered mother! May Allah bless you..

You were the best of mothers!"

Ref: Tareeq e Qamees, Vol 2, Page 526

Noticing this preferential treatment, some of the companions asked the Prophet (s.a.) that they had never seen him give such importance to any other person. He replied that, after his uncle, Abu Talib, she was the kindest person to him. She used to remain hungry and feed him properly. She used old clothes and always provided him good raiment. She took more care of him than of her own children. He had given his cloak as a shroud so that she was raised clad in it on the Day of Reckoning. He said that he lay down in her grave for a while that she didn't experience the Fishaar e Qabr..A scholar of Ahl al Sunnat, Sheik Ali al Marzooqi writes:

"The Prophet (s.a.) himself interred Fatima bint e Asad

and gave his own dress as a shroud. At the moment

He was heard saying,

'Your son!'

When she was asked about her God, she said:

'Allah!'

When asked about her Prophet

she replied correctly.

When asked about her Imam, words

Failed her.

At this moment the Prophet

Prompted her:

'Your son!'"

Ref: Kitab al azman wa amkanat, vol 2, Page 280

She died in 4 H and has been buried at Jannat al Baqih. But the compound wall of Jannat al Baqih has been raised and the grave is now in a neglected passage out side the wall. When the Hajis pass that way, they offer Fateha there.

6. THE FELICITOUS BIRTH

The Kaaba is a very ancient structure. Its foundation was laid by Hazrat Adam (a.s.) and the walls were raised by Hazrat Ibrahim (a.s.) and Hazrat Ismail (a.s.). Although this building is devoid of any designs and embellishments, made out of lime and stones, every stone is the fountainhead of felicity. The Holy Quran says about it:

“Allah has rated Kaaba as an honorable abode.”

This eminence of the Kaaba is permanent and eternal. From the day of the laying of its foundation, it has the same eminence, and shall be there for ever. This is expressed through various acts of worship in Islam. Therefore every Muslim, be the person an Arab, an Ajam, a Westerner or an Oriental, will face towards the Kaaba when standing up to pray! When they circumambulate the building, they exercise care to see that their shoulders don't move away from it. This circumambulation is a very important pillar of the performance of the Haj.

Hazrat Ali (a.s.) was born at this felicitous place on the 13th of Rajab, Friday, of 30 Aam al Feel. This privilege of taking birth in the holy place went to none before him and anyone after him! The chroniclers of the traditions and the biographers of Ameer al Momineen (a.s.) have recorded this as a very important event in his life. Therefore Hakim Neshapoori writes:

*“It is proved from continuous narrations
that Ameer al Momineen Karam Allah Wajhu
was born at the center of Kaaba
from the womb of Fatima bint e Asad.”*

Mustadrak, Vol 3, Page 483

Shah Wali Allah too reports about this birth with some detail:

*“Reports in continuity prove that Ameer al Momineen Ali (a.s.)
was born on Friday, 13th Rajab of 30 Aam al Feel
at the center of Khana e Kaaba. Besides him none was ever
born there, before or after him.”*

Ref: Izalat al Khafa, Page 251

The modern time scholar Abbas Mehmood Okkad has termed this felicitous birth as the renaissance of the felicity of the Kaaba and the forerunner of the worship of , one and only, Allah there:

*“Ali ibne Abi Talib (a.s.) was born
inside the Kaaba and Allah kept his face away
from bowing to the idols there. His birth there
Was the beginning of the new era of worship
of one and only Allah”*

Abqariat al Islamia, Page 863

Similarly every historian and biographer has mentioned about this fact. However, some, accepting the birth of Hazrat Ali (a.s.) in the Kaaba have tried to lessen the importance of the event. Sometimes they express a view that taking birth inside the Kaaba is not of any importance, particularly when it was used as a place for installation of idols. The reply to them is that if a mosque is converted into a temple, a church or any other place of worship, it will remain a mosque. Its sanctity will not diminish because of

the change. Similarly, if idols were installed in the Kaaba, its sanctity remained unchanged. Even when Kaaba was declared as the Qibla (direction in which Muslims turn to pray) it continued to have the idols till Makka was conquered and the idols removed from there. Sometimes they say that Fakhta binte Zohair gave birth to Hakeem ibne Hazam inside the Kaaba thirteen years before the Aam al Feel. They say that there is no sanctity of being born inside the Kaaba when even an infidel was born there.

This attitude is contrary to the position taken by the historians and biographers who have admitted in clear terms that besides Hazrat Ali (a.s.), no one else was born inside the Kaaba prior to or after him. Besides this, it can be sanctimonious only for a Muslim to have taken birth inside that holy precinct. For an infidel, it is immaterial where he is born! The event of an infidel taking birth inside the Kaaba will not be of any significance to him like meeting the Prophet (s.a.) or even visiting the precincts of the Kaaba. However, a person in the Faith of Islam will consider it a good fortune to have seen the Prophet (s.a.) or he had the opportunity to visit the Holy Place. It cannot be said about Ali ibne Abi Talib that he was ever under the influence of infidelity or that he was born an infidel. Therefore it is mentioned in the books of Ahl al Sunnat that when Hazrat Ali (a.s.) was in his mother's womb, and she wanted to bow in front of the idols, he used to turn inside in such a way that it became impossible for her to bow! Although this narrative is not acceptable according to the Shia belief, it is a positive proof that Ali (a.s.), from the womb of his mother to his grave, was never in the influence of infidelity. And those who have written about the birth of Ibne Hazam have termed it as an accidental birth. But Hazrat Ali (a.s.)'s birth there was according to the wish of Allah. Therefore Abbas bin Abd al Mutallib says that he and Yazid ibne Taanab and some persons of Bani Hashim and Bani Uzza were sitting near the Kaaba when Fatima binte Asad came and stood near the Kaaba for a while. Hardly any time elapsed when there appeared signs of concern on her face. She lifted her shaking hands towards the sky and prayed, *"O my Sustainer! I have faith in You, your Prophets and the Books Revealed to them. Ease my difficulty for the sake of this very House, its Bulider and the one who is in my womb! Make the birth of the child I am carrying easy for me! I am confident that he is one of the radiant signs of Your Greatness and Your Majesty!"* Abbas says that when Fatima Binte Asad finished the prayer, they saw the rear wall of the Kaaba go asunder and she entered through that opening without any hesitation. Then immediately the opening closed and the wall was the same way as it was earlier.

The veracity of this narrative has been accepted by the scholars of both the schools of thought. Therefore, from among the erudite Shia scholars, Allama Abu Jafar Toosi in *"Amali"*, Allama Majlisi in *"Bahar al Anwaar"* and from the scholars of Ahl al Sunnat, Mir Saleh Kashafi in *"Munaqib"* and Maulvi Mohammed Mobin in *"Wasilat al Najat"* have recorded this event. This tradition highlights the fact that this event did not happen all of a sudden as an accident. The miracle is that the wall of the Kaaba went asunder and Fatima Binte Asad went boldly in and the wall came back to its original position. It was a manifestation of the Divine Power of Allah.

Fatima binte Asad emerged from the Kaaba three days after the birth of Hazrat Ali (a.s.) with the babe in her arms.

The Prophet (s.a.), who was waiting eagerly outside, went forward and took the son of his beloved uncle in his arms. The baby opened his eyes and the first person on whose face he set his eyes was the Prophet (s.a.). The Prophet (s.a.) put his tongue in the mouth of the new born and, they say, he transferred the Ilm e Nabuwat (the Divine Prophetic Knowledge) to him. Witnessing this event, the Prophet (s.a.) has said, "*Khasni bilnazr wa khasasat bil Ilm - He chose me for the first glimpse and I selected him for the Ilm (knowledge)*"

Hazrat Ali (a.s.) has several relationships with the Kaaba. The Prophet (s.a.) has termed him 'like the Kaaba', that his own forbears had constructed it and were the protectors and keepers of the edifice. Hassan ibne Kalak attempted to demolish it when Fahr ibne Malik defeated and imprisoned him. Abraha ibn e Ashram attacked with a fleet of elephants when Hazrat Abd al Mutallib steadfastly stood at the entrance to the Kaaba. If the idolators had converted it into a storehouse of idols, it was Hazrat Ali (a.s.) who, astride the shoulders of the Prophet (s.a.), demolished the idols and threw them out. Therefore, his birth was the prelude of the purification of the Kaaba.

While Hazrat Ali (a.s.) had the singular privilege of being born in the holy precincts of the Kaaba, the timing of his birth was very felicitous that he was born in the month of Rajab which is one of the sanctimonious months in the Islamic Calendar. On the 27th of this month the Annunciation of the Prophet (s.a) took place and commenced the invitation for the people to embrace Islam. This also is an indication of the nearness and affinity that Ali (a.s.) had for Islam! Hazrat Ali (a.s.)'s life had been a mirror of Islamic teachings and character. Islam and

Ali (a.s.) grew under the tutelage of the Prophet (s.a).

7. NAME, APPELATION & FILIAL APPELATION (Kunyat)

Hazrat Abu Talib named him Zaid after his ancestor, Qasi ibne Kalab. Fatima binte Asad named him Haider after her father Asad. Asad and Haider both the words mean a tiger. Therefore, in the battle of Khaiber, while reciting the rajz (the martial poetry) combating with Marhab, he said, “*Annalazi samatni ami Hydera - I am that whose mother has named him Hyder!*” The Prophet (s.a.), under divine inspiration called him with the name of Ali (a.s.). There is another opinion that Hazrat Abu Talib himself gave him the name of Ali (a.s.). As a proof they present the following couplet of Abu Talib:

*“Samaita beali kay yadood lahu
Azal alu wafakhar alaza doomahu
I have given him the name of Ali (a.s.)
that eminence and success always
follow him. Respectability is the
only wealth that remains
for ever.”*

This name that literally means greatness and high status proved most appropriate for Hazrat Ali (a.s.). Although the Umawis tried their level best to play down his name and the Kunyat, they couldn't succeed in doing it. Therefore Abu Nayeem Isfahani writes in Halyat al Aulia that the son of Abd Allah ibne Abbas was Ali and Kunyat Abul Hassan. One day Ali bin Abd Allah went to Abd al Malik who said that he could not tolerate his name and kunyat. He didn't change his name but changed his kunyat to Abu Mohammed! With this bent of mind, for centuries no Muslim ruler by the name Ali was there. But today, in the Muslim population anywhere, after Mohammed, the most popular name is Ali. Despite centuries of suppression and oppression, the name (Ali) spread all over the world with the spread of Islam!

He has several titles that signify his various qualities. The most popular are Murtada, Wasi and Ameer al Momineen. His first Kunyat is Abul Hassan. Another well known Kunyat is Abu Turab. Generally Arabs keep the Kunyat on the name of the first son. For instance, Hazrat Abu Talib adopted the Kunyat as Abu Talib when his first son Talib was born. Hazrat Abd al Mutallib had his Kunyat based on the name of his first-born son as Abu Harith. The second Kunyat of Hazrat Ali (a.s.) was on the suggestion of the Prophet (s.a.). It is written in Seerat Abu Hisham that during the battle of Ashira, Hazrat Ali (a.s.) and Ammar ibne Yassir went towards the lake of Bani Mudlaj and lay down under the shade of a tree on green grass. Hardly any time passed when the prophet (s.a.) too arrived there, and seeing Hazrat Ali (a.s.)'s dusty clothes he said, “*maalaka ya Abu Turab- O Abu Turab, in what condition are you!*” From that day, Hazrat Ali (a.s.)'s Kunyat became Abu Turab. Allama Halabi has written:

*“In the battle of Ashira the Prophet (s.a.) had given to
Hazrat Ali (a.s.) the Kunyat of Abu Turab when he found him
and Ammar ibne Yassir sleeping and Ali (a.s.) was
covered in dust”*

Ref: Vol 2, Page 142

In the beginning this Kunyat was suggested for Hazrat Ali only. Prior to him none had this Kunyat. Therefore Sheik Aal alDeen writes:

“For the first time ever, Ali ibne Abi Talib (a.s.)

Was addressed with the Kunyat of

Abu Turab.”

Ref: Mahazarat al Awa'il, Page 123

Bukhari has included this incident in his Sahih that the Prophet (s.a.) once came to the residence of Fatima Zehra (a.s.) and not finding Ali (a.s.) at home he enquired about him. Fatima (a.s.) said that they had some difference of opinion and that in a state of anger he went out. The Prophet (s.a.) asked one person to go and look for Ali (a.s.). The person noticed Hazrat Ali (a.s.) lying on the floor of the mosque. He returned and informed his whereabouts to the Prophet (s.a.). The Prophet (s.a.) then went to the mosque and noticed Ali (a.s.) covered all over in dust. He dusted his clothes and said, *“Qum ya Abu Turab! - Gewt up, Abu Turab!”* After this event he was known with the Kunyat of Abu Turab.

This narration, when compared with the earlier tradition sounds different and is not plausible according to the norms of Darayut. The reason for the non plausibility is that during the entire married life of Hazrat Fatima and Hazrat Ali (a.s.) there is no instance of ever being any differences between them. Their lives have been examples of most cordial marital relationship. From the tradition where Ammar Yassir was also there, it appears that the Prophet (s.a.) had suggested the Kunyat of Abu Turab in Jamadi al Thani, 2H, because the Battle of Ashira was fought in that period. Fatima Zehra (a.s.) was married to Hazrat Ali (a.s.) on First of Zil Hijja 2H, that is, six months after the proposal of this Kunyat. In that event there is no chance of any difference of opinion between the two and the need to go away from home in anger. Because at that time Janabe Syeda was not married to Hazrat Ali (a.s.). It appears that the tradition has been concocted to please the Umawi rulers who used to address Hazrat Ali (a.s.) with this Kunyat while they carried out their campaign of vilification against him. A name that is associated with an unpleasant memory would never be a popular name. Although this Kunyat of Hazrat Ali (a.s.) is the most likeable of this titles Therefore, Sahl ibne Saad says:

“Hazrat Ali Razi Allah Ta-aala Anhu liked Abu Turab

More than all his names.”

Sahih Bukhari, Vol 8, Page 63

8. APPEARANCE, BEARING & LOOKS

The study of human appearance and bearing is an important branch of psychology. This is based on innumerable studies and experiments. These psychologists study the eyes, nose, forehead and other parts of the body and arrive at a conclusion about the person's nature and temperament. According to these experts, a bulging forehead is a sign of intelligence and cleverness. When the arms of a person are firm and wide, he has the qualities of a leader of men. The hardness of hair, according to them, is a sign of valor and big eyes indicate a person who is quick of nature. One who has a short neck might be tricky and querulous. When a person has fleshy calves is generally foolish. One who has small and sunken eyes is tricky and treacherous. One who has weak and thin shoulders is apt to be poor in thinking. Although these are hypothetical assessments, at best, they give a fair idea about the persons under study.

According to the books of history and biography, the appearance of Ameer al Momineen (a.s.) can be described as given here:

His body was heavy, his complexion light wheatish, his appearance and bearing were very attractive, his visage was smiling and shiny like the full moon. Abul Hajaj Mudrak says, *"Kaana man ahsan an naas wajha - He was more handsome and attractive than others."* He had a wide forehead. Ibne Abbas says, *"Maa raayat ahsan min sharsat Ali(a.s.) - I have not seen temples better looking than those of Ali (a.s.)"* On his forehead calluses had developed on account of excessive prostration in prayer. He had a delicate and pointed nose and eyes big and dark that reflected determination and boldness. Abul Hajaj says that he had seen traces of collyrium in Hazrat Ali (a.s.)'s eyes. His eyes were bright, eye brows were bow shaped, eye lashes long, teeth properly spaced and shining. Zarara bin Zamra says, *"An tabassum fa-an masal lulual manzoom - When he smiled the teeth shone like strings of pearls!"* His neck was muscular and long. His chest was wide and hairy. His biceps were well formed. His wrists were strong and firm and finding the joint between the wrists and the arms was difficult. His collar bones were wide and strong. His palms were hard and the knees were neither weak nor fleshy. His tummy was rather bulgy. His beard was dense and wide. The hair of his head was grey. Mohammed ibne Hanafia says, *"Akhtasab bilhana marrat summa tarka - Hazrat Ali (a.s.) once dyed his hair with henna once, and then abstained from doing it"* Because of excessive use of the armor, the hair on his forehead had fallen. His height slightly more than the average. Hazrat Ali (a.s.) himself said, *"Khalakhni mautad la azrab al qaseer fa-aqda wazrab al taweel faqtah - Allah has bestowed on me a modest body and height When my adversary is short, I strike on his head to cut him into two pieces and if he is tall I cut him horizontally into two."* His voice was clear and loud, his style and speed of walking was like that of the Prophet (s.a.), elegant and slightly drooping to the front. When he advanced to face an adversary in battle, he used to walk briskly and his eyes used to get reddish.

Ibne Qatiba writes in Al Ma-arif that a woman saw Hazrat Ali (a.s.) and said, *"Ka-anhu kasr summa jabar"* The meaning of these words is that he had been broken and again rejoined! People thought that it means that his

body was asymmetrical. In fact what the woman said was an Arabic idiom and its allegorical meaning is different from its apparent meaning. Therefore Sayed Mohsin Aamili writes in *Ai-aan al Shia* and Omer Abul Nasr in *Al Zahra* also writes the saying of Ibn e Aisha that the quoted sentence is for the person whose arms are muscular and his eyes piercing the ground and not a person who is asymmetrical of body!

9. HABITS & TEMPERAMENT

Ameer al Momineen had a smiling face, was good natured and a paragon of sincerity. He was kind to the poor and always took care of the orphans. He was an exact replica of the manners and character of the Prophet (s.a.). He met the elite and the ordinary persons with the same affability. He used to treat the slaves with the same consideration as he would treat his own relatives. To servants he always gave help in sharing their heavy burdens. He hated self praise. He lived a very simple and frugal life. Like the ordinary folk he ate simple food and wore inexpensive clothes. Most of the chores he preferred to perform with his own hands. He used to repair his own footwear, stitch his torn cloaks and always went to the bazaar to buy the grocery. He used to work as a farm laborer. He used to excavate ponds with his own hands, plant trees and water them. Instead of amassing wealth, he preferred to distribute it to the poor and impecunious. He didn't like distinction on the basis of color and descent. He used to treat the guests with great honor. He never sent back any needy person empty handed. He never let the feelings of hate, rancor and revenge come near him. He exercised forbearance and forgiveness to a surprising extent. He was strict in the matter of Faith and always fulfilled the requirements of justice and fairplay. He used to tread on the path of truth and fairness and never was partial to anyone in these matters. He never used methods of stealth and cunning even with his sworn enemies. He spent the nights in prayer and supplication. After the morning prayers he used to give instruction to people in matters of the Quran and Fiqh. With the fear of Allah he used to shiver. He used to cry so much while supplicating to Allah that his beard used to get wet with the tears.

Once Zarar ibne Zamra Zabai visited the court of Muawiya. Muawiya asked him to tell something about Hazrat Ali (a.s.) because he had the privilege of spending lot of time with him. In the beginning Zarar was reluctant, but on insistence of Muawiya he said:

*By Allah! His aims were high and physique strong!
He always talked with determination and acted
with justice and fairness. The streams of learning
used to flow from him and his words were like
songs of erudition and wisdom. He was not
attracted to the false glitter of the world. He
used to take solace in the loneliness of dark nights.
Tears used to flow from his eyes and he used
to be immersed in thoughts. He preferred dress that
was modest and liked simple food. He lived
with us like an ordinary person. Whenever we
asked anything he would reply with patience.
By Allah! Despite all the nearness, we
used to hold him in awe before we opened
our mouths to speak with him. He respected
men of learning and gave the poor the privilege
of his company. The powerful could never expect
his support in their watwardness and the weak*

*was never disappointed with his justice. Allah is witness
that I have seen him, in dark nights, restlessly holding
his beard and wincing as would a person bitten
by a snake and saying "O world! Go and deceive someone
else! Don't come to flatter me. How is it possible for me
to reconcile with you
that I have already divorced you thrice! You are transient
and your importance is but little! It is a pity that the provision for
the journey is meager, the destination is distant and the way
frightening!"*

Ref: Istea'ab, Vol 2, Page 463

This was the Voice of Truth that reverberated in the Darbar e Sham, a court where sycophants were gathered to flatter the tyrant. None could dare there to speak out the truth. This was a unique situation that a person of courage did speak! The books of history record that the courtiers cried copiously hearing the talk of Zarar and even the eyes of Muawiya watered. This was the magnetic effect of the high morality and veracity of actions that even the hearts of enemies melted like wax.. Ameer al Momineen was an ideal mixture of awe and dignity; kindness and compassion. He was as hard as a mountain and as soft as the cloud in flight. One of the companions of Hazrat Ali (a.s.), Sasa ibne Sauhan, has said:

*"Hazrat (a.s.) used to live amongst us as an ordinary
person. Despite his humility and softness, we
used to be hesitant and subdued in
his presence, like the prisoner who
had a sword of the executioner
over his head!"*

Ref: Preface Shara Ibne Abil Hadeed

In view of these characteristics of Hazrat Ali (a.s.), Mulla Ali Azarbaijani has something wonderful to say:

*"Asad Allah iza saal iege
Abuleetam iza jaad wa bar
He used to challenge the enemy and
Attack him like Allah's Tiger!
And while doing charity and good deeds
He looked like the parent of the orphans!"*

10. HIS SARTORIAL HABITS

Ameer al Momineen (a.s.) used to wear simple and inexpensive dress, the type of dress generally worn by the poor and middle class Arabs of those days. Sometimes he wore dress of a quality even poorer than that! His intention always was to cover the body and not to show off grandeur of the dress! He sometimes wore summer apparel during winters and wore the winter apparels during the summers. In time of need, he would patch up his dresses with the bark of the date or pieces of leather. He never felt belittled wearing such clothes. Once he was wearing a cloak which was having several patches. Some persons made remarks about this. He said, *“Wearing such tatters, it creates a feeling of humility in the heart and the people of the Faith will try to emulate me when they see me in such humble apparel!”*. Masoodi writes that during the period of his Caliphate, he never wore a new dress! His normal dress consisted of aloin cloth, cloak and a scarf. He preferred to wear the ccarf (amama) on his head.. He used to say:

“Alsalam Teejan al Arab

The amama is the crown of the Arabs”

Ref: Seerat Ibne Hisham, Vol 2, Page 286

Statements of some persons are given here who saw Ameer al Momineen (a.s.) on different occasions and had recorded about the type of dress he wore.

Jabir Mouli Jaafi says that he saw Ameer al Momineen (a.s.) wearing a black headgear (Amama) on his head. One end of the Amama was hanging on his chest and the other on his back.

Umro ibne Marwan says that his father had told him that he saw Hazrat Ali (a.s.) wearing a black Amama on his head and both its ends were hanging at his back.

Yazid ibne Harith Fazari says that he saw the Imam (a.s.) was wearing a white Misri Topee on his head.

Abu Hayyan says that he saw a thin cotton cap on the head of the Imam.(a.s.).

Ayoob ibne Deenar says that his father told him that he had seen Hazrat Ali (a.s.) wearing a loin cloth and a scarf on his shoulders. On another occasion he saw him wearing two scarves made in Najran.

Abhar ibne Harmooz says that his father saw the Imam(a.s.) coming out of the Mosque at Koofa wearing a loin cloth half way between his feet and knees and was wearing a scarf on his shoulders.

In those days generally this was the dress of the people. Therefore at the Ghadeer e Khum when the Prophet (s.a.) raised Hazrat Ali(a.s.) on his hands, the tradition says, that it was raised so much that the whiteness of the arm pit was visible. The reason was that the Prophet (s.a.) was wearing only a chadar on his shoulders, which moved away while he raised Hazrat Ali (a.s.)

Nauf Bakali says that he saw Hazrat Ali (a.s.) wearing ashirt and wore a footwear made of the bark of date palm.

Ibne Abbas says that he saw a torn footwear in the feet of Hazrat Ali (a.s.) that he had also seen him repair.

Ata Abi Mohammed says that he saw the Imam (a.s.) wearing a cloak of rough cloth.

Khalid Abi Umiya says that the Imam (a.s.)'s loin cloth was upto his knees.

Abd Allah ibne Abi Hazeel says that he saw on his shoulders a cloak made of rough cloth. The sleeves of the cloak were touching the tips of his fingers.

Abd al Jabbar ibne Mughira says that Umme Kathira told him that she had seen Hazrat Ali (a.s.) that his loin cloth was of coarse cloth and he wore a cloak of coarse cloth as well. Over the cloak he wore a scarf.

Abulala Mouli Aslam says that he saw that Hazrat Ali (a.s.) tied his loin cloth above the umbilical region.

Abu Malika says that he once went to the presence of the Imam (a.s.) and saw that he had tied his cloak like the loin cloth around his waist. Over the cloak he had tied a rope to keep it in place.

Qadama Ibne Atab says that he saw the Imam (a.s.) wearing a white wollen cloak and had wrapped around his shoulders red striped shawls of Qatari origin. He wore a headgear of fine cloth.

Abu Zabyan says that he saw Hazrat Ali (a.s.) wearing a yellow loin cloth and was covering his shoulders with a flowery black shawl.

Zaid ibne Wahab says that he saw the Imam (a.s.) emerging out of his house and his loin cloth was having several patches.

Mohammed ibne Abd al Rehman says that

"An Aliya kana yatqatam bil yameen.

Hazrat Ali (a.s.) wore his ring on the right hand."

Ref: Kifayat at Talib, Page 25.

Hazrat Ali(a.s.) used to wear either ruby or turquoise on his rings. He also used Hadeed Chini (Chinese Gold) and sometimes aqeeq (cornelian) for his rings. On the aqeeq there used to be the engraving, *"Al malak Lillah"*. In some traditions it is said that the engraving used to be, *"Lillah al Malak"*. He used to keep a whip in his hand. While delivering a sermon he used to take the support of a bow or a sword.

11. FOOD HABITS

Hazrat Ali (a.s.)'s food habits too were very moderate and frugal. Generally he took bread made out of unsieved barley flour and Sattu (a sweet beverage prepared from parched barley meal). The accompaniment for the bread generally was a little

salt, sometimes he took a little vinegar, sometimes green vegetables and at times milk. He ate very little meat. Ibne abil Hadeed says:

*"If he used anything with the bread, it used to be the salt or vinegar.
Sometimes he ate greens. He rarely took camel's milk with his food.
He seldom ate meat and used to say that people
Should not make their tummies the
Grave yard of animals!"*

Imam Mohammed Baqir (a.s.) says that Hazrat Ali (a.s.) served meat and bread to his guests and he himself ate his bread with vinegar or olive oil..

He used to keep bread and Sattu in a sealed bag. Someone said that he was living in Iraq, a land of plenty, and what was the need to seal his supply of food? The Imam (a.s.) replied that he didn't seal his stock of food for the reason of scarcity and the real reason was:

*"I don't like to fill my tummy with
a thing I don't know about!"*

Ref: Tareeq e Kaamil

Umro Harith says that once at noon time he had the privilege of visiting the Imam (a.s.). He saw a sealed bag was placed in front of him. He took out a dried piece of bread from it, soaked in water, sprinkled a little salt over it and ate. Seeing the dry pieces of bread Umro asked Fidda atleast she should sieve the flour and remove the chaff before kneading it for making the bread. Fidda said that once she sieved the flour and the Imam (a.s.) asked her not to do it again. Once she had put in the bag other eatables besides the dry bread, the Imam (a.s.) started sealing the bag to avoid anyone putting other things in the bag.

Adi ibne Hatim says that once he saw dry pieces of barley bread, salt and a pitcher of water in front of Ali (a.s.), He said *"You are busy with Jehad during the days and occupied with prayers in the nights. Is the food you are taking sufficient for your nutritive maintenance?"* The Imam (a.s.) looked at Adi and said, *"The psyche has to be trained for Riyazat (Mystic Exercise) that it doesn't become rebellious."* Then he recited the following couplet:

*"Ala an nafs bil qunu wa ala
Talabat fauq ma yakfiha
Make your psyche accustomed to contentment
Otherwise it will have excessive desires!"*

Ref: Manaqib ibne Shahr Aashub

Sawed ibne Ghafla says that he went to the Imam (a.s.) and saw that he had a bowl of sour yogurt in front of him and a barley bread in his hand which had flakes of barley chaff all over. He was breaking the bread, sometimes with his hand and others by putting it on his knee. Once he went to greet the Imam on the occasion of Idd. He saw that Hazrat Ali (a.s.) had bread and Khatifa (An Arab food that is prepared by boiling flour in milk). Sawed asked the Imam (a.s.), *"Even on a festive occasion you eat such*

frugal food?” The Imam (a.s.) replied, “Innama haaza eid leman ghafar lahu-Eid is for those whom Allah has pardoned!”

The Imam (a.s.) never ate two types of food at one time. If, at any time, various dishes were placed in front of him, he would mix and make them one. Therefore, at the time of a festival, several dishes were placed before him. He mixed portions of the different foods and made it one. Once he got food that had meat in it but not any oil. Someone suggested if some oil could be added to it. The Imam (a.s.) replied,

“We don’t eat two things at one time!”

Ref: Kifayatal Talib

The Imam (a.s.) always ensured this..During his last days, once his daughter Umm Kulthum placed barley bread, salt and milk in front of him. He asked her to take away the bowl of milk and ate the bread with salt.

In emulation of the Prophet (s.a.) he abstained from things that Hazrat Mohammed (s.a.) avoided eating. Therefore Adi ibne Tabit says that once Hazrat Ali (a.s.) was served Faluda (a drink prepared from sieved flummery). He refused to take it. And said:

*“A thing that the Prophet (s.a.) has not taken,
I don’t like to take!”*

While Hazrat Ali (a.s.) avoided eating delicacies, never ate even the frugal fare to the fill. Ibne Abil Hadeed writes:

*“Maa shaba min ta-aam qat
He never ate to satiation of the appetite”*

Ref: Muqaddima Shara Nahj al Balagha

While Ameer al Momineen (a.s.) emulated the Prophet (s.a.) in other matters, he was meticulous in following his food habits as well. He took care of the minutest details of seating at the meals, the way of taking the morsels and the style of eating.Imam Jafar e Sadiq (a.s.) says:

“Kaana Ameer al Momineen (a.s.) ashba al naas taamat ba Rasool Allah (s.a)

Ameer al Momineen (a.s.) was much like the Prophet (s.a.) in his food habits and style of eating.”

He used to wash his hands before and after eating. He used to say that hands became clean of oily deposit if they were washed. And also the eyes become bright He used to sit on his knees with folded legs. He disapproved of putting one leg over the other and sitting cross legged. He used to recite Bism Allah before starting to take food. He also said that if someone missed reciting this before starting to eat, he could do so in the midst of the meal as well. He used to commence the meal with a little salt. He used to wait for the food to cool down if it was served hot.He used all the five fingers of the right hand for eating. He always picked his morsel from the front instead of taking the hand to different sides of the platter. He never picked up Tareed (the pieces of bread soaked in gravy) from the center of the service and always took his share from the periphery. Of all the beverages he preferred water and particularly the rain water. He said that the rain water wards away diseases and cleansed the digestive system. Instead of throwing away the crumbs of bread from the spread, he used to pick and eat them. He said that this practice cured illness. He never drank from the mouth of the pitcher nor

from the broken side of any container. He didn't like blowing over foods and drinks. Once he asked his servant, Muslim, to fetch a tumbler of water. When he came in front of the Imam (a.s.) he blew over the water because there was some particle floating on the surface. The Imam (a.s.) said, "*Now! You drink this water and bring another tumbler for me!*"

12. CHILDHOOD

There are three phases in every human being's life: childhood, youth and old age. There are different requirements in every phase of one's life. Childhood is for play. In this phase the individual does not have full sense of things. The childish activities prove this. They cannot distinguish between right and wrong while at play.

The aptitude of Abu Talib's son was different from the other children. He was never seen at childish games and play. He was away from other activities that children enjoy indulging in. His looks indicated courage and determination and his actions dignity. His physical and mental activities were different from those of other children. The development of his physical identity was faster than that of the children of his age. He grew in a day as much as another child in a month. Therefore, his body was strong and the sense of comprehension far advanced. The author of *Arhaj al Matalib*, Najmuddin Fakhr al Islam Abu Bakr ibne Mohammed al Marandi writes in *Munaqib al Ashab* about the reason for giving the name Haider to Hazrat ALI (a.s.) that while he was still a babe in arms, his mother once left him alone at home. The house was at the foot of a hill. A snake came down from the hill, came near the baby and started hissing. The baby caught the snake in one hand and pressed it till it died. When his mother came back, she noted the dead reptile in the hand of the babe and said, "*Haiyyak Allah! Ya Haidara! - O my tiger! May Allah keep you alive !*" When he grew up and started walking around, he used to lift heavy stones with ease and bring them down from the top of the hills. He was fond of breaking the idols.

According to the norms of Arab upbringing, Hazrat Abu Talib trained his children in archery, horse riding and wrestling. He used to gather his sons and nephews together and arrange their matches in these disciplines and taught them the finer points of the martial arts. Hazrat Ali (a.s.), though he was the youngest of all, was never subdued by the others. He used to defeat all his brothers and cousins without any difficulty. This was a Divine Gift to him. Ibne Qatiba writes:

"Lam yasara Qat Ahd al asra-aa"

"With whomsoever he wrestled, he defeated him!"

Ref: Al Ma-arif, Page 91

Besides this physical strength, Hazrat Ali (a.s.) was far advanced in the development of his mental capabilities. He had a great sense of distinguishing between the right and wrong from his very childhood. He recognized the Real Creator (Allah) as soon as he opened his eyes. Living in the environment of idolatry, he never thought the idols fit for worship! When people were hesitant to accept Islam for long after the Prophet declared his Annunciation, he had understood its importance prior to this declaration. Therefore he himself has said:

"Ari nural wahi war Risala waasham reeh al Nabuwa

I see the light of Wahi and Nabuwat and get the

Fragrance of Nabuwat,"

Ref: Nahj al Balagha

His high vision saw the light of Nabuwat and smelled its fragrance. Even before the Annunciation of the Prophet (s.a), he made him his role model.

Therefore, Hazrat Ali (a.s.)'s childhood, like his youth and old age, was a mountain

of greatness..Viewing the period of his childhood, one understands that a great personality was in the making. This greatness was a gift from the Almighty Allah!

13. EDUCATION & UPBRINGING

The ideal environment that Hazrat Ali ibne Abi Talib had was his singular privilege. He opened his eyes in the lap of the Prophet of Islam (s.a.), had his upbringing under his tutelage and spent his youth in his august company. He benefited from the Prophet (s.a.)'s fountainhead of learning and grew up under his care as Hazrat Fatima binte Asad says:

*"When Ali (a.s.) was born, the Prophet (s.a.)
Gave him this name and made him suck his tongue.
He dropped his saliva in the mouth of the baby and
put his tongue in his mouth. Sucking the tongue, the
baby slept. On the second day we searched for a foster mother (Daaya),
But Ali (a.s.) took away his mouth from the bosom of
the women. We thought of Mohammed (s.a.). He put his tongue
in the mouth of the baby who then slept soundly.
This went on till Allah desired it to be so."*

Ref: Seerat e Nabawia Dahlan, Page 176

Although during the period of fosterage Hazrat Ali (a.s.) had his mother's care, but after weaning the Prophet (s.a.) took up the responsibility. He used to give him the bath and spend hours taking him round in his arms. While awake, he used to sing lullabys to him. He took more care than the parents in the upbringing of Hazrat Ali (a.s.). At the age of six years Hazrat Ali (a.s.) formally came under the care of the Prophet (s.a.). The parents were relieved of his responsibility. The apparent reason of his coming totally under the tutelage of the Prophet (s.a.) was that Makka was passing through one of its worst droughts and Hazrat Abu Talib had difficulty of maintaining his large family. The Prophet (s.a.), realizing his uncle's straitened financial position felt that he needed to be helped. He discussed the matter with his other uncle, Abbas. He told him that Abu Talib will not express about the difficulties himself. He said that Allah had endowed Abbas with wealth and he could provide his brother some relief by sharing the burden along with the others in the family. Abbas agreed with the suggestion and both of them went to Abu Talib for a discussion. They suggested to him that they came to him with a proposal that they would share the burden of maintaining some of his children. In the beginning he was hesitant, but in the end he yielded. They decided that Aqeel would remain with Abu Talib, and said that Abbas was free to take other sons with him. Therefore Abbas took charge of Talib, Hazrat Hamza agreed to take up guardianship of Jafar and the Prophet (s.a.) himself requested his uncle to allow him to take the responsibility of Ali (a.s.). The fact is that from the Day of Creation (Azl) Ali (a.s.) had been earmarked for him!

The drought came as a blessing in disguise for Hazrat Ali (a.s.) that he came under the direct tutelage of the Prophet (s.a.). Ibne Jareer Tabari writes:

*"It was Allah's Blessing for Ali (a.s.)
that the Qureish suffered one of the
worst droughts at the time. This way Allah
accomplished what He had planned
for Ali (a.s.)"*

Ref: Tareeq e Tabari, Vol 2, Page 57

It is natural that children do not want to be separated from their parents. But the Prophet (s.a.)'s love and affection didn't let Ali (a.s.) feel much for the separation from his father and mother. He found his father's affection in the affectionate looks of the Prophet (s.a.). He received a wealth of joy and happiness under his loving care. The Prophet (s.a.) used to feed the child with his own hands, made him sleep near himself. He took care of the child day and night and attended to all his needs himself. Hazrat Ali (a.s.) himself says about his upbringing:

"I was still a child that the Prophet (s.a.) took the responsibility of my upbringing. He used to keep me close to his chest. He made me sleep near him and made me smell his fragrance. He used to chew some food and then feed it to me."

Ref: Nahj al Balagha

This was an example of Hazrat Ali (a.s.)'s physical upbringing. But since the Prophet (s.a.) was created by Allah for the moral uplift of the entire world, one can imagine the attention and training that he would provide to the one who has been specifically earmarked for his personal tutelage! On the one hand he was Ali (a.s.)'s benefactor and on the other he was the Mentor for the Entire World. In these circumstances, definitely Ali (a.s.) would receive the best of training and upbringing imaginable! Therefore the prophet (s.a.) paid utmost attention to the development of the intellectual and moral development of his ward. Hazrat Ali (a.s.) says about his moral training thus:

"I used to trail the Prophet (s.a.) the way a she-camel's little one trails it! Every day he used to raise the flags of good morals for me and used to order me to follow them!"

Ref: Nahj al Balagha

This upbringing played such a role in the development of his personality that he was a replica of the Prophet (s.a.) in morals, knowledge and action and was recognized as the reflection of his mentor's qualities and excellence. Therefore, because of Divine Blessing and the august company of the Prophet (s.a.), Hazrat Ali (a.s.) was endowed with extraordinary qualities.

In his own words, Hazrat Ameer al Momineen (a.s.) has described thus:

"In my chest is the knowledge that has been fed to me as a bird feeds its little ones!"

This allegory of Hazrat Ali (a.s.) has lot of meaning and delicacy in it. As a bird, feeds the food stored in its beak to its off spring, the Prophet (s.a.) transmitted all the knowledge, be it on Sharia, wisdom, Quran, Sunna, Morals and statesmanship, evident and hidden, current or past, to Hazrat Ali (a.s.)'s chest. After completion of this training the Prophet (s.a.) said "Aalam ammati" and "Ana Madinat al Ilm wa Aliun Babaha - I am the city of Knowledge and Ali is its Gate!". The Prophet (s.a.) very clearly indicated now that anyone desirous of acquiring his knowledge had compulsorily to

go through Hazrat Ali (a.s.). Isn't it a fact that entry to any city has to be made through its gate! Ali (a.s.) is a personality whose knowledge is directly acquired from his mentor, the Prophet (s.a.), and the Prophet (s.a.)'s knowledge is the direct Endowment from Allah!

14. THE FIRST TO ACCEPT THE FAITH OF ISLAM

Islam is a discipline of life which is in consonance with the human nature and the temperament of the Universe. It doesn't neglect the requirements of nature at any stage. The aims of Islam and the Nature are identical and their destination is the same! Therefore, in the Holy Quran "*Deen-Religion*" is also called Islam. "Innal Deena indallahil Islam - The Religion for Allah is only Islam." It is also described as Nature too.

"Fa aqim wajhak illdeena hanifa fitrat Allah allati fatar annaas ilaha"

"Turn your face from everything else and turn towards

'Deen'. This is the 'Nature' of Allah on which men

Are created"

The Prophet of Islam (s.a.) says:

"Kullo mawlood yulad alal fitrat

Every child is born on

'Nature.'"

Ref: Waafi

Imam Jafar e Sadiq (a.s) was asked, "*What is 'Nature'?*" He replied, "*Hai al Islam-It is only Islam!*" When Islam is Nature and Nature is Islam, then being born on 'nature' will mean that every child, whether he is born to Muslim parents or not, is a Muslim at birth. When he comes under the influence of the non-Muslim parents, and their society, he picks up thoughts and ways of that environment. He moves away from the way of 'Nature' and adopts the way of his 'parents' and starts practicing their faith. If a child gets the right environment after birth, he will then, having taken birth on 'Nature' will be attached to Islam internally and externally.

Hazrat Ali (a.s.) was born on the Deen-e-Fitrat and received his upbringing in such a congenial environment that in accordance with his own words:

"I was born on the Deen e Fitrat

And therefore I had precedence

In Faith and Hijrat."

Ref: Nahj al Balagha

From his early days Hazrat Ali (a.s.) was with the Prophet (s.a.). He received his upbringing under the watchful eyes of the Prophet (s.a.) and followed his thoughts and beliefs. He never had anything to do with infidelity and idolatry. Therefore, Ahmed ibne Zainy Dahlan writes:

"Hazrat Ali Rari Allah taala anhu

was never under the influence of

polytheism because he was

under the care and super-

vision of the Prophet (s.a.)

like his own son. He emulated him

in all matters."

--Seerat Nabawiya, Page 177

Once Sayeed ibne Musayyab asked Imam Zain al Abedeen (a.s.) at what age Hazrat Ali (a.s.) embraced Islam? The Imam (a.s.) replied,

"Was he ever an infidel that you ask such a question?"

*However, when Allah had Ordained Mohammed (s.a.)
the Prophet, Ali (a.s.) was ten years old and
he wasn't an infidel then!"*

Ref: Waafi

This question can be asked only about the persons who were infidels and polytheists and had embraced Islam leaving behind their evil ways. If Hazrat Ali (a.s.) is recognized as the first to embrace Islam, and the earliest Muslim, it is because when the Prophet (s.a.) was Ordained in to the Faith, he was the first to endorse his allegiance. Even otherwise Ali (a.s.) was on the same Faith as was the Prophet (s.a.) prior to his Annunciation!

After the Annunciation, the Prophet (s.a.) started his campaign of propagation of the Faith from his home only. It is quite natural that the best persons to vouch for the honesty and integrity are the immediate members of his family. Therefore, when the Voice of Islam had not yet left the four walls of the Prophet (s.a.)'s home Hazrat Khadija and Hazrat Ali (a.s.), who was eagerly awaiting the felicitous moment, embraced Islam. Neither Ali (a.s.) doubted the veracity of the claims of the Prophet (s.a.), as some others did later on, nor did he express surprise over his claims. These were the two personalities who were the closest to the Prophet (s.a.) and had precedence over all the others in embracing the True Faith! Hazrat Ameer al Momineen says:

*"At that time Islam was not there in any place
outside the four walls of the Prophet (s.a.)
And Hazrat Khadija's home. However the third
Person in their group was myself."*

Ref: Nahj al Balagha

Besides this precedence in embracing Islam, these two had the privilege of being the first to offer the Islamic Prayer along with the Prophet (s.a.). For a long time after the Annunciation, these were the only two who were seen praying along with the Prophet (s.a.). Therefore Ismail ibne Iyas says that his grand father, Afeef, narrated that he used to visit Makka for trading and used to be the guest of Abbas ibne Abd al Mutallib. Once, near the Kaaba he spotted a handsome, young person looking towards the sun and then facing the Kaaba, saying "*Allaho Akbar*". In a while a child came and stood on the right behind the young person. Then a lady came and stood behind both of them. The young person did a genuflection and both the persons behind him followed suit. When he raised his head, they did the same. Then he prostrated and the two behind him prostrated too. Afeef was much impressed with this way of offering prayer. He asked Abbas, who those three persons were? He informed, "*The youth is my nephew Mohammed (s.a) ibne Abd Allah, the child is another nephew of mine, Ali (a.s.) ibne Abi Talib and the lady is the wife of Mohammed (s.a.), Khadija binte Khawilad. Mohammed (s.a.) has advised me that this method of prayer was communicated to him by Allah!*" He added:

*"By Allah! I don't know if there is another person,
Besides these three, on the face of the earth who
Is a follower of this Faith."*

Tabari, Vol 2, Page 65

When Afeef became a Muslim later on, he used to say with great craving:

*"How I wish I had embraced Islam on that
Day to be the third person to join the Fold."*

Ref: Tabari, Vol 2, Page 65

Afeef had witnessed the scene when on the land, and under the sky, there were only three persons praying to Allah and he always nursed the feeling of regret that if he had received the Guidance, he would have become the fourth person in the Faith. and his name would have gone down in the roster of Muslims after Ali (a.s.) and Khadija (a.s.). If someone else had embraced Islam in that period, his name too would have appeared in these narrations..Abbas too mentioned only the names of these in his narration. Precedence in Islam of Hazrat Ameer al Momineen (a.s.) has been recognized by almost all the historians and biographers. Therefore Ibne Hisham says:

*"Amongst men the first person to embrace Islam,
to join him in his prayer and witness what all
Allah sent through the Prophet (s.a.) was Ali (a.s).
At that time his age was ten years."*

Ref: Seerat Ibne Hisham, Vol 1, Page 262

In this regard the evidences of certain important companions of the Prophet (s.a.) too are mentioned here:

The Prophet (s.a.) himself said:

*"The first Muslim amongst you
Is Ali ibne Abi Talib (a.s.)"*

Ref: Al Isteaab, Vol 2, Page 457

Hazrat Ameer al Momineen (a.s.) says:

*"I was the first to embrace Islam
on the call of the Prophet (s.a.)."*

Ref: Tareeq Khatib Baghdadi, Vol 4, Page 233

Abdallah ibne Abbas says:

*"First of all Ali ibne Abi Talib (a.s.)
embraced Islam."*

Ref: Isteaab, Vol 2, Page 458

Abu Dhar Ghiffari says:

*"I have heard the Prophet (s.a.) say to
Hazrat Ali (a.s.), 'You were the first to
accept the Faith and bear my witness.'"*

Ref: Isteaab, Vol2, Page 208

Salman Farsi says:

*"In this Ummat the first to reach near
the Prophet (s.a.) at the Cistern of Kauthar
and the first to embrace Islam is Ali ibne
Abi Talib (a.s.)"*

-Al Isteaab, Vol 2, Page 457

Abu Ayoob Ansari says:

*"The first person to profess Faith on the
Prophet (s.a.) was Ali ibne Abi Talib (a.s.)"*

Ref: Shara al Taqreeb, Vol 1, Page 85

Zaid ibne Arqam says:

*“The first to witness faith on the Prophet (s.a.)
Was Ali ibne Abi Talib (a.s.).”*

Ref: Vol 4, Page 368

Besides precedence in embracing Islam, the first to join the Prophet (s.a.) in his prayers were only Hazrat Ali (a.s.) and Hazrat Khadija (a.s.). Besides these two, during the early days of Islam no third name is mentioned having joined the prayer. If anyone else had joined the ranks of Muslims in that period, why the history is silent about their joining or not joining the prayers with the Prophet (s.a.)? For the first seven years these were the only two who used to join the Prophet (s.a.) at the prayers. Therefore Hazrat Ali (s.a.) says:

*“I prayed with the Prophet (s.a.)
Seven years prior to the others.”*

-Tareeq e Kaamil, Vol 2, Page 37

To strengthen this claim, some more sayings are recorded here:

Anas ibne Malik says:

*“The Prophet (s.a.) was Annunciated
On Monday and on Tuesday Ali (a.s.)
Offered his prayer.”*

Ref: Taareeq e Kamil, Vol 2, Page 214

Buraida Aslami says:

*“The Revelation came on Monday
And on Tuesday Ali (a.s.) offered the
Prayer.”*

Ref: Mustadrak Hakim, vol 3, Page 112

Jabir bin Abdallah Ansari says:

*“On Monday the Prophet (s.a.) was ordained
the prophet and on Tuesday Ali (a.s.)
offered the Prayer.”*

Ref: Tareeq e Kamil, Vol 2, Page 22

Mujahid says:

*“Ali (a.s.) was the first to offer prayer,
and his age at the time was ten years.”*

Ref: Tabaqat ibne Saad, Vol 3, Page 33

After all these evidences, there shouldn't be any doubt about the precedence of Hazrat Ali (a.s.) in embracing Islam and offering the Islamic prayers. But some persons have invented lame excuses to categorise precedence according to age of the persons who had embraced Islam in that period. Therefore they say that Abu Bakr was the first to embrace Islam amongst men, Hazrat Khadija among the ladies and Hazrat Ali (a.s.) among the children and Zaid ibne Haritha among the slaves!! This procedure, instead of establishing the true precedence, makes it confused and blurred!!! The only purpose behind this categorization seems that they want to deny Hazrat Ali (a.s.) the privilege of being the first to embrace Islam! But this procedure itself is a proof of the futility of their claim. If really some other person, of their choice had preceded in embracing Islam, there wouldn't have been the need for them to take shelter behind flimsy categorization. This claim is also not proved through the statements of the contemporary persons who have all talked about Hazrat Ali (a.s.)'s precedence in Islam and have

made no other reference which can be extended in support of the ostensible categorization. When they claim that Hazrat Ali (a.s) was the first to embrace Islam in the category of children, can they produce a roster of other children who embraced Islam then? Those early days, when the adults, including the big names of later days, were shying away, what was the question of children coming into the fold of Islam!! If it is accepted that Hazrat Abu Bakr was the first among the men who were major to accept Islam, how could it be proved that he embraced Islam prior to Hazrat Ali (a.s.)? To cover this inability to prove his precedence, they are inventing the theory of categorization to withhold their futile claims of precedence. All their claims cannot prove that Hazrat Abu Bakr joined the fold before Hazrat Ali (a.s.) There is no proof, even of the fact, whether Hazrat Abu Bakr had precedence over other major males in embracing Islam!.In fact history points out that a good number of males had embraced Islam prior to him. Therefore Mohammed ibne Saad inquired from his father Saad ibne abi Waqas:

*“Did Abu Bakr have precedence over you people
In embracing Islam? He said, ‘No!’ More than
Fifty persons had embraced Islam before him!”*

Ref: Tareeq e Tabari, Vol 2, Page 60

Saad ibne abi Waqas is counted as a major companion and one of the Ashra e Mubasshira (The Ten about whom the Prophet (s.a.) has Guaranteed the Heaven!). Is it proper to make flimsy claims of categorization of precedence in Islam in opposition to the claims of such an eminent Companion of the Prophet (s.a.)! Another reason to turn down these claims is that around the Annunciation of the Prophet (s.a.), Hazrat Abu Bakr was not there in Makka.He was away in Yemen and learned about the developments only after his return from there. Therefore Ibne Athir writes:

*“Abu Bakr says that when he returned to Makka, the Prophet (s.a.)
Had already been Ordained.Uqba ibne abi Moit, Shaiba, Rubiah, Abu
Jahl,
Abul Bakhtari and the chiefs of Qureish came to me. I asked them
if any calamity had struck them? Or there had been any severe accident?
They said, ‘O Abu Bakr! The biggest saddening news is that the Orphan of
Abd Allah has claimed that he is Allah’s Ordained
Prophet!”*

Ref: Asad al Ghaba, Vol 3, Page 208

Therefore, when he was not present in Makka at the time of the Annunciation of the Prophet (s.a.), then no question arises on his precedence over Ali (a.s.) in embracing Islam. The sayings of the Companions prove, and the historians agree, that Hazrat Ali (a.s.), on the day following the Annunciation was seen praying near the Kaaba along with the Prophet (s.a.). This proves that he had embraced Islam either on the Day of Annunciation or the next day when he was seen at prayer!

Considering these evidences, it is imperative to accept that Hazrat Ali (a.s.) had precedence over others in embracing Islam. If there was the slightest chance of disproving it, people wouldn’t have brought up the flimsy excuse of his being a child and a minor at the time of his entering the

fold of Islam. They add another excuse saying that perhaps Ali (a.s.) accepted Islam only to please his benefactor, the Prophet (s.a.). They say that even if there is precedence in embracing Islam, it is not valid because of his being a minor. They say that those who embrace Islam at the age of majority, do so with full conviction and understanding and that their Faith is valid. A minor can accept a Faith in emulation of his elders, while a major person accepts only if he is convinced. These people don't know that wisdom and conviction not always come with age. Sometimes minors are more wise and intelligent than the older persons. Allah says about Hazrat Yahya:

*"Wa aataina al hakm sabia
He was still a child when We made him
an arbiter, intelligent and affable"*
Hazrat Eesa (a.s.) has said from his cradle:
*"Anni Abd Allah atanil Ktab wa ja-alni
Nabiya
I am Allah's creature. He gave me
The Book and made me a Prophet."*

In both instances the capability appears at its zenith although the state of 'maturity' is far away! Although Hazrat Ali (a.s.), at the time of his embracing Islam, was still a minor, he had never worshipped any idols throughout his childhood. He manifested all the signs of wisdom and intelligence at that age. Allama Siyuti writes:

*"Lam yabad al awtaan qat lasaghra
Ali never worshipped idols even in
his childhood."*

--Tareeq al Khafa, Page 177

It is a fact that grown up and matured persons of those days showed their ignorance by prostrating to the idols and seeking boons from them. If with age, they had intelligence and wisdom, they wouldn't have indulged in worship of inanimate idols.

This group of persons was on one side, on the other was another group of persons like Abu Othman Jahiz and Ibne Timia who went to the length of saying that the embracing of Islam by a minor is not valid. Therefore, despite declaring oneself a Muslim, a minor is not a Muslim in true sense. This sort of belief is possible only from a person who is in the ranks of Nawasib. The question is whether Hazrat Ali (a.s.) embraced Islam on his own or was invited to do so by the Prophet (s.a.). If he did it on his own, how did he know that he must respond to the call of the Prophet (s.a.) and decided that declaring Faith in him is binding? If the Prophet (s.a.) had invited him to embrace Islam, then he must have thought it valid to induct a minor to its fold. If the acceptance of Hazrat Ali as a minor into the fold was invalid, then the Prophet (s.a.) should have regularized the process sometime in the future after Hazrat Ali (a.s.) attained majority. But nowhere in the history there is any reference of such event. This would mean that Hazrat Ali (a.s.) was not in the fold of Islam. This sort of canard can be expected only from those who themselves have nothing to do with Islam. The fact is that when some people realized about the precedence of Hazrat

Ali (a.s.) embracing Islam, they came up with the talk of his faith as the Islam of Emulation and, as such, was invalid. They closed their eyes to the fact that at that time the condition of the age of maturity for application of Shariah was not in force, nor for acceptance of the Faith. It only depended on one's understanding and intelligence. Therefore Allama Halabi writes:

*“Hazrat Ali (a.s.)’s Islam was valid
On this count, although all agree
that at that time he was still a minor.
His own saying is that he was still a
child and had not reached maturity
when he had precedence over others
in embracing Islam. The reason was
that even children were eligible then
and their eligibility was withdrawn
in the year of Khaibar. Bihaaqi says
that this eligibility became invalid
in the year of Qandaq and the
condition of majority was
introduced. Another version
is that the condition of
the age of maturity was
introduced in the year
of Hudaibia. Prior to that
it depended on the
intelligence and
understanding of
the person.”*

Ref: Seerate Halabia, Vol 1, Page 269

At the time of the Annunciation of the Prophet (s.a.), Hazrat Ali (a.s.)’s age was about ten to twelve years when a person is sufficiently knowledgeable, intelligent and capable of understanding things. When his Islam was valid in terms of the norms of Shariah at that time, attempts to term it invalid reflects the thinking of the persons who do it!

15. THE FEAST OF ASHIRA

The Prophet (s.a.), as soon as he was Ordained as the Messenger, he silently commenced his mission. When he entered the fourth year of this activity, he received a Commandment from Allah to openly propagate the Faith: *“Wanzar ashiratak al aqrabain-Preach your nearest relations!”* On the Revelation of this Verse, the Prophet (s.a.) made Abu Talib’s residence the head quarters of his Mission. He asked Ali (a.s.) to make arrangements for a meal to be served to the progeny of Abd al Mutallib and to invite them to join the feast. Hazrat Ali (a.s.) procured one shank of meat, one measure of milk and about three seers of wheat flour. Then he went round inviting people. At the appointed time about forty persons assembled at the house of Abu Talib. Among the guests were Abu Talib, Hamza ibne Abbas and Abu Lahab. Although the number of guests was high considering the quantity of food, Allah made it sufficient for all the guests and some quantity was left over. When the guests finished the meal, the Prophet (s.a.) rose from his place and tried to make the announcement of his Prophethood and to invite them to the Right Path. Abu Lahab interrupted at this point and said, *“Mohammed wants to lead you away from the faith of your ancestors. Don’t give ear to his suggestions lest you get affected with his magical spell!”* As a result of the outburst of Abu Lahab the group got restive. Some stood up to depart and others followed them. The Prophet (s.a.) couldn’t communicate what he had planned to say. The second day, the Prophet (s.a.) extended invitation to the same group through Haazrat Ali(a.s.). They again assembled for the meal. After the meal the Prophet (s.a.) rose to give a talk. Abu Lahab once again tried to interrupt. But Abu Talib chided him and asked him to sit quietly. Abu Talib told him:

*“Ya aiwar maa anta wa haaza
O unfortunate person! What have you
To do with these things!”*

Hearing this, Abu Lahab had no courage to interrupt any further and sat quietly putting his head on his knees. Abu Talib addressed the gathering and asked them to sit comfortably in their places. He asked the Prophet (s.a.) to tell what he wished to say. He said that the people will listen to him with attention and act on what he had to say. The Prophet (s.a.) got encouragement from these words of support and addressed the gathering:

*“O progeny of Abd al Mutallib!
By Allah! No youth in Arabia has
brought any thing better than
what I have brought
for you. I have brought for
you the welfare of this world
and the Hereafter. Allah has
Commanded me to invite you
towards this welfare! Who is
the person amongst you willing
to become my associate and helper.
I assure you that he will be my Brother,
My Vicegerent and my Successor!”*

Ref: Tareeq e Tabari, Vol 2, Page 63

Barring three or four persons, none of the gathering was happy over the statement and none had the courage to extend his hand in support. Everyone sat quietly with bowed heads. Suddenly, in that quiet environment Ali (a.s.)'s voice broke the silence::

*“Although I am young,
definitely younger
than all of them, I shall
be your associate, helper
and protector! If someone cast
An evil eye on you, I shall
break that eye! If someone
created turmoil, I shall
strike him!*

The Prophet (s.a.) said:

“O Ali!

Wait for a while!

Perhaps someone

from the grown ups

might come forward!”

When after making the call thrice no one came forward, the Prophet (s.a.) called Ali (a.s.) close to himself, put his hand on his head and said:

“Certainly!

This is my Brother,

My Associate

And

My Vicegerent.

It is binding on

all of you to

listen to him

and obey him!”

Ref: Tareeq e Tabari, Vol 2, Page 63

When the Qureish heard this statement, they had a sarcastic smile on their faces. They stole glances at each other, joked with each other and some braves told to Abu Talib, *“Now you will have to listen to and obey your son!”* Although the gathering took Hazrat Ali (s.a.)'s words lightly, later on it was proved that the promise that the small boy made in the gathering of the Qureish was kept in letter and spirit. In the most difficult situations he shielded the Prophet (s.a.) from the assaults of the enemies. He proved to the world that there was none more deserving of the brotherhood, support and the position of the successor of the Prophet than himself.

In recognition of the selfless services of Ameer al Momineen (a.s.), the Prophet (s.a.) was bound to make a public announcement of his Succession and Vicegerency! While returning from Hajjat al Vida, at a place called Ghadeer e Qum, the Prophet (s.a.) delivered a Sermon wherein he said:

“Mun kunto Maula

Fa Ali Maula

Ali is the master of him,

Whose master I am!”

Saying this, the Prophet (s.a.) proclaimed the Succession and the Vicegerency of Ali (a.s.). This was an echo of the promise made at the Feast of Ashira and the recognition of the fulfillment of Ali (a.s.)’s Resolution to act as the support and bulwark for the Prophet of Islam (s.a.).

The Daawate Ashira also throws light on the Vicegerency or Caliphate of Hazrat Ali (a.s.) that the Prophet (s.a.) had declared only three things at the Feast:

Tawheed or Unity of Allah

Risalat or prophethood

And

Succession or

Khilafat of

Hazrat Ali (a.s.)

Along with the announcement about Tawheed and Risalat, the mention of Khilafat illustrates its importance in the consideration of the Prophet! This proves that if Tawheed and Risalat are the main pillars of Islam, the Khilafat (of Ali (a.s.) too is of prime importance. As the acceptance of Tawheed and Risalat is imperative for a Muslim, the acceptance of Ali (a.s.)’s Succession and Vicegerency too is necessary

16. HELP & ASSISTANCE TO THE PROPHET COMMENCES

When the Prophet of Islam (s.a.) started open propagation of the Faith, the Qureish, because of their respect and consideration for Hazrat Abu Talib, did not directly attack the Prophet (s.a.) but they set urchins to trouble him and throw stones and brickbats on him. They thought that this way they could force the Prophet (s.a.) to abruptly discontinue his mission. Therefore, whenever he came out of his house, the youths of the Qureish used to follow him, shouting invectives and throwing stones and garbage at him. The Prophet (s.a.) was much disturbed and saddened with this treatment, but he never uttered a word against the culprits. He knew that arguing with the children and youth was not of any use. Once Ali (a.s.) saw the marks of injury on the Prophet (s.a.)'s body and asked him about the cause of the injuries. The Prophet (s.a.) explained to him that the Qureish themselves don't come out openly against him but send out their children to cause him harm. Whenever he came out, they came together, followed him and threw stones and pebbles on him. Ali (a.s.) was very disturbed to hear this and said, *"O Prophet of Allah (s.a.)! In the future you should not go out alone. I shall be with you. If they throw brickbats on you, I will hurl stones at them. Then they will not have courage to do such nasty things again!"* The next day Ali (a.s.) was with the Prophet (s.a.) when he stirred out of their home. The Qureish youths, as usual tried to crowd the Prophet (s.a.). They noticed that Ali (a.s.) was standing in front of the Prophet (s.a.). The youths were almost of the same age as Ali (a.s.) but first they hesitated seeing his angry face and then advanced sheepishly. Ali (a.s.) rolled up his sleeves and sprang on them like an angry tiger. He broke the limb of one attacker, struck the head of another and threw another down! The crowd of youth, getting a good beating from a youth of their own age fled defeated! They ran to their elders and complained, "Qazama Ali (a.s.) - Ali (a.s.) has beaten us!" But the elders couldn't gather any courage to confront Ali (a.s.) because the youths were doing the mischief at their instance only. From that day the youth of Qureish stopped misbehaving. Whenever they saw Ali (a.s.) with the Prophet (s.a.), they would try to crouch themselves in some corners to hide from their view! They didn't dare any time in the future to trouble the Prophet (s.a.).

After this incident, Ali (a.s.) was remembered with the title of Qazeem that means a person who breaks the bones and the ribs! Therefore during the Battle of Ohod when he came out to fight Talha ibne Abi Talha, Talha asked who was coming to fight? He said, *"I am Ali Ibne Abi Talib!"* When he knew that it was Ali (a.s.) who was against him, he said:

*"O Qazeem! I think none other than
you can dare to come and
fight with me!"*

Ref: Aiyaan al Shia

Talah remembered him with the title they gave him in their youth!

17. THE QUREISH BOYCOTT

When the Qureish failed in crushing the Islamic Movement and suppress the voice of the Prophet (s.a.), and lost all hope of bringing him to their thinking, they came to a conclusion that unless Mohammed (s.a.) was not handed over them, they would terminate all relations with Bani Hashim and declare an economic boycott against them. They decided neither to sell anything to them nor establish any matrimonial relationship with the family. To give authenticity to this agreement, Mansur ibne Akrama Abdri drafted a document with mutual consent on which eighty chiefs of Qureish put their seal of approval. This document was given in the safe keeping of Abu Jahl's aunt Umm al Jalaal who was warned to keep it safe as a valuable document.

When Bani Hashim heard of this agreement, they felt it difficult to live at Makka any more. They shifted to a cave at a distance from Makka. This cave was known as Shaab Abu Talib. Now they were cut away from the people of Makka, and people of Makka from them. The boycott agreement of the Qureish affected other tribes as well. None had the courage to interact or transact with Bani Hashim. However, Abul Aas ibne Rubia, Hakim ibne Hazam and Hisham ibne Umro sometimes used to load camels with provisions and push them stealthily towards Shaab e Abu Talib. Bani Hashim also managed to buy some provisions at high prices during the Haj periods. Because of buying things at exorbitant prices, and also because of no occupation, they ran out of funds and ultimately they reached the stage of starvation. The predicament was such that sometimes they had to chew the leaves of trees. The elders were demonstrating forbearance, but the children used to cry inconsolably. Others used to hear of their tribulation, but none took pity on them. The Qureish, instead of commiserating with them, took sadistic pleasure in their plight! It was quite natural considering the temperament of the Qureish. But the surprising thing was that there still existed a group of Muslims in Makka who were rich and persons of means! But history fails to suggest if they ever made any attempt to come to the rescue of their brethren during the long period of suffering. Some humanitarian persons, who hadn't embraced Islam till then, used to provide some succor to Bani Hashim! Those who made claims of friendship and love during the days of comfort, turned their eyes away in times of difficulty!

Qureish were convinced that Bani Hashim would not be able to bear the travails of the boycott and abandon the prophet (s.a.). They thought that when he was rendered friendless, they would subdue him easily. But the Bani Hashim never left the side of the Prophet (s.a.) for a moment and faced the difficulty with indomitable courage. In this context the courage of Abu Talib assumed proverbial proportions. The only worry he had those days was to ensure the safety of Mohammed (s.a.). He worried that the enemy might make a preemptive, surprise attack to kill him. In the nights he used to keep a vigil around the place where the Prophet (s.a.) slept, or even he would shift him from one place to the other in the dead of the nights. One of his sons would sleep in the place where the Prophet (s.a.) was moved from. This he was doing with the fear that the enemy agents might have seen the place where the Prophet (s.a.) had retired for the night and might plan to

attack him unawares. In most of these shufflings, Ali (a.s.) used to substitute for the Prophet (s.a.) in the place where he first slept. Allama Halabi writes:

*“Abu Talib used to tell the Prophet (s.a.)
every night to retire to his bed and sleep.
When all others slept, he used to awaken the Prophet (s.a.)
and ask one of his sons or nephews
to substitute him in his bed. This he was doing
for the fear that the enemy might get intelligence of
his place of rest and attack to kill him.”*

Ref: Seerat e Halabia, Vol 1, Page 342

This duty was generally entrusted to Hazrat Ali (a.s.). Ibne Abil Hadeed writes:

*“When others learnt about the place of rest
Of the Prophet (s.a.), Abu Talib used to feel the
danger to his life. He used to awaken him in the dead of night
and substitute his son, Ali (a.s.), to sleep
in his place.”*

Ref: Shara Ibne Abil Hadeed, Vol 3, Page 310

This period of tribulation commenced in the seventh year after the Annunciation from the first of Moharrum and ended in the tenth year. For full three years the Banu Hashim had to bear the extreme hardships. Now some people started feeling the cruelty of the Qureish and the sufferings of Bani Hashim. They tried to intervene and get the agreement of boycott abrogated to enable the Prophet (s.a.) and others to return home. Therefore one influential person from Makka, Hisham ibne Umro, tried to move in the matter and talked to Zohair ibne Abd Allah Makhzoomi and told him that his mother, Atika, was the daughter of Abd al Mutallib. He asked him how he could silently watch the sufferings of the children of Abd al Mutallib. Zohair said that he was very concerned with the happenings, but he was helpless being all alone. Hisham told him that he was not alone and offered to join in trying to solve the problem. They also thought of recruiting support from more persons. They felt that Mutam bin Adi too looked amenable to joining the team. When they talked to him, he willingly agreed to join. Now Abul Bakhtari, Ibne Hisham and Zaama ibne Abi Aswad too volunteered. All these five persons came to the saloon of the chiefs of Qureish and said, *“O chiefs! We have come to you with the purpose of pleading with you for the freedom of Bani Hashim. It is a grave injustice that we live comfortably and Abd al Mutallib’s progeny live in penury and starvation. We shall not take rest till the document of boycott is abrogated and settle the Bani Hashim in their homes.”* Abu Jahl crossed his brows and said, *“We shall never permit that they ever return to their homes! On them the doors of Makka are closed for ever and ever!”* The delegates too replied to him tersely. Qureish were adamantly sticking to their stand. And refused to lift the boycott. It was almost reaching the point of conflict between the two groups when Abu Talib was spotted approaching the place. This unexpected arrival gave Abu Jahl the thought that Abu Talib was coming to surrender Mohammed (s.a.) to them because of the unbearable

sufferings of Bani Hashim. When Abu Talib reached there, the Qureish asked him about the reason of his coming. He replied:

*“My nephew has informed me,
and I never heard him tell lies, that
the Document (of Boycott) has
been infested with mites and
except the name of Allah on the
top, the entire matter concerning
tyranny and injustice has been
eaten by the mites. if he is
proved right, you must retract
from your wrong attitude, and
if he has lied, I shall hand him
over to you. It will be your choice
whether you kill him or leave him!”*

Ref: Tabqaat Ibne Saad, Vol1, Page 209

The Qureish accepted this just offer from Abu Talib, and sent a messenger to fetch the document. They were surprised to see that, as told by the Prophet (s.a.), the entire document was eaten by the mites except the words *“Bismak Allah-In the name of Allah”*! Now the Qureish were very confused and started making excuses. Abu Jahl said till the end that they would not terminate the pact of boycott. But Hisham ibne Umro, and his companions, forced them to agree to the abrogation of the boycott. The Bani Hashim could alas get back to their homes!

For Bani Hashim, the period of boycott was a period of great trials and tribulation. On the one side were the Qureish with all their stratagems of tyranny and on the other were the hapless and suffering families of the Bani Hashim. The children were scared and the elders worried. Every moment they had the fear of the enemy's attack. In these trying circumstances the sangfroid of Abu Talib and his spirit of sacrifice had been proverbial. Every other day he substituted the Prophet (s.a.) with his son in the bed with the fear that the enemy might attack in the dead of the night and kill the person in the Prophet (s.a.)'s bed. If some well wishers had not raised their voice against the boycott and miraculously the mites had not eaten away the boycott document, there was no way for them but to perish in the bargain!

For Qureish it was an opportunity to see the Right Path! Even after seeing a Divine Miracle, their eyes were closed. When they found the information given by the Prophet (s.a.) veracious to the last word, they should have forsaken their unfair stand. And perceived the beacon towards the Right Path. There was no reason for them to think that the Prophet (s.a.) had made a guess about the mites attacking the document. Generally mites attack things in moist and salubrious climates. Makka is a place with high temperatures and mites cannot thrive there. And if it was a mere coincidence, then how is it that the mites ate away every word of the document except the name of Allah about which the Prophet (s.a.) had said.. Although the Qureish stuck to their inimical stand despite this miracle, some good persons did respond positively. Ibne Wazeh Yaqoobi writes that some people embraced Islam after this event. When persons, seeing the mite

eaten document embraced Islam, how is it possible that Abu Talib who vouched for the veracity of the Prophet (s.a.)'s statement about the condition of the document without even seeing it, could be termed an infidel!

18. MIGRATION TO MADINA

On release from the virtual incarceration at Shaab e Abu Talib, of Bani Hashim, the enthusiasm of the Qureish in pestering them cooled down. Although, in their hearts, they had the same hatred for the Prophet (s.a.), his family and companions, as erstwhile. They had some consideration and awe of the personality of Abu Talib that kept them in a degree of check. Abu Talib had now grown old and the troubles of exile had not done any good to his health. He deceased a short while after his return from Shaab e Abu Talib. Now the people of Makka got total freedom to trouble the Prophet (s.a.) and the new converts to Islam the way they wished to. None had the courage to stop them from their nefarious activities. Every day the troublesome activities of Qureish increased.

When the tyranny of the Qureish became unbearable, the Prophet (s.a.) went to Taef from Makka. Taef is at a distance of 60 miles from Makka and has a salubrious climate. According to a narrative of Abul Hassan Madaini, Hazrat Ali (a.s.) and Zaid ibne Harita accompanied the Prophet (s.a.) on this journey. The purpose of the Prophet (s.a.) behind this trip was to invite the people of Taef to the fold of Islam. But the people there were worse than those in Makka. They didn't agree to listen to the Prophet (s.a.) and set wayward urchins and wagabonds to throw stones at the visiting party. With difficulty the Prophet (s.a.) spent a month at Taef and, literally, the wagabonds chased the party away from there. The only way left for them was to head back to Makka. They came to the outskirts of the town and camped at the Cave of Hira. It was risky for them to enter the precincts of the town without some plausible support. He sent word to Mutam ibne Adi through a person seeking his protection. When he pledged his support, the Prophet (s.a.) entered the town. Here he faced the same difficulties and hurdles as he faced at Taef. But, despite all the difficulties he continued his Mission. He visited the nearby hamlets and propagated the Message of Islam. The Qureish too shadowed him during these trips and used to interrupt the meetings calling him a madcap. The Prophet (s.a.), however maintained his calm and composure. He never reacted angrily and thus continued his mission.

It was the practice of the Prophet (s.a.) that during the Haj, he used to meet the persons coming from far away places to give them the Message of Islam. Those pilgrims who were of receptive nature, embraced Islam. It was the haj on the tenth year after the Annunciation when a group from yathrib visited Makka. When the Prophet (s.a.) during a trip of propagation reached Muna, he came across six persons near Uqba. He went near them and asked about the tribe they belonged to. They said that they were from Yathrib and they belonged to the Tribe of Khazraj. The Prophet (s.a.) sat down with that group and recited to them some Verses from the Holy Quran and invited them to embrace Islam. They were much influenced by the Islamic Principles and readily embraced it. Now, this was the beginning of the spread of Islam in Yathrib. During the next haj, twelve persons came from Yathrib and embraced Islam. The following year a contingent of 73 persons arrived and embraced Islam at the hands of the Prophet (s.a.) These persons said that it was their desire that the Prophet (s.a.) changed his residence to

Yathrib and made it the head quarters for his Mission. They promised him all cooperation and protection. In Makka there were many hurdles in the way of propagating the Faith. He informed to the Muslims that he intended to migrate to Madina. The Muslims were already fed up of the ill treatment meted out to them by the Qureish. When they found a place of peace, they started migrating one after another.. When the Qureish saw that the Muslims have gained support and protection of the people of Yathrib, they feared that if the Prophet (s.a.) too migrated, his disturbed group might consolidate and rise against them. Therefore the Qureish started creating hurdles in the way of those migrating to Madina. They withheld the families and children of some migrants, snatched away the money from some and threatened some others. But all these schemes of the Qureish were of no avail. and barring a few persons all the intended migrants succeeded in changing their residence.

When the Qureish failed in their efforts to curb the migration, they called together a council in which all the major families excepting the Bani Hashim participated. From Banu Abd Shams, Utba, shaiba and Abu Sufian, from Banu Naufil, Taima ibne Adi Jabeer ibne Mutim and Harit ibne Aamir, from Banu Abd al Dar, Nazar ibne Harith, from banu Asad, Abul Bakhtari ibne Hisham, Zama ibne Aswad and Hakim ibne Hazam, from Banu Makhzoom, Abu jahl ibne Hisham, from Banu Saham , Nabia and Munba, sons of Hajaj, from Banu Haja, Umayya ibne Khalaf were at the conclave. In addition to these dignitaries some other people too attended the meeting. It happened that one aged person from Najd attended this meeting. One person who started the proceedings of the meeting said that the Muslims have struck an alliance with people from outside and they can acquire a position of strength at any time in the future. The meeting must seriously deliberate the matter. If this movement is not curbed, there was a lurking danger of their rising under the leadership of Mohammed (s.a.) and attacking the Qureish! There was the need for devising a way to nip Islam in the bud. and to give such punishment to Mohammed (s.a.) that, in future, none else raises his head. Aasi ibne Wael, Umayya ibne Khalaf and Abi ibne Khalaf said that Mohammed (s.a.) must be chained and incarcerated in a dungeon till he died with hunger and thirst. The Najadi old man said that the suggestion was not good. If such a step was taken, the people of Mohammed (s.a.)'s tribe might fight and get him released. Otba, Shaiba and Abu Sufian said that he must be exiled so that they don't hear any word against their idols in the future. The Najadi opposed this proposal too saying that wherever he went, he will gather people around him with his sweet talk and make them rise against the Qureish. Then none will be able to curb his onslaught. Abu Jahl said that strong youths should be selected from every tribe and they should all, in unison, attack Mohammed (s.a.) and kill him. In such an event any one tribe cannot be blamed individually for the killing and it will be beyond the strength of Banu Hashim to avenge the killing. Therefore, they will be forced to accept Deet instead of demanding the Qisas! He added that they will together contribute to pay the amount of the Deet. This suggestion was accepted by everyone and the Najadi too endorsed it. To implement the project it was decided to post a vigil near the Prophet (s.a.)'s residence around dusk to keep a keen eye on the movements there lest he escaped

getting wind of their plan. In the darkness of the night the youths would then barge into his house and kill him. Here the conclave against him was in progress, and on the other side Allah had forewarned the Prophet (s.a.) of the impending danger. Therefore Allah has said in the Quran:

*“Remember the time when the infidels were
scheming against you to incarcerate you
at some place or to kill you or to banish you.
They were planning their stratagem and
Allah had his own plan. Allah is a better
Planner !”*

To implement Allah's Plan, the Prophet (s.a.) called Ali (a.s.) and said, “O Ali! Qureish have decided that they would assassinate me tonight. But Allah Has ordered me to leave Makka and make you sleep in my bed! It is very disturbing for me to leave you behind surrounded with enemies, but this is the command of Allah, therefore:

*You must cover yourself with my green
Hadrami Shawl and sleep in my bed and
no harm will come your way from them.”*

Tareeq e Kaamil, Vol 2, Page 72

Hazrat Ali (a.s.) didn't raise a word of dissent or objection against the Prophet (s.a.)'s instruction. He was concerned only of the safety of the Prophet (s.a.). The Prophet (s.a.) assured him that he will be able to safely escape from the clutches of the enemies. Hearing this, Ali (a.s.) made a prostration of thanksgiving to Allah! Ibne Shahr Ashoob writes:

*“Ali (a.s.) was the first to
Make a prostration of Thanksgiving
And the first to keep his face on
The dust after prostration”*

Ref: Munaqib, Vol 1, Page 127

After raising his head from the prostration, Ali (a.s.) asked the Prophet (s.a.) to go peacefully and that he would sleep in his bed as instructed. The Prophet (s.a.) could elude the infidels and proceeded towards the Jabl e Toor and Ali (a.s.) fearlessly covered himself with the Prophet (s.a.)'s shawl and peacefully slept in his bed. Allama Diyar Bakri writes:

*“On the night of the Migration
when Ali (a.s.) slept on the bed
of the Prophet (s.a.), Allah Revealed to
Jibrail & Mekail
'I have established a relationship
of brotherhood between you two and
Have made the life of one more than
that of the other. Who is the one
between you who can sacrifice his
life for the other?’
They both opted for their individual
life only!
Then Allah Revealed to them why
they were not like Ali (a.s.)!*

'I made him Mohammed (s.a.)'s brother.

*At the cost of his life he is sleeping
on the bed of Mohammed (s.a.).*

*Descend, both of you, to the earth
and guard him from his enemies!'*

Therefore

*Jibrail stood at the head
and Mekail stood at the foot
of the bed*

and started saying:

'Felicitations!

O son of Abu Talib!

Who is like you that

*Allah prides on the angels
because of you'*

And then Allah Revealed the Verse:

*'There are also people who stake
their lives in the way of Allah,
and Allah is very kind on His
Creatures''*

Ref: Tareeq e Qamees, Vol 1, Page 325

After the Prophet (s.a.) went away, Hazrat Abu Bakr came to his house. Not finding him there, he asked Ali (a.s.), "Where is the Prophet (s.a.)?" On being told that he had gone towards the Jabl e Tur, Abu Bakr too proceeded in that direction. The historian Tabari writes:

*"When the Prophet (s.a.) heard the sounds
Of the steps of Abu Bakr in the darkness
of the night, he thought that one of the infidels
was following him. He increased the speed of walking.
The strap of his saddle gave way and one of his
toes got injured. This caused him bleeding. However he
kept on walking fast!"*

Ref: Tareekh e Tabari, Vol2, Page 100

Hazrat Abu Bakr felt that he was the cause of inconvenience to the Prophet (s.a.) and therefore he called him aloud and identified himself. Recognizing his voice, the Prophet (s.a.) stopped. Around dawn both reached the Jabl e Tur and took shelter in a cave.

The vigil of the infidels continued at the house of the Prophet (s.a.). Whenever they peeped inside, they found the Prophet (s.a.) deep in his sleep covered in his shawl! Near the dawn, they unsheathed their swords and rushed into the house. Hearing the slight commotion, Hazrat Ali (a.s.) removed the shawl from his face. When they saw Ali (a.s.) in the bed of the Prophet (s.a.) their faces went pale! Surprised they asked where Mohammed (s.a.) had gone. Ali (a.s.) asked them, *"Did you entrust him to me that you are asking me about him? Allah knows where he is!"* At this reply the infidels were much upset. They were facing defeat in their designs. They thought of avenging the failure against Ali (a.s.) but ultimately left him

unharmd and went with crestfallen faces to go in the pursuit of the Prophet (s.a.).

The infidels of Qureish so far had the satisfaction that although most of the Muslims had migrated from Makka, Mohammed (s.a.) was still there for them to wreak their revenge against him. Even if the Muslims acquired strength at Yathrib, they dare not attack Makka for the fear of the Prophet (s.a.)'s safety. Now that the Prophet (s.a.) had escaped, the situation had drastically changed. They made men run in all directions to search for the Prophet (s.a.). Some men reached near the Jabl Tur in their search. Outside the cave there was neither any mark of footsteps nor any signs of someone entering it.. At the entrance spiders had knit their web and some pigeons had made their nest. The men returned from there disappointed. Abu Jahl announced that whoever brought back the Prophet (s.a.), he will be gifted a hundred camels. Saraqa ibne Malik, in the greed of the gift, went in search of the Prophet (s.a.). He even spotted him. But the person was awed with the majesty of the Prophet (s.a.). He quietly returned back. The Prophet (s.a.) stayed in the cave for three days and nights. On the 5th of Rabi al Awwal he started traveling towards Madina. After traversing the distance of three miles he halted with Bani Umro ibne Auf at the place called Quba. He halted there till Hazrat Ali (a.s.) joined him.

After the departure of the Prophet (s.a.), Hazrat Ali (a.s.) stayed at Makka for three days. He returned the things in the trust of the Prophet (s.a.) to their owners. On the fourth day he seated Fatima binte Mohammed, Fatima binte Zubair and Fatima binte Asad in litters on the camel backs and proceeded towards Madina. When Qureish learned that even Ali (a.s.) had left for Madina, they felt deeply insulted and sent a contingent of eight men mounted on camels in his pursuit. When Ali (a.s.), and his retinue, was around twenty five miles from Makka near the hill of Zabhanan, the men too reached there. Seeing them, he dismounted the ladies and made them stay at the foot of the hill in a safe place and confronted the men. The men tried to surround and ambush him and addressed in a harsh tone asking him to return to Makka with them. They also said that if he didn't yield, they would take him there forcibly. Hazrat Ali (a.s.) didn't pay any heed to what they said and breaking the circle he moved forward. The slave of Harb ibne Omayya, Jina, unsheathed his sword and stood in his way. A change came on the face of Hazrat Ali (a.s.), he put his hand on the scabbard of his sword and moved forward. Jina attacked but missed the mark. Hazrat Ali (a.s.) moved his sword and the slave was cut into two. When the other men saw this scene, they fled in fear! Hazrat Ali spent the night at the foot of the hill of Zabhanan and early morning moved towards Madina. It was summer time and hot winds were blowing. Walking on the hot sand, the soles of his feet developed calluses. It was only his spirit that kept him moving forward. Alas, the small entourage reached Quba where they joined with the Prophet (s.a.). The Prophet (s.a.) came forward and embraced him affectionately. His eyes watered and he removed the dust from Ali (a.s.)'s cloak with his own hands. They now traveled safely to Madina.

The courage demonstrated by Ali (a.s.) sleeping in the bed of the Prophet (s.a.) has no parallel in the history. He had learned from the the Prophet

(s.a.) about the plans of the Qureish to assassinate him in the bed that night. The ease with which he slept in that bed demonstrates his courage and the profound love and care that he had for the safety of the Prophet (s.a.). He knew that he was exposing his own life to jeopardy. But for him, no sacrifice was big enough in the cause of the Faith and the Prophet (s.a.)!

If Ali (a.s.) had not slept in the bed, or even moved away from it after some time out of fear, it would have warned the vigilantes and they could have easily pursued and caught up with the Prophet (s.a.) and the result could have been either the loss of the life of the Prophet (s.a.) or his incarceration at Makka to prevent his migration to Madina. Both ways it would have been detrimental to the propagation and the progress of the Faith. It was Ali (a.s.)'s courageous act that ensured the safety of the Prophet (s.a.) and the victory of Islam over infidelity!

19. THE EVENT OF BROTHERHOOD- MUWAQAAT

After migrating to madina the Mohajareen (the Migrants) and the Ansars (The Local Helpers) became so friendly with one another as if there was no difference of the tribe or the place of origin between them. It appeared that all of them belonged to one large family. They treated their properties as common, their honor and respect as common, and shared their happiness and sorrows together. This was a true example of unity and integrity. To make these bonds stronger, the Prophet (s.a.) repeated the establishment of brotherhood between individuals of the two groups as he had done with the persons at Makka. This created closer bonds between individuals and they forgot the difference of origin and the tribal affiliations..

In the view of experts, brotherhood can be strong only between individuals of the same nature. If the natures are different, and the individuals come together for whatever reason, the togetherness will be temporary. The Prophet (s.a.) kept this factor in mind when he established brotherhood between individuals from the two groups. He closely studied the natures of the individuals before declaring them brothers. When he saw that any two persons had a lot in common, he named them brothers. Therefore in Makka, Abu Bakr and Omar were named brothers, Othman and Abd ar Rehman ibne Auf, Talha and Zubair ibne Awam were made brothers. Their brotherhood is evident from the events of the Khilafat, Shura and the battle of Jamal! Similarly in Madina keeping in mind the natures of the individuals Hazrat Abu Bakr was created the brother of Kharija ibne Zaid, Hazrat Omar of Otban ibne Malik, Hazrat Othman of Aus ibne Thabit, Abu Ubaida of Saad ibne Ma-aaz, Abd ar Rehman ibne Auf of Saad ibne Rubiah, Zubair of Salama ibne Salama, Talha of Kaab ibne Malik, Ammar ibne Yassir of Qais ibne Thabit, Salman Farsi the brother of Abul Darda. Thus whoever appeared of a similar nature to that of another person, they were declared brothers. It was also borne in the mind that the two persons were of the same level of capability and intelligence. On this occasion the Prophet (s.a.) named about forty five or fifty Muhajirs and an equal number of Ansars as brothers and tied them in the bonds of brotherhood. But he didn't find any one who could be declared a brother to Ali (a.s.). Perhaps it wasn't possible too, because at the Feast of Ashira, It was already declared that Ali (a.s.) was the brother of the Prophet (s.a.). But to renew the bond, in Madina too, the Prophet (s.a.) declared Ali (a.s.) his brother! Therefore Ibn Abdal Bar writes:

*"Once the prophet (s.a.) established
brotherhood between the Muhajirs,
and at another time between the
Muhajirs and the Ansars. On both
these occasions he told Ali (a.s.)
he was his brother in this world
and in the Hereafter!"*

Ref: Istea'ab, Vol 2, Page 273

This brotherhood doesn't mean the common Islamic brotherhood that, according to the Verse, *"Innamal momenoona aqawat - the Muslims are all*

brothers”, all the believers are brothers to each other. But this brotherhood is of a higher level and a reflection of nearness and attachment between the two persons. If this was the common bond of friendship, then Ali (a.s.) already enjoyed it because of being a Muslim and of the same descent as the Prophet (s.a.). Then what was the need of public declaration of their brotherhood? Then there was no reason that when he was not included in the roster of brotherhood at the beginning for him to complain about it! When the Prophet (s.a.) created the companions as brothers and didn't mention Ali (a.s.) at that time, he approached the Prophet (s.a.) with tears in his eyes and said, “*O Prophet (s.a.)! You have named the Mohajirs and Ansars as brothers, but you didn't think me deserving of this honor!*” The Prophet (s.a.) embraced Ali (a.s.) and said:

*“O Ali (a.s.)! You are my brother
In this world and
In the Hereafter.”*

Ref: Tirmizi, Vol 2, Page 143

This brotherhood not only brightened the ancestral brotherhood between the two, but also proved the superiority of Ali (a.s.) over the mohajirs and Ansars. It also highlighted the similarity between the superior character and nature of Hazrat Ali (a.s.) as that of the Prophet (s.a.). When Ali (a.s.) has been declared by the Prophet (s.a.) as his brother, it proved that he was the only person amongst the Muslims deserving of that position! This choice is not because of the ancestral affinity but it is on the basis of identical qualities of the two persons. Hazrat Ali therefore considered this brotherhood with the Prophet (s.a.) as a great privilege and when he was holding the reins of government, he once went up the pulpit and said:

*“I am Allah's creature and
The brother of
His Prophet (s.a.)”*

Ref: Tareeq Abul Fida, Vol 1, Page 127

20. THE MATRIMONY

Hazrat Fatima Zehra (a.s.) was born to Janab Khadija Kubra and was the dearest daughter of the Prophet (s.a.). Her birth took place at Makka in the fifth year of the Annunciation of the Prophet (s.a.). When she was only five years old her beloved mother, Hazrat Khadija, died. The entire responsibility of her upbringing became the responsibility of the Prophet (s.a.). Despite his very busy schedule, he gave good attention to her education and training. His attention and her personal innate capability resulted in her accomplishments that became an example for the womenfolk of the world. While she was a replica of the Prophet (s.a.) in her looks and personality, she was also a reflection of his qualities of head and heart. When she walked, it felt as if the Prophet (s.a.) was walking. When she spoke, she modulated the words the same way as her father did. She achieved such heights in learning that the Prophet (s.a.) gave her the titles of Adila e Maryam and Syedat Nisail Aalameen. Whenever she came to the presence of the Prophet (s.a.) he used to stand up in respect. Hazrat Ayesha says:

*“Whenever Fatima came to
The Prophet (s.a.), he used to stand up,
kiss her, welcome her and guide her
with his own hands to sit on his carpet.”*

Ref: Mustadrak, Hakim, Vol 3, Page 160

After arrival in Madina, Janab e Syeda attained the age of maturity. At this time the elite of Qureish and other important persons sent in proposals for her hand in marriage. One person was very proud of his wealth. He offered excessive Mehar if the Prophet (s.a.) acceded to his request for marriage with his daughter. The Prophet (s.a.) turned away his face when this proposal was mooted before him. He told to some other persons, *“Fatima’s matter is in the hands of Allah! He will fix a match for her!”* When none of the proposals received the assent of the Prophet (s.a.), some of the Companions asked Ali (a.s.) to stake his claim. They said that there is no reason that he proposed and got a refusal from the Prophet (s.a.). He said that he felt shy to make the proposal to the Prophet (s.a.). When those persons insisted, he promised to moot the subject with the Prophet (s.a.) at an appropriate time. Therefore, one day after completing the important tasks, he went to the presence of the Prophet (s.a.) and sat quietly in a corner. When he saw him sitting quietly, the Prophet (s.a.) understood that he wished to make some important request. He said, *“Ali! Do you wish to say something?”* He replied, *“Yes!”* The Prophet (s.a.) asked, *“Then! Tell me!”* A blush crossed the face of Ali (a.s.). He kept his eyes down and said in low tone, *“O Prophet of Allah (s.a.)! You have brought me up from my childhood. And your kindnesses on me were more than those of my own parents! Now I am approaching you for more kindnesses! “The Prophet (s.a.) understood the intent of Ali (a.s.) and happiness reflected from his face. He asked Ali (a.s.) to wait for sometime and went to the inner chamber of his house. He asked Fatima Zehra, “My daughter! Ali (a.s.) has made a proposal for your hand. What is your opinion about it?” Fatima Zehra sat with her head bowed down and did not reply. The Prophet (s.a.) said*

“Sukootaha iqraraha! ---Quietness is acceptance!” he came out with a smiling face and told Ali (a.s.) that the proposal for marriage with his daughter was accepted. He asked Ali (a.s.) to arrange money for the Mehar. Hazrat Ali (a.s.) said, *“O Prophet of Allah(s.a.)! Besides an armor, a sword and a camel, I have nothing else!”* The Prophet (s.a.) said, *“Keep the camel and the sword with you and sell the armor to raise the money for Meher and other expenses.”* Hazrat Ali (a.s.) sold the armor to Hazrat Othman for a consideration of 480 Dirhams and presented it to the Prophet as the Mehar. He gave some Dirhams from that money to Hazrat Abu Bakar and asked Ammar Yassir and some other companions to accompany him and buy the household utensils etc from the bazaar. He gave some Dirhams to Bilal to buy perfumes etc.

It was the Month of Dual Qidah of 2H. In the Masjid e Nabavi the group to witness the Aqd (Marriage Covenant) between the bride (Hazrat Fatima Zehra) and the groom (Hazrat Ali-a.s.) had assembled. The Companions of the Prophet (s.a.) were there in numbers. The Prophet (s.a.) delivered the Sermon. It was a speech of erudition and knowledge. The covenanting parties gave their assent. Then this happy occasion was concluded with a prayer by the Prophet (s.a.) for the couples' happiness and prosperity. In the month of Dual Hijja 2H, the bride shifted to the residence of the groom. The Prophet (s.a.) got together the

Valima (Wedding Reception). He ordered meat and bread and the groom, Hazrat Ali (a.s.), arranged for cooking oil and dates. The reception was an open house for all the inhabitants in Madina. All the Mohajirs and the Ansars attended the reception. All the guests ate to their fill. After service of the dinner lot of food remained. One portion of the food was reserved for Ali (a.s.) and Hazrat Fatima. Food was also sent to the homes of the Prophet (s.a.)'s wives.

The dowry that was given to the daughter of the Prophet (s.a.) and the richest lady of Arabia, Hazrat Khadija, consisted of the following:

- One dress**
- One Scarf**
- One Black Headgear from Khaibar**
- One cot knit with date fiber**
- Two mattresses-one filled with wool and the other with date fiber**
- Four pillows made of Taef Leather**
- One mat**
- One curtain of silk and cotton waste**
- One millstone**
- One small pitcher of bronze**
- One big water-skin (Mashk)**
- One pot**
- One big tumbler**
- One spouted Jug (Lota)**
- Some small earthen bowls**
- The approximate total cost of all these things**
- Was about 80 Dirhams.**

When the Prophet (s.a.) saw his daughter's dowry, he had tears in his eyes. He looked at the materials, lifted his head towards the sky and said:

*"Allahumma barik laqaum jal anaitahum al khazaf
O Allah! Give them prosperity whose utensils
Are mostly earthen."*

When dusk was around, and the shadows darkened, the Prophet (s.a.) helped Hazrat Syeda mount the mule, Shehba, and the atmosphere of Madina reverberated with the calls of *"Allaho Akbar"*. From every side came sounds of prayers. The women of Ansar and Mohajirs accompanied the wedding procession singing martial songs (Rajz). Salman Farsi was holding the reins of the mule and walked in front of it. The Prophet (s.a.) and all the men of Bani Hashim carried unsheathed swords in their hands. The procession went round the Prophet (s.a.)'s Mosque and reached its destination. The Prophet (s.a.) took the hand of his daughter in his hand and put it in the hand of the groom, Hazrat Ali (a.s.) and said:

*"Baarik Allah laka fi abnat Rasool Allah
Ali (a.s) May the daughter of the Prophet (s.a.) be
auspicious for you!"*

The Prophet (s.a.) then called for a tumbler of water, took a mouthful of the water in his mouth, put it back in the tumbler and then sprinkled the water from the tumbler on the chests of Ali (a.s.) and Hazrat Fatima. Then he said:

*"Allahumma barik fihima wa barik
Alaiha wa barik fi naslahuma
O Allah! Give prosperity to both of them!
Give prosperity to their progeny as well!"*

Ref: Asaba, Vol 4, Page 366

After giving his blessings, when the Prophet (s.a.) entered the home of Ali (a.s.) and Hazrat Fatima, he again prayed for their happiness and prosperity! Seeing the daughter of Khadija settle in her new home, the Prophet (s.a.) returned home happily!

21. THE SONS OF THE PROPHET

This alliance was of great importance that on the one hand it was the origin of the progeny of the Prophet (s.a.) and on the other the enemies of Islam were quietened who were blaming him of being issueless. Although the Prophet (s.a.) male issues didn't survive, Hassan (a.s.) and Hussain (as.) on account of being the sons of his daughter, Fatima Zehra, were accepted as his sons and through them his progeny prospered and spread throughout the world. Therefore the Prophet (s.a.) said:

*"Allah has put the progeny of
All other prophets in their backbones
And my progeny in the backbone of
Ali ibne Abi Talib (a.s.)"*

Ref: Sawaiq Mohriqa, Page 154

Whether the offspring is from the daughter or from the son, it is certainly the offspring of the parents! Not considering the children of daughters as the offsprings of the father was the practice of the Days of Ignorance. In those days some persons considered it a shame to give a daughter in marriage to another family. They used to think that they were sending the daughter as a slave to the other house. In some tribes they considered a great honor to bury the newborn daughters alive. When these daughters somehow survived and were married, their children were looked down upon as outcasts. Therefore, an Arab poet of those days has very nicely described this tendency:

*"Banuna banu abna ana wa bana tana
Banu hun abna ir rijal al aba ad"*
Our sons' sons are our sons
Our daughters' sons are but strangers!

The Prophet of Islam (s.a.) termed the daughters' offspring as the fathers' offspring and abolished the practice of the Days of Ignorance that only the sons' offspring deserve to be accepted as the offspring of a family. Therefore, whenever he mentioned about the sons of Fatima Zehra, he called them his own sons. The Hasanain (a.s.) too addressed him as father. He addressed Hazrat Ali (a.s.) as Ab al Hassan. But after the expiry of the Prophet (s.a.), Hasanain (a.s.) started calling Ali (a.s.) as father. Hazrat Ali (a.s.) too considered them as the sons of the Prophet (s.a.) on account of being Fatima Zehra's sons. Therefore at the Battle of Siffin, when Imam Hassan (a.s.) went forward to combat, Hazrat Ali (a.s.) said:

*"Stop this youth from going to combat!
His death will make me weak and shattered
because I am shy of putting these two youths
(Hassan and Hussain) in the mouth of death
lest the progeny of the Prophet (s.a.) is
extinguished!"*

--Nahj al Balagha

Once Abul Jarood told to Imam Baqir (a.s.) that when the Verse of Mubahila, "*Abna ana wa abna akum*" was presented as a proof of Hasanain (a.s.) being the sons of the Prophet (s.a.), some persons said that off course, the daughters children are the progeny but are not born from the backbone

of the father! The Imam said that Allah says in the Holy Quran about taboo women:

*“Wa halaal abna akum al lazeena man aslabakum
And the wives of your sons born
From your backbone (salb) are taboo (Haram) for you”*

The Imam (a.s.) told to Abul Jarood to ask the objectors whether it was permissible for the Prophet (s.a.) to marry the spouses of Hasanain (a.s.). If they said in the affirmative, they will be absolutely wrong. If they say that he cannot marry them, the only reason for it being taboo is that they were the wives of the Prophet (s.a.)’s born of his backbone (Salb).

Ibne Babawiya Qummi has written that when Imam Moosa Kazim (a.s.) was called to the court of Haroon al Rasheed, the ruler asked him why he was called the progeny of the Prophet (s.a.) although you are the progeny of Ali (a.s. and the lineage descends from the father. The Imam (a.s.) said, *“If the Prophet (s.a.) came back to the world and claims matrimonial relationship with you, will you accept it?”* Haroon replied, *“Most willingly! This relationship for us is the matter of great pride!”* Hearing this the Imam (a.s.) said:

*“But he cannot claim to establish
matrimonial relationship with us and nor can
we give him our relationship because we are
his progeny and you are not!”*

Ref: Ayoon al Akhbar

Mohammed ibne Talha Shafeyee writes in Matalib al Suool that Hajaj bin Yusuf Saqafi that whenever Shabi mentioned the names of Hasanain (a.s.) he mentioned about them as the sons of the Prophet (s.a.). Hajaj got furious over it and called him to reprimand. When Shabi reached the court, he found a group of scholars of Koofa sitting there. Hajaj asked him, *“I have heard that you call Hasan and Hussain (a.s.) as the sons of the Prophet (s.a.), although they were not his sons but the sons of his daughter, Fatima (a.s.), and the progeny is not identified through the mothers!”* Shabi remained quiet for some moments and then recited the following Verse from the Holy Quran:

*“Wa man zurriyat Dawood wa Sulaiman
Wa Ayoob wa Yusuf wa Moosawa Haroon
Kazalik najzi al mohsineen wa Zakariya
Wa Yahya wa Eesa wa Ilyas kullo min al
Saleheen”*
*“And form the progeny of Ibrahim
Dawood, Sulaiman, Ayoob, Yusuf, Moosa,
And Haroon were the guided ones. and thus We
Reward the righteous.
And Zakaria, Yahya, Eesa and Yahya were Guided.
They were all of Allah’s virtuous creatures.”*

After reciting this Verse Shabi said that Hazrat Eesa (a.s.) too has been included in the Progeny of Hazrat Ibrahim (a.s.) definitely because he descended Ibrahim (a.s.) through his mother Hazrat Maryam. When we treat Hazrat Eesa (a.s.) as the progeny of Ibrahim (a.s.) through his mother Hazrat

Maryam binte Imran, then why the Hasanain (a.s.) cannot be termed the progeny of Mohammed (s.a.) through his daughter Fatima Zehra, their mother! In the case of Hazrat Eesa (a.s.) there was a difference of several generations between his ancestor, Hazrat Ibrahim (a.s.) and himself. But in the case of the Hasanain (a.s.) they were the next of kin to the Prophet (s.a.)! Hearing this Hajaj kept quiet.

Once Umro ibne Ass criticized Hazrat Ali (a.s.) for calling the Hasanain (a.s.) as the sons of the Prophet (s.a.). When the Imam (a.s.) heard this he asked the informer to tell to the enemy of Allah ((Umro) that if they are not his sons, then the Prophet (s.a.) would be termed abtar (issueless) as his father Ass ibne Wael used to call the Prophet (s.a.). The truth is that Allah has termed the enemies of the Prophet (a.s.) abtar instead of him!

Muawiah's slave Zakwan says that once Muawiya said that instead of calling Hassan and Hussain (a.s.) as the sons of the Prophet (s.a.) they should be called the sons of Ali (a.s.) because they are not from the backbone of the Prophet (s.a.).

Zakwan says further that Muawiah instructed him to prepare a list of his progeny. He prepared a roster of his sons and the grand children and presented to his master. Muawiah asked him why he didn't add the names of his grand children through his daughters. Zakwan said how could they come in the roster of your progeny when they are the children of your daughters? Muawiya understood his point and said that every word is said according to the situation!

It is surprising that Muawiya accepted even the illegitimate son of his father, Ziyad ibne Sumia, as the son of Abu Sufian against the norms of Islam. But those whom Allah and His Prophet (s.a.) themselves recognized as the sons of the Prophet (s.a.) he blatantly refused to accept them as such.

22. ABOUT ABU JAHL'S DAUGHTER

Hazrat Ali (a.s.) neither married a second wife during the life time of Fatima Zehra (a.s.) nor he ever thought of another marriage while she was alive. But some inimical narrators have concocted stories to malign him. The story is that Hazrat Ali (a.s.) wanted to marry Abu Jahl's daughter by name Jaweria or Jamila. When the Prophet (s.a.) heard about this, he was very upset and opposed the idea. Therefore Masoor ibne Makhrama says that Hazrat Ali (a.s.) wished to marry the daughter of Abu Jahl and when Fatima heard about it, she complained to the Prophet (s.a.) and said that the people of his clan have started saying that he hadn't the slightest care for his daughters and that Ali (a.s.) was bringing another woman home in the person of Abu Jahl's daughter! When the Prophet (s.a.) heard this he was very upset, went to the pulpit and said:

*"I donot make the legitimate (Halal)
as illegitimate (Haram) and legitimate
as illegitimate, but By Allah!
The Prophet (s.a.)'s daughter and
the daughter of
Allah's enemy cannot be
united in matrimony with
one person!"*

Ref: Qamees, Vol 1, Page 412

Another narration in this connection is that Masoor ibne Makhrama heard the Prophet (s.a.) say from the pulpit that bani Hisham ibne Mughira had sought his permission to give their daughter in marriage to Ali (a.s.). He replied:

*"I don't permit!
I don't permit!
I don't permit!
But if the son of Abu Talib gives
divorce to my daughter, he can enter
into matrimony with that girl!"*

Ref: Tareeq e Qamees, Vol 1, Page 412

This and many such narratives are attributed to Masoor ibne Makhrama. This person was the nephew of Abd ar Rehman ibne Auf and was born two years after the Migration in Makka and moved to Madina in 8H. Ibne Hajar Asqalani writes about him:

*"Two years after the Hijrat he was
born in Makka. He came to Madina
at the end of Dual Hijja 8 H."*

Ref: Tahzeeb al Tahzeeb, Vol 10, Page 151

The author of Asaba writes:

*"He was born two years after the Hijrat
and after the conquest of Makka , Dual Hijja 8 H
he came to Madina when his age was 6 years."*

Ref: Asaba, Vol 3, Page 399

Makka was captured in 8 H and the concocted story too was dated around the same period. Till that time Abu Jahl's children had not embraced

Islam. Therefore, on the day of the capture of Makka, Bilal had sounded the Adhaan standing near the Kaaba, the same Jaweria binte Abu Jahl demonstrated her infidelity when she said:

*“God has kept my father safe
from hearing the crude voice
of Bilal!”*

Ref: Tareeq Abul Fida, Page 145

There is no question of matrimony with an infidel like this. The surprising thing is that the old companions are quiet and a child of six years becomes a narrator! And the bigger surprise is that the erudite scholars who reject the evidence of Ibne Abbas regarding the event of Qirtaas saying that the small child cannot be trusted to report correctly, accept and quote the story concocted by Masoor ibne Makhrama. If there was any truth in these stories, The Ameer e Sham would be the first to make all possible use of them. Even Umm al Momineen Ayesha would be too pleased to talk about these things. But the silence of these two persons proves beyond doubts that they too believed that the stories are concocted..

Also considering Hazrat Ali (a.s.)’s nature one cannot imagine his doing anything without consulting and seeking the permission of the Prophet (s.a.) or to think of doing anything that might have hurt or disturbed him. There are several points to ponder while rejecting these stories outright:

How can we imagine that Hazrat Ali (a.s.) could quietly plan matrimony with Abu Jahl’s daughter and she seeks the permission of the Prophet (s.a.) for such an alliance. Is such a thing possible from a person who never took a step without the consent of the Prophet (s.a.)!

How is it possible that the Prophet (s.a.) would term legitimate as illegitimate in ire, even if it is for his personal consideration.. While the Prophet (s.a.) is known for his strict observance of the norms of Shariah, how can one imagine his anger even if his daughter was faced with the prospect of the second woman to share her home and hearth! We can therefore conclude that the narrations quoted are sheer concocted stories.

Here it is of interest to quote an incident about Mamoon Abbasi. Mamoon gave his daughter Umm al Fazl in marriage to Imam Mohammed Taqi (a.s.). The Imam (a.s.) took her along to Madina. From Madina she wrote to her father that Imam Mohammed Taqi (a.s.) had some slave girls at his home. Mamoon wrote to her angrily:

*“We have not married you to him
to make whatever is legitimate for him
illegitimate. Don’t ever repeat such complaints again!”*

Ref: Sawaiq Mohriqa, Page 123

When a worldly ruler like Mamoon was so particular about things termed legitimate by the Shariah, even though the interest of his own daughter was involved, then how could one imagine that the Prophet (s.a.) would wave aside the norms of Shariah to side with his daughter.. Can we imagine the Prophet (s.a.) going to the pulpit to air his ire? Can we imagine Ali (a.s.) defying the Prophet (s.a.) if he asked him to desist from doing certain things? The story doesn’t hold water when it says that the Prophet (s.a.) angrily said that the daughter of the Prophet (s.a.) and an infidel enemy of

Allah's daughter cannot be under one roof. When it is well known that Umme Habiba binte Abu Sufian, Safia binte Habi, his own spouses, were the daughters of known infidels and the enemies of Allah!

The truth behind all this concoction is that when the enemies of Hazrat Ali (a.s.) didn't get anything against him, they went around spinning such yarn and canard.. The cunning adopted by them is that they want to show the nobility of Hazrat Fatima and her importance in the eyes of the Prophet (s.a.), but their main aim is to belittle Hazrat Ali (a.s.) in the consideration of the common Muslims by spreading such stories.

23. WIVES & CHILDREN

In deference and consideration for Hazrat Fatima Zehra (a.s.), Ameer al Momineen (a.s.) didn't think of another marriage during her life time. But after she passed away, he married ladies from different tribes at different times and had several issues through them. The particulars of Hazrat Ali (a.s.)'s spouses and their children are given here:

Hazrat Fatima Zehra (a.s.):

She gave birth to Imam Hassan (a.s.) on 15 Ramadan 3H and to Imam Hussain (a.s.) on 5 Shaaban 4 H. History mentions about another son, Mohsin, who died in early childhood. Some say that he died before birth in an accidental miscarriage. This was a tragedy in the History of Islam that happened within about a year of the passing away of the Prophet (s.a.). She gave birth to two daughters. The elder was Zainab Kubra whose title was Aqeela. The second daughter was Zainab Sughra whose Kunyat was Umme Kulthum. Zainab Kubra was married to Abd Allah ibne Jafar and Umm Kulthum married Mohammed ibne Jafar.

Imama binte Abil Aas:

In deference to the will of Hazrat Fatima Zehra, Hazrat Ali (a.s.) married her. She gave birth to Mohammed al Awsat who was martyred in the Battle Field of Karbala.

Umm al Banin binte Hazam Kalabia:

Hazrat Ameer al Momineen (a.s.) asked his brother Aqeel, who was an expert at Arab geneology, to select a lady from any tribe that is known for its exceptional valor so that she gave birth to valorous sons. Aqeel suggested to him to marry Umm al Banin Kalabia whose tribe was famous in Arabia for their exploits of chivalry and bravery. Hazrat Ali (a.s.) married her. She gave birth to four sons: Abbas, Abd Allah, Othman and Jafar. Abbas was born in 26 H and was the eldest of the four brothers. Then Abd Allah, Othman and Jafar were born in that order. All the four brothers fought valiantly and were martyred by the troops of Yazid in the battle of Karbala.

Laila binte Masood Darmia:

Ibne Athir writes in Kaamil and Ibne Saad in Tabaaqaat that two sons were born to her. They were Abu Bakar and Abd Allah. Some historians are of opinion that both the names were of the same person. Sheik Abbas Qummi writes in Muntahi al Aamaal that she gave birth to Mohammed al Asghar and Abu Bakar. Syed Mohsin Amin writes in Aiyan al Shia that apparently the two names were that of one person. Mohammed al Asghar is the name and Abu Bakar is the Kunyat. Sheik Mufeed too considered Abu Bakar as the Kunyat. He too was martyred in Karbala.

Asma binte Umais Khasamia:

Ibne Athir writes in Kaamil that Mohammed al Asghar was born to her. Ibne Saad writes in Tabaaqaatb that she gave birth to Yahya and Aun. Yahya died while Hazrat Ali (a.s.) was alive and Aun died in the battle of Karbala.

Umme Habib Sehba binte Rubiah Taghlabia:

She gave birth to one son, Omer al Atraf and one daughter Ruqayya Kubra. They were both born as twins. Ruqayya Kubra was married to Muslim ibne Aqeel.

Qaula binte jafar Hanafia:

She gave birth to Mohammed who was well known with the title of Hanafia. His Kunyat was Abul Qasim. Hedied at Taef in 81 H.

Umm Sayeed binte Urwa Saqafia:

Ibne Shahr Ashoob writes that she gave birth to Nafisa, Zainab Sugra and Ruqayya Sugra. Syed Mohsin Amin writes that she gave birth to Umm al Hassan and Umm Kulthum Sugra. Some chronichlers write that Umm Kulthum was Nafisa's Kunyat.

Umm Shoaib Maqzoomia:

Ibne Shahr Ashoob writes that Umm al Hassan and Ramla, two daughters were born to her.

Maqbat binte Umra al Qais :

She gave birth to one daughter who died in her childhood..

Besides these wives, hazrat Ameer al Momineen had several slave girls whom he had married. The daughters born through these alliances were Umme Hani, Maimona, Zainab Sugra, Ramla Sugra, Fatima Imama, Khadija, Umm al Karam, Umm Salama, Umm Jafar, Jamana and Nafisa.

At the time of the death of Hazrat Ali (a.s.) the surviving wives were Amama, Asma binte Umais and Umm al Banin besides the eighteen slave girls. His progeny continued with Imam Hassan (a.s.), Imam Hussain (a.s.), Mohammed ibne Hanafia, Abbas and Omar al Atraf. Some chronichlers say that the total number of children he had was 25, some others say that it was 28 and others say they were 33 or 35. The reason for this difference is perhaps some of them had counted the name and the Kunyat as separate persons. Some have counted Mohsin in the list of children and others have not.

24. CONSTRUCTION OF THE MOSQUE & SEALING OF THE DOORS

The Prophet (s.a.), till after six months after his arrival in Madina, stayed at the home of Abu Ayoob Ansari. During this period neither there was any specific place for congregational prayers nor a permanent place of residence for him. He felt it necessary to construct the mosque along with a house for the family. There was a vacant piece of land near the house of Abu Ayoob Ansari where some animals used to be penned. The Prophet (s.a.) liked this land for building the mosque. The land belonged to the people of Bani Najjar from which family Hazrat Abd al Mutallib's mother came. The Prophet (s.a.) wanted to buy away the land but the owners refused to accept any money for it and said that instead of material value they would prefer to get Reward from Allah. The Prophet (s.a.) didn't like to take the land without cost because it belonged to two orphans whose names were Sahl and Sohail and were under the guardianship of Assad ibne Zarara. The Prophet (s.a.) bought the land through Assad, got it leveled and started the construction of the mosque on it which was ready in the shape of a four walled enclosure in a few days. Then, putting on wooden pillars and thatch, one part of the enclosure was covered to provide shade from the sun. On one side of the mosque, rooms were built for the ladies, which were increased later on as the need arose. In the middle of these rooms the house of Hazrat Ali (a.s.) was constructed. The Muhajirs coming from Makka too started building their quarters on the other periphery of the mosque. They had doors opening towards the mosque and they used to enter the precincts through these doors. The Prophet (s.a.) thought that this arrangement was not proper for the sanctity of the mosque and ordered that the doors opening into the mosque be sealed and the houses to have doors at the back. He wanted them to enter the mosque only through the main door. He permitted only the door of Ali (a.s.)'s house to open towards the mosque. Tirmizi writes:

*"The Prophet (s.a.) ordered that
Except the door of Ali's house all
Other doors to be sealed."*

Ref: Sahih Tirmizi, Vol 2, Page 214

Some persons didn't like this arrangement. Certain brows frowned, some mouths opened and the gossip mill started working. The Prophet (s.a.) heard about the feelings of the companions. He therefore gathered them and said:

*"Neither have I sealed your door nor
Have allowed Ali (a.s.)'s door to
Remain open. It is Allah Who has
Ordered sealing of your doors and
Leaving Ali (a.s.)'s door open."*

Ref: Qasais Nisai, Page 37

Certain relatives of the Prophet (s.a.) too wished that the doors of their homes opened towards the mosque, therefore they complained that showing partiality towards Ali (a.s.) he had allowed him this privilege and refused them the facility. He said:

*"Neither have I sent you out
Nor did I allow Ali (a.s.) to*

*Stay. It is Allah who has kept
You out and Ali (a.s) to stay in."*

Ref: Mustadrak Hakim, Vol 3, Page 117

Hazrat Omer too considered this a singular privilege for Hazrat Ali (a.s.) and used to say:

*"Ali ibne Abi Talib enjoyed three
such special privileges that if I got
even one, it would have meant
to me more than owning red haired camels."*

When asked what these privileges were,

He said:

*"The first was that he was married
to Fatima binte Mohammed (s.a.);
secondly, he had the honor of
residing inside the mosque
with the Prophet (s.a.), and thus
the matters that were legitimate
for the Prophet (s.a.)
became legitimate for him, and
Thirdly,
He was given the Standard on
The Day of Khaibar!"*

Ref: Mustadrak Hakim, Vol 3, Page 125

Ibrahim Hamwaini writes in Faraed al Simtain that atleast thirty companions have talked about the tradition of Fath al Baab (The Sealing of the Doors) and termed it as a singular privilege for Ameer al Momineen (a.s.). In the school of Ahl al Sunnat, while this tradition is certainly quoted, they also mention that the Prophet (s.a.) had said

*"Barring the window of
thehouse of Abu Bakar,
No other window was open towards
The mosque."*

When there was no chance of refuting the first narration, they tried to connect the two versions saying that the first event happened in the first year of Hijrat and the second happened during the last days of the Prophet (s.a.) This means that when the Prophet (s.a.) ordered the sealing of the doors all openings were sealed except that of Ali (a.s.)'s house. But when the time for the departure of the Prophet (s.a.) was nigh, he ordered Abu Bakr's window to remain open towards the mosque and ordered all other windows sealed. This way they thought that a similarity had been established between the two events. But the effectiveness of the similarities of events will be in the event of their weight on the scale of Dirayat. The second narration is weak according to Dirayat because Hazrat Abu Bakr's house was not on the periphery of the mosque since after migration he first lived with Bani Abd Auf and then he built his house outside Madina in a village, Sakh, about a mile from the mosque. He used to visit the Prophet (s.a.) during his illness from there only. Therefore the historian Tabari has written that on the day of

the death of the Prophet, Abu Bakar came to Madina and inquired about his condition.:

*“When he was assured that
There was some diminution
In the pain suffered by the Prophet (s.a.),
He (Abu Bakar) went satisfied
to his home in Sakh.”*

Ref: Vol 2, Page 420

It is surprising that Abu Bakar used to live in Sakh and wasn't in Madina at the time of the demise of the Prophet (s.a.), nor did he have any house adjacent to the mosque, then from where and how that 'window' was installed to remain installed and all other windows were ordered shut!! Remember, these were the last days of the Prophet (s.a.) and in his extreme illness, according to Tirmizi, three days before his death he orders all windows opening towards Masjid e Nabawi sealed and Abu Bakar's window to remain in its place!!! If we analyse this narration, the order was issued on Friday or Saturday and the Prophet (s.a.) demised on Monday. This means that this event happened after the Event of Qirtas, that took place on the Friday before the Prophet (s.a.)'s demise when the COMPANIONS raised hue and cry that he was seriously ill and pen and paper must not be brought to him that he was not in full control of his senses! But the later, ostensible, order about the WINDOW they sheepishly accept, if ever it was issued, and implemented!

This narrative, being against all norms of Dirayat, is constructively wrong that in one version it talks about khokha (window) and in others as baab (door). The meaning of the narrative becomes different with the use of these two different words and thus the narrative is unreliable. If instead of window, we accept the word door, the two events cannot be coordinated. Because in the earlier event all the doors opening towards the mosque were ordered closed excepting that of the house of Ali (a.s.) that continued to remain open. In the second, ostensible, event, when there was no other door opening towards the mosque, then how could they be sealed and the door of Hazrat Abu Iegeh's (non existent) house to continue to have the door opening towards the Mosque! The purpose for the concoction of this story seems that when, even Omer recognized the opening of Ali (a.s.)'s door towards the Mosque as a singular privilege, they made a weak attempt to devise a story to establish the same privilege for Hazrat Abu Bakar!!

It is imperative to consider that what was the reason for leaving the door of Ali (a.s.) open towards the mosque and ordering all others sealed. It is apparent that the main purpose must have been to preserve the sanctity of the precincts. The doors of the Companions were opening towards the mosque and they used to enter through those doors in all conditions of cleanliness or otherwise. This was ultra vires the sanctity of the place. The Prophet (s.a.) therefore ordered all the doors opening into the mosque to be sealed excepting that of Ali (a.s.)'s house. The reason for this exception was that Ali (a.s.) was Tayyeb (Chaste) and Taher (Pure) and was free of all apparent impurities. Therefore no conditions were imposed on his entry to

the mosque as was the case of the Prophet (s.a.). Therefore the Prophet (s.a.) said:

*“O Ali (a.s.)! None other than
you and me is permitted to enter
his mosque in the state
Of Janub (apparent impurity)”*

Ref: Mishkaat, Page 564

On account of this purity and chastity, Ali (a.s.)’s door was kept open towards the mosque and all others were ordered sealed. As the homes of Moosa (a.s.) and Haroon (a.s.) were accepted as mosques, the house of the prophet (s.a.) and his Vicegerent (a.s.) too had the same sanctity. Therefore the Prophet (s.a.) said:

*“Allah ordered Moosa (a.s.) that
he build a pure and clean
Mosque and none else, other
than Moosa a.s) and Haroon (a.s),
should reside in that. Allah ordered
me to build a pure and clean mosque
wherein only me, Ali (a.s.) and his two sons,
And none else, should reside.”*

Ref: Qasaes, Siyuti, Page 243

When this privilege was reserved only for the Prophet (s.a.), Ali (a.s.) and his Chaste sons (a.s.), no question arises of allowing the door or window of any other person opening into the mosque. If it was the Divine will to give the same status to Abu Bakar, he would have been allowed to keep the door open in the first instance only! When he was not eligible for such a privilege, what was the question of his having a door or window opening in that direction! Another question about the narrative is that the word Khokha doesn’t mean a window. At best it can be translated as ‘a ventilator’. It is written in the Ferozabadi Khamoos (Dictionary) ,”Kurrat tardi al zau il al bayt- a hole that allows light into a house.” The ventilators cannot be used for entering or leaving a house and they are located on the walls almost at the roof level! When it is impossible to enter or exit the house through the Khokha, then what privilege such a contraption would provide to Hazrat Abu Bakr!

25. THE PROPHET (s.a.)'S EXPEDITIONS (THE GHAZWAAT)

A Ghazwa is a war or a battle in which the Prophet (s.a.) himself participated. After the Annunciation the Prophet (sa.) bore the hardships inflicted by the infidels of Makka for thirteen long years. When he moved from Makka to Madina, he didn't have any thought of wreaking revenge on the infidels and polytheists. But the Qureish were working under the shame of defeat and failure and were very upset over the Prophet (s.a.) escaping unscathed from Makka. After rendering the Muslims of Makka homeless, they were planning strategies to destroy Islam and finish the Movement once for all! They started putting together all their evil powers to achieve their ends. The Prophet (s.a.) who had peacefully tried to propagate his Faith in Makka and had struck agreements of peace with the Jewish Tribes of Madina, wished that no opportunity arose for wars with the Qureish that would mean unnecessary shedding of innocent blood. But the Qureish wanted to destroy the peace and tranquility of the Muslims in Madina by imposing wars over their heads. The Prophet (s.a.) was left with no other choice than fighting in self defence. Therefore, the Prophet (s.a.) made no mention of waging wars and didn't give permission to his men to take any precipitate action till the Qureish and the Jews forced any such eventuality. Allah had given assent for Jihad when the activities of the infidels crossed all limits of decency. Therefore Allah says in the Holy Book:

*"Those (the Muslims) against whom the Infidels fight,
too have permission to battle, because
hardships were inflicted on them, and
Allah has the power to help them."*

The fact is not hidden that the Infidels first forced the Muslims out of their homeland and attacked their homes to annihilate them. In these circumstances if war was not declared against them, their very existence would have been in jeopardy. No doubt Islam is the custodian of peace and tranquility, but it doesn't mean that it wants people to stoically face all the tyrannies endlessly. The Muslims had to exercise their right to fight for their own safety and tranquility. In the circumstances they were left with no other choice than rising to the occasion and preparing to combat the enemy. If war is an abhorrent activity, the responsibility for the consequences rests on the shoulders of the aggressors. One who clashes with the enemy in self defence can never be blamed for the consequences of the conflict.

The word 'Islam' has its root in the word 'Salama' that means 'Peace'. It is evident from the very name that the Religion, of Islam, stands for peace and tranquility. It shows that Islam is opposed to bloodshed and conflict. Islam makes no difference of race and color and is opposed to any forced annexation of territory. It permits war only in two situations: the first is when the enemy wages a war of aggression and attacks Muslims and without warfare there is no way of protecting the lives and property of the Muslims. Secondly, if there is positive evidence of the enemy making warlike preparations and any neglect might cause irreparable damage to lives and properties of the Muslims. In both circumstances, when waging war became unavoidable, the Prophet (s.a) gave his assent for it. The Muslims

clashed with the Infidels once at the wells of Badr then at the foot of the hills at Ohod. Sometimes they defended themselves from within the bounds of Madina. All these theatres of war were geographically close to the Dar al Islam, Madina and very far from the Dar al Kufr of those days, Makka. This proves that all these campaigns by the Muslims were solely in self defence. If Muslims had aggressive designs, these battles would have been fought nearer the homes of the Infidels! They were all the preemptive and planned attacks of the Infidel Enemy! Only the Battle of Khaibar was fought away from the Islamic Base and closer to the stronghold of the Jews. But the truth is that they were exiled from Madina for intriguing against the Muslims and raising men and materials to wage a war against them. If the Prophet (s.a.) had not initiated preemptive action, they were about to attack Madina with immense power of men and materials.

Although Islam has given permission of waging wars in unavoidable circumstances, there are strict norms about the various stages like the outbreak, the action in the actual theater and the aftermath of the wars! At every stage they have to keep in mind the ultimate aim of peace and tranquility. Before any warlike activity they have to invite the opponents to Islam or Peace! The opponents must be informed that the purpose of the conflict is not shedding unnecessary blood and causing loss of property and making slaves and prisoners out of children, women and men. Islam also prohibits harming women, children and maimed and injured men. Therefore in the Battle of Hunain, when Khalid bin Walid killed a woman, the Prophet (s.a.) expressed his disapproval of the act and ordered him not to commit any such act in the future. Once talking to the troops, the Prophet (s.a.) said that they must take care to see that the women and children of the infidels were not harmed during the war. Someone said that they were the children of the polytheists and they deserve to be killed. The Prophet (s.a.) said, "Aren't many of you good persons not the off-spring of the infidels?" Islam never permits causing obstruction to the flow of essentials like food and water even for the troops of the enemy. It also bans destruction of enemy property like gardens, farms and buildings. Similarly it abhors sadistic severing of the body parts of the fallen enemies. This was one of the heinous practices of the Days of Ignorance in Arabia. Islam abolished this nefarious practice! Islam also laid down norms for the treatment of the prisoners of war. It also established norms for collecting reparations (Fidia) and releasing them honorably. If circumstances required keeping them under detention, norms were there for their proper treatment during the incarceration. Even if they were to be kept as slaves, the treatment had to be very humane.

It cannot be denied that after the Prophet of Islam (s.a.), Muslims had waged some wars of aggression and expansion when the norms of Jihad e Islami were overlooked. While one group championed the acts of terror and suppression as their right, they thought that victory, wealth and self acquired through such wars was Rightful! But Islam neither approves of such wars nor is it responsible for such atrocious acts!! Islam has declared in clear terms: "*Laa ikraha fil Deen---* there is no aggression in the Faith!" All the Verses that have been revealed in the Holy Quran concerning Jihad are

about the circumstances when the enemy forcefully tries to suppress and crush the Muslims. Islam neither permits aggressive warlike initiatives nor it allows forcing its thoughts on others cruelly. The responsibility of the wars is always on the kings and emperors who, for self aggrandizement and craving for wealth, plundered innocent peoples and caused untold hardship to huge human populations. These acts gave an opportunity to some people to blame Islam that it was spread with the strength of the sword!

After these introductory sentences, we shall describe the Ghazwaat that were fought by the Prophet (s.a.) that highlight the defensive aspect of these battles and at the same time illustrate the prowess and valor of the Standard Bearer of Islam and the Victor of the Battles, Hazrat Ali (a.s.). He set such high standards in his conduct of the warfare that he never chased a combatant running away from the theatre, he never harmed women and children, never killed an injured opponent and never stripped an enemy as was the practice during the battles of those times!

26. THE EXPEDITION OF BADR

The Qureish who had already become the deadly enemies of the Muslims of Makka, after the Migration the Ansar of Madina too had become abhorrent for them. Their crime was that they came to the help of the Prophet (s.a.), gave him succor and shelter. The Faith that the Qureish didn't like flourishing in their own domain, was finding roots in Yathrib. How could they bear to see it prosper and grow there and elsewhere.. They determined that to safeguard their cultural and traditional heritage, they would not allow this new Faith to establish and spread. They resolved to fight with the Muslims till they were totally obliterated from the face of the Earth or they recant from the new Faith and revert to the old ways! Therefore, describing their plans, the Holy Quran says:

*"These infidels will always
fight with you, till, if they can,
make you turn
away from your Faith."*

Although the Jews of Madina had made a covenant of peace with the Prophet of Islam (s.a.) on his arrival, that they would support the cause if an attack was made by the infidels on Madina, but they were very concerned with the increasing popularity and power of the Muslims as a threat for their own safety. They therefore established surreptitious contacts with the Qureish and tried to form a joint front against the Muslims. To give vent to mischief, Karz ibne Jabir Fahri was made to attack the pastures of Madina and chase away the flocks of animals with him. The Prophet (s.a.) chased him till the valley of Safwan but couldn't catch him. Now he appointed Abd Allah ibne Hajash to keep an eye on such events. He went with a few companions to Naqla, which is a place between Makka and Taef. When they reached Naqla, a small group of Qureish businessmen was halting there on their return from Taef. One of the companions of Abd Allah ibne Hajash, Waqad ibne Abd Allah Tamimi, shot dead Umro ibn al Hadhrami with an arrow. They took Othman ibne Abd Allah and Hakam ibne Kaisan prisoner along with their merchandise and returned to Madina. These were the days of the month of Rajab when fighting and killing are prohibited. The Prophet (s.a.) was very upset with Abd Allah ibne Hajash, reprimanded him, and set the detainees free along with their goods. Although this was an isolated incident that was committed without the approval of the Prophet (s.a.), the Qureish saw it as an excuse to prepare for a war. They started crying about reparations (Qisas) for the life of Ibn al Hadhrami and went ahead in full swing for the preparations for war. They decided that they would attack Madina as soon as Abu Sufian returned from his business trip to Syria. Abu Sufian was to return through Madina, that was the usual halt for caravans to and fro Syria. While the people of Makka were eagerly awaiting Abu Sufian's return, he sent to them a letter through Zamzam ibne Umro Ghiffari that the Muslims were planning to attack his caravan near Madina to plunder his merchandise and that they should reach there post haste with all preparations for a war. The Qureish were almost ready and did start without any loss of time on getting the letter. Now Abu Sufian avoided the normal route and proceeded on his journey along the coast, reached Jedda in five

days and Makka in another three days..When the troops of the Qureish reached near Badar, they got news that Abu Sufian's caravan had reached home safely. Some men of Bani Zehra said that the caravan had reached home unmolested and therefore there was no need of fighting and that they should return home from there. But Abu Jahl refused to return home without fighting. With the attitude of Abu Jahl it is clear that the intention of bringing the troops was not to protect the caravan but he wanted to fight a war at any cost. The bani Zehra however returned home and didn't participate in the war.

The story was going the rounds in Madina that Abu Sufian's caravan was to pass along with lot of merchandize enroute to Makka from Syria and also that the warlike preparations were in full swing at Makka to attack Madina. The Muslims were still unprepared for a war and wanted to avoid any such eventuality. They were eagerly watching for the arrival of Abu Sufian's caravan through the normal route that it might not be difficult for them to overpower that small group and capture large amount of booty in the bargain. The Quran records this in the following words:

*"When Allah informed you that the
Infidels of Makka will confront you
in two groups, you wanted to have
the smaller group in your share."*

Generally the historians have believed the cohorts of Bani Omayya that the Prophet (s.a.) came out with the intention of plundering the caravan of Abu Sufian, but instead of finding the caravan, he came across the Qureish troops. It is a pity that the historians have included even the Prophet (s.a.) among the persons who had the thought of plunder and loot and termed it as the only purpose for the campaign. Therefore Mohammed ibne Ismail Bukhari writes:

*"The Prophet (s.a.) moved out
With the idea of getting the
Caravan of the Qureish, and
Unexpectedly he came across
The enemy(troops)."*

Ref: Sahih Bukhari, Vol 3, Page 3

This stand is contrary to the clarifications made by the Holy Quran. It says about the events of Badar:

*"As your Sustainer has sent you
out of your home with the Truth,
when one group of Muslims was
talking against the war and on
knowing about the Truth
was fighting with you as if in
front of their eyes they were
being pushed towards death.:"*

If the move of the Prophet (s.a.) was to plunder the Caravan, it would have been exactly the same way as some Muslims wanted it. Then there would have been no reason for them to protest and fight and think that they were being pushed towards death. They knew it for a fact that Abu Sufian's

Caravan had no more than forty persons and the Muslim men totaled over three hundred. This expression of a group of Muslims was because they were scared of the large number of the Qureish Troops. We have to accept the fact in the light of what the Holy Quran says that the Prophet (s.a.) didn't move out to plunder the caravan, but to prepare in advance to meet the onslaught of the Qureish Army! Therefore Hazrat Ali (a.s.) says:

"The Prophet (s.a.) used to ask about Badr.

When we learned that the

Infidels have moved forward, the Prophet (s.a.)

moved towards Badr. Badr is the name of

a well where we reached earlier than the

infidel Qureish"

Ref: Tareeq e Tabiri, Vol 2, Page 133

This was the first major war between Islam and infidelity. The Muslims were poorly equipped and in small numbers as compared with the expected strength of the enemy. Therefore the Prophet (s.a.) thought it necessary to take the opinion of the Ansar and Mohajirs about their willingness to take on the formidable adversary. People gave different replies to the queries of the Prophet (s.a.). Some were heart breaking and others very encouraging. It is recorded in the Sahih Muslim that on one of the replies of Hazrat Abu Bakr and Hazrat Omer, the Prophet (s.a.) turned away his face. When Miqdad ibne Aswad saw the signs of concern on the face of the Prophet (s.a.) he said,

"O Prophet (s.a.)! We are not the Bani Israel

Who told to Hazrat Moosa (a.s.)

'Azzhab anta wa Rabbaka faqatala

Ana hahana qaedoon

You go and your God, and both of you

Fight! We shall keep sitting here!'

By Allah! Who has endowed you the

Prophethood! We shall fight from your back

Your right and your left

Till Allah gives you Help

And Victory"

These words took away the gloom of concern from the face of the Prophet (s.a.) and he offered a prayer for Miqdad. Then he turned towards the Ansar and asked them, What is your opinion?" Saad bin Ma-az Ansari told with enthusiasm, *"O Prophet of Allah (s.a.)! We have absolute Faith in you and have vowed to obey you! Therefore, we are with you! If you jump into the ocean, we shall jump along with you! Nothing can stop us from keeping your company! Do rise in the name of Allah! Not one person from us will turn his Back on you!"* The Prophet (s.a.) was very pleased with this reply and said:

"By Allah!

Now I see the spots

With my eyes where the

Enemies will fall dead!"

Ref: Tareeq e Tabari, Vol2, Page 140

The Prophet (s.a.) had a small contingent of 313 men, of whom there were 77 Mohajirs and the rest were the Ansars. They left Madina and stayed at a little distance from the Well of Badr. They did have a fear that the enemy might make a surprise attack by the night. As a precaution he had asked Hazrat Ali (a.s.), Saad bin Abi Waqas and Zubair ibne Awam to reconnoitre the location of the enemy by going a little forward. Surveying the surroundings the three reached near the well of Badr and spotted some men there. Seeing them the other men fled. Hazrat Ali (a.s.) chased them and captured two of the men who were slaves. The companions, seeing them, gathered around them and asked as to who they were? They said that they were the watermen of the Qureish and had gone to the well in search of water. Hearing the name of the Qureish, the companions lost their temper and started beating the men trying to make them reveal that they were not the slaves of the Qureish but were the men of Abu Sufian. Out of fear they confessed that they were the men of Abu Sufian. The Prophet (s.a.) was busy offering his prayer. After finishing the prayer he said that it is very strange that they tell the truth, you beat them, and leave them when they tell a lie. These certainly are the men of the Qureish. The Prophet (s.a.) himself interrogated them and they revealed that they had no knowledge about the whereabouts of the Caravan of Abu Sufian. They also said that the Qureish army was camped about three miles from Badr. About the numbers they said they had no correct idea, but every time they are slaughtering 9 to 10 camels! The Prophet (s.a.) made an estimation from this information that they will be about 900 to 1,000 men. Then he asked who were the chiefs among them. The men told the names of some prominent chiefs of Qureish. At this the Prophet (s.a.) said that Makka had sent forth pieces of its heart for the campaign!

Hearing about the arrival and location of the Qureish, the Muslims moved towards the Well of Badr. The Qureish army was camping at the periphery of the valley of Badr on a hillock of sand. They were about a thousand men and had 700 camels and 300 horses with them. They had plenty of spears, swords and other implements of war. Against this, the Muslims were lesser in numbers and very weak in the matter of materials. They had very few swords and armors. They had 70 camels and 2 horses. Where they had camped, the feet were sinking down into the sand. It was Divine help that it showered hard during the night and the sand got consolidated. They also collected plenty of drinking water. With this Divine help the sagging morale of the Muslims improved! They all prepared themselves to face the enemy with courage! Ibne Athir, Tabari and other historians have written about the happenings at the Battle of Badr that when the Prophet (s.a.) arrived at Badr, Saad ibne Ma-az said, *“O Prophet of Allah (s.a.)! We prepare a thatch with the leaves of the date palm so that you can sit in its shade! Near the shack will be in readiness your steed. If we overwhelm the enemy, there is no problem. In the event of our defeat you can proceed fast to Madina on the horse! There our men will defend you. If they had known that you are going out for a battle, they wouldn't have stayed back!”* The Prophet (s.a.) prayed for the welfare of Saad and asked him to erect the shack and stayed in that.

If Darayat is kept in mind while judging the veracity of the narrations, then this narration cannot be trusted at its face value. It is neither supported by the events of the Battle of Badr nor it is commensurate with the character of the prophet (s.a.) that the world knows of. First of all, from where could Saad get so many date palm leaves to be able to erect a shack in the desert sands. Therefore Ibne Abil Hadeed writes:

*"I am very surprised at the matter
Of the shack. From where did he get
Sufficient number of date palm leaves
To build the shack when in the soil
Of Badr no date palms grow!"*

Ref: Shara Ibne Abi Hadeed, Vol 3, Page 330

If it is said that he had brought them from Madina, it sounds ridiculous that why he brought so many palm leaves all the way? As such the party was short of draught animals and it would be laughable to carry along the palm leaves from there. Besides this, it has always been the wont of the Prophet (s.a.) that he always wanted to be the same way as all the others in his party and never accepted any special treatment for himself. He took active part in the physical work of the construction of the mosque and in digging the trenches. Also it was the need of the leadership that he moved shoulder to shoulder with the Muslims without seeking or accepting any special treatment! And in the battles, everything depends on the spirit and the Spiritual Strength of the commander! Then how could it be imagined that the Prophet (s.a.) instead of joining the ranks of the brave warriors, kept sitting comfortably in a shack! Not only this, but in the event of defeat the suggestion that the Prophet (s.a.) would have a fast steed waiting for him near the shack to escape to Madina leaving behind his defeated companions to the mercy of the enemy! It is the most unimaginable act that could ever be suggested to the Prophet (s.a.)! The events of Badr are the proof that the Prophet (s.a.) spent his time organizing the troops in formations, arranging the left and the right flanks (Maimana wa Maisara), and issued orders from time to time depending on the fast changing circumstances. He identified the spots where the prominent men from the ranks of the enemy fell and held the command like an experienced commander. Allama Tabari writes:

*"On the Day of Badr the Prophet (s.a.)
Was seen chasing the enemies with
His unsheathed sword, reciting the Verse
'Soon the enemy army will face defeat
And flee showing their backs!'"*

Ref: Tareeq e Tabari, Vol 2, Page 172

All these affairs cannot be conducted sitting away from his men in a comfortable shack. For the accomplishment of all these affairs, and prediction of victory and success, which were certainly according to a Revelation from Allah, no question arises of making arrangements to flee in the event of defeat! Hazrat Ameer al Momineen (a.s.) has thrown light on the activities of the Prophet (s.a.) on the Day of Badr:

*"When the Day of Badr came, and
People assembled, we took shelter under*

*The Prophet (s.a.), his majesty was dominating
And was in the vicinity of the enemy
More than all of us!"*

Ref: Tareeq e Tabari, Vol 2, Page 135

It is evident from this statement that instead of preferring the shack, or thinking of escape in the event of defeat, the Prophet (s.a.) was all the time controlling the theatre of the war and functioning as a commander who doesn't get any thought of the possible defeat! The last part of the narrative, where Saad says, *"If those who remained back in Madina had known that you were coming out for a war, they wouldn't have stayed back"*, is a reflection of the weakness of the narrative. The Revelation of the Quran has clearly indicated that one group was feeling uneasy about the war and that they were being pushed to meet death. If they had no idea of the impending war, why there was so much scare and fear.

In the army of Qureish too there were persons who were not so much against the Prophet (s.a.). Despite their infidelity, they had some consideration for the person of the Prophet (s.a.). Some of such persons had already embraced Islam but had not declared their Faith. They didn't want to participate in the war but Qureish forced them to join up. The Prophet (s.a.) thought it proper to warn his men about such people. He said that some persons from Bani Hashim and others are in the ranks of the army of the infidels but they have no enmity or wish to fight with us. Therefore if any of you come across Abul Bakhtari ibne Harith, Abbas ibne Abd al Mutallib or anyone from Bani Hashim, you should not kill them because they have been forcibly recruited to fight with us." After this announcement of the Prophet (s.a.) some persons winced and expressed their unhappiness. Therefore Abu Huzaifa Ibne Utba told to the Prophet (s.a.) that he wanted them to put to sword their relatives and he wanted them to leave Abbas alive. He swore on Allah, that if he came face to face with Abbas, he would kill him. The Prophet (s.a.) asked Omer if he heard what Huzaifa had said. Will he strike my uncle with his sword? Hazrat Omer said:

*"O Prophet of Allah (s.a.)
Allow me to cut his head
With my sword. He is an
Hypocrite!"*

Ref: Tareeq e Tabari, Vol 2, Page 151

After these necessary instructions, the men were arranged in the left and the right flanks in proper order. The Standard of the Ansar was given to Saad ibne Ibada and that of the Mohajirs was handed over to Ali ibne Abi Talib (a.s.). Ibne Katir writes:

*"The Prophet (s.a.) gave the Standard
On the Day of Badr to Ali ibne Abi Talib (a.s.)
When he was twenty years old."*

Ref: Al Badaya wal Nihaya, Vol 7, Page 223

The enemies too organized their men. Otba ibne Rubiah, his brother Shaiba and his son Walid came forward from the ranks of the Qureish and called for hand to hand combat. From the troops of Islam Auf ibne Harith, maoz ibne Harith and Abd Allah ibne Rawaha went forward to fight. Otba

asked, who they were? They replied that they were the Ansars from Madina. Otba knit his brows and said that they were not of the same status as he was and that they should go back to their lines. He addressed the Prophet, “*Ya Mohammed ! Send men in status equal to us to fight! Men who are from our Tribe !*” The three volunteers returned back to their positions. When the prophet (s.a.) saw this conceited attitude of the Qureish, that they didn’t rate the Ansars equal to themselves, he sent Obaida ibne Harith, Hamza ibne Abd al Mutallib and Ali ibne Abi Talib (a.s.). Otba was demanding that Qureish be sent to fight with him. The Prophet (s.a) not only deputed the Qureish but the tallest figures of Bani Hashim, the progeny of Abd al Mutallib! He did this to prevent others from saying that in partiality he was trying to protect his kinsmen! At that time Hazrat Obaida was 70 years old, Ali (a.s.) was a youth who had no experience of warfare and was coming to a theatre of war for the first time. When Otba knew that Ali (a.s.), Obaida and Hamza had come to fight him, he said that he had a match to confront him in battle. Hazrat Obaida went forward to fight with Otba, Hazrat Hamza with Shaiba and Hazrat Ali (a.s.) with Walid. Walid tried to attack Ali (a.s.) but he sent an arrow to incapacitate him. After getting hit by the arrow, Walid went to the side of his father to take his support. But before he reached Otba, the son of Abu Talib (a.s.) surrounded him in such a way that he couldn’t save himself from Ali (a.s.)’s sword and slept unto death before reaching the lap of his father. When Ameer al Momineen (a.s.) was through with Walid, the Muslims called him that Shaiba was overwhelming his uncle Hamza. He noticed that both were lying exhausted on the ground with their swords blunted and the shields shattered. He went forward and attacked Shaiba and severed his head with the sword. Now Hazrat Ali (a.s.) and Hazrat Hamza turned towards Otba who was busy combating with Hazrat Obaida. They noticed that Obaida was injured and unable to stand the onslaught any more. When Otba was about to martyr him, the swords of Hamza and Ali (a.s.) severed the head of Otba. Hazrat Obaida was severely injured and Hazrat Ali (a.s.) and Hazrat Hamza carried him to where the Prophet (s.a.) was stationed. He saw that a leg of Hazrat Obaida was almost completely amputated and the pith was oozing from the cut. He put Obaida’s head in his lap and tears fell from his eyes on Obaida’s face. He opened his eyes and said, “*O Prophet (s.a.)! Will I be raised with the Martyrs?*” The Prophet (s.a.) said, “*Yes! You will be counted with the martyrs!*” Obaida added, “How I wish Abu Talib was around to see that we didn’t let his words go in vain:

*“We shall surrender Mohammed (s.a.)
to the enemies only when we die fighting
before him and we become oblivious
Of the memory of our wife and
Children!”*

Obaida, while returning from Badr, died either at the Valley of Raw-aa or Safra and was interred there.

The killing of the renowned braves of the Qureish made the morale of their troops sink to a very low ebb. When Abu Jahl saw their morale running very low, he shouted to egg them on! Taeema ibne Adi got motivated. He

went like a wild elephant to the arena. Hazrat Ali (a.s.) hit him with his lance. The giant couldn't control his balance and fell down. He turned on the ground for a while and breathed his last. Hazrat Ali (a.s.) said:

*"By Allah! After today he will not
come to fight with us about
Allah with hatred in his heart!"*

Ref: Aalaam al Wara, Page 89

After Taeema, Aas ibne Saeed came fully armored to the arena..Hazrat Ali (a.s.) killed him too with a stroke of the sword. Then Abd Allah ibne Manzar and Harmala ibne Omer came with great vigor. Both became the victims of Ali (a.s.)'s sword. Similar was the fate of Hanzala. Hazrat gave such a blow of his sword on his head that it shattered into two. This Hanzala was the son of Abu Sufian and Muawiya's brother. Before him, his maternal grand father, Otba, uncle Walid were killed by Hazrat Ali (a.s.).When during the caliphate of Hazrat Ali (a.s.), Muawiya threatened him of war, he reminded him of the fate of his grand father, uncle and brother in the Battle of Badr. He wrote:

*"I am none other than Abul Hassan
Who killed Otba,, your grand father, Walid your
Uncle and Hanzala your brother on
The day of Badr"*

Ref: Nahj al Balagha

Because of the killing of these eminent persons of the army of the infidels, there was total chaos in their ranks and men were scared of coming forward for man to man combats. They realized that if they came to the arena alone, none will be spared by the sword of Ali (a.s.). Therefore, now they started attacking in groups. The Muslims, seeing their increasing numbers of combatants coming forward, wanted to move forward too. But the Prophet (s.a.) ordered to maintain their order and attack the Qureish with arrows only. He prayed to Allah:

*"Oallah! If this group of Muslims gets killed,
then on the face of the Earth there won't
Remain any to worship You ! O Allah!
Fulfill Your Promise of Succor and victory!"*

Ref: Tareeq eKamil, Vol2,, Page 87

He took a nap of sleep, opened his eyes and said, *"Thanks to Allah! He has answered my prayers and Has sent the Angels to help us!"* Therefore Allah says in the Holy Book:

*"When you were pleading with your Sustainer,
He accepted your prayer and replied that a thousand
Angels would come in droves for your help."*

When the Qureish threw arrows, in reply to arrows, and came near to the troops of Islam, the Prophet (s.a.) ordered his men to attack them in full vigor now. Therefore the swords were unsheathed , the bows twanged and arrows were released. The fight was so intense that the arena was echoing with the sounds of the clash of swords and the hiss of the flying arrows. The Muslims went on forward killing the infidels. Alas, the onslaught of Hazrat

Ali (a.s.) and Hazrat Hamza disheartened the enemy ranks. They went helter skelter as a flock of sheep attacked by a tiger. Saad says:

*"I saw Ali (a.s.) fight on the Day of Badr.
From his chest came a sound like
neighing of a horse and was constantly
reciting martial poetry. When he returned
His sword was red with blood!"*

Ref: Kanz al Amal, Vol 5, Paage 270

During the battle, Naufil ibne Khawilad, a mortal enemy of the Prophet (s.a.) passed in front of Hazrat Ali (a.s.). He gave Naufil such a blow of the sword that it cut the helmet and shattered the head of the infidel and cut his jaw. With the next blow both his legs were cut. The Prophet (s.a.) was pleased that the enemy of Allah was killed. And said, *"Thanks to Allah ! He has answered my prayers!"*. The battle was in its last stages. The infidels' morale had totally vanished. Abu Jahl, his brother Aas ibne Hisham and other chiefs of Qureish had been slaughtered. The enemy was in the last throes of defeat. Around dusk they had abandoned arms and fled leaving behind their materials. The Muslims chased them and, instead of killing them, took them captive with the idea of collecting ransom from the Qureish. When Saad ibne Ma-az saw that the Muslims were taking the infidels captive instead of killing them, he was very upset and told to the Prophet (s.a.):

*"O Prophet of Allah! This has been
the first occasion when Allah gave
us victory over the infidels. Instead
of leaving them alive, I would
prefer crushing them!"*

Ref: Tariq e Kaamil, Vol 2, Page 88

Seventy bodies of the infidels were scattered in the arena. The Prophet (s.a.) got them thrown into the Well of Badr and addressing them said, "I saw the truth in Allah's promise! Did you find the promise of your gods true?" Some people said, *"O Prophet of Allah! Do you speak with the dead? Do they hear us talk?"* He said:

*"They hear my talk more clearly than you do,
But they have no faculty to reply!"*

Ref: Tareeq e Kamil, Vol 2, Page 90

After accomplishing these tasks the Prophet (s.a.) ordered all the booty of war to be collected in one place. Some natures didn't like this arrangement. They wished that, according to Arab custom, whatever booty anyone got, it was his rightful possession. But the Prophet (s.a.) didn't permit this and put the entire collection in the charge of Abd Allah ibne Kaab. The captive infidels were sent to Madina. When they reached the valley of Safra, he got the booty equally divided among all the men. This task could also have been done after reaching Madina, but perhaps some persons were becoming restless and it was thought good to be done with the booty. On reaching Madina he arranged for the captives to be accommodated with different persons and instructed them to give humane treatment to the men. Therefore, as long as they were in the custody of the Muslims, they were

treated well. The captives too acknowledged this fact. Those captives who were men of worth, arranged for the ransom money. The poor were released without paying any ransom. At the time of the Annunciation of the Prophet (s.a.) there were only 17 literate Qureish. Feeling the need for literacy, such of those captives who were literate and poor, he ordered them to teach reading and writing to small groups of, say ten, children, after which they would be released from captivity! There is also a narrative about the captives of Badr that the Prophet (s.a.) consulted Hazrat Abu Bakar, Hazrat Omer and Hazrat Ali (a.s.) whether they should be killed or ransomed. Hazrat Abu Bakr opined that they should be released on payment of ransom. Hazrat Omer was against this idea:

*"By Allah! I don't agree with this view
Of Abu Bakr! You must order me that
I behead so and so! Ask Hamza to
Kill his brother Abbas and ask Ali (a.s.)
that he kills Aqeel!"*

Ref: Tareeq e Tabari, Vol 2, Page 169

The Prophet (s.a.) through his Ijtehad, decided not to act on the suggestion of Hazrat Omer and preferred Hazrat Abu Bakar's suggestion of releasing the captives on payment of ransom money. On the day following the decision, Omer came to the Prophet (s.a.) and found him and Abu Bakar crying. He asked, *"Why are you two crying? If there is something on account of which you are crying, please let me know that I could join you too!"* The Prophet (s.a.) said that because of accepting the ransom I find retribution hovering as near as the tree here (pointing towards the tree in the neighborhood). He also said that the following Verse too has been Revealed:

*"The Prophet (s.a.) should not make
enemies captive without lot of bloodshed.
You want wealth and Allah wishes
the betterment of the Hereafter.
Allah is Dominant and Wise.
If Allah's Guidance wasn't there from before,
you would have gathered something.
That would bring you lot of Retribution."*

Hazrat Omer says that because of collection of ransom, the Prophet (s.a.) lost seventy companions, the very next year in the Battle of Ohod and seventy more were taken captive by the enemy. The Prophet (s.a.) also lost his tooth, his face was injured and his companions left his company.

It needs consideration why the Prophet (s.a.) had to consult his companions. Isn't there clear instruction in the Holy Book about the matter? No. The Quran clearly says about the prisoners of war to take ransom from the captives and release them. Therefore the Quran says:

*"When you fight with infidels,
kill them. When you make them
thoroughly injured, tie them up. Then
release them in kindness or take ransom and
free them. Do this till the enemy puts down*

his arms!”

This is a Verse from Sura Mohammed (s.a.) and was revealed before the Battle of Badr. Therefore, the Quran had provided instructions about treatment of the captives ahead of the Day of Badr, and the Prophet (s.a.) released some of the captives on payment of ransom, some on providing instruction on reading-and-writing to the children and some others he released in kindness because they were poor persons. When all this was done in accordance with the prior instructions of Allah, then what was the question of any reprimand? When there was Divine Nass what was the need of consulting the companions about treatment to the captives of war? And about Omer suggesting that Hamza kill Abbas, Ali (a.s.) kill Aqeel, we don't know what reply the Prophet (s.a.) gave to him. This suggestion came after hearing the Prophet (s.a.) before the battle commenced that the Muslims should exercise care to see that none of the Bani Hashim or Abbas in the enemy ranks were killed. And this suggestion coming from Omer who, when Huzaifa thought of killing Abbas, called Huzaifa a munafiq (hypocrite). Had all these ideas escaped from Omer's mind or for him killing the persons was not legitimate in the theatre of war and it became legitimate later on!

If this narrative is accepted that because of accepting the ransom, and releasing the men, retribution was hovering around, then the Prophet (s.a.) could have abrogated the acceptance of the ransom and arranged for the execution of the captives. Because the ransom money would take lot of days and the event took place immediately after the battle was over. In fact the history records that it took about two months for the ransom money to arrive. And also terming the happenings of the Battle of Ohod as a retribution for the acceptance of ransom and release of the captives also sounds strange. Anyway, this is a concocted narrative and the reason for the concoction to cover the shame of the desertion of the Companions (including some very prominent names) from the Battle Field of Ohod! They want to make an excuse that if the Prophet (s.a.) had not released the captives at Badr by taking ransom, the event of the desertion of the Companions wouldn't have taken place! They also contend that the reprimanding Verse too was revealed as a consequence of the release of the prisoners although, there is not the slightest indication towards the Prophet (s.a.) in the said Verse

Shah Wali Allah blames the Companions of not killing the deserting infidels, making them captives and extracting ransom from them. He writes:

“The Companions were inclined towards taking ransom from the captives. Although Allah wished that the root of infidelity was destroyed. Because of this they were reprimanded and then pardoned!”

Ref: Hujjat Allah al Balagha, Vol 2, Page 573

Craving for wealth and riches is a human failing but where the strengthening of the Faith against the Infidels is concerned, the material gains have always to be forgone. This tendency of running after wealth in the Arabs couldn't be curbed very much even after the advent of Islam.

Therefore, in the beginning the Companions were preferring to attack the Caravan of Abu Sufian to plunder its rich merchandise rather than meet the army of the infidels in the battle! The men also took the infidels captive instead of killing them with the same purpose of getting the ransom from them. Once the captives were shifted to Madina, they were not in the arena of war and the only alternative left was to release them on taking ransom from them. It was the right thing to do according to the Verse of Sura e Mohammed (s.a.).

In this Ghazwa the infidels were shamed absolutely. They lost seventy men and seventy were taken prisoner. The rest fled. Muslims lost only 14 men, of whom six were Mohajirs and eight Ansar. The infidels getting killed at the hands of Ameer al Momineen (a.s.) numbered thirty five. This was half the total number of casualties suffered by the enemy. He accounted particularly for the chiefs of the Qureish, Viz: Shaiba, Walid, Hanzala, Naufil ibne Khawilad, Aas ibne Saeed, Mughira ibne Walid, etc. The victims dying at the hands of Hazrat Ali (a.s.) is the evidence of the fact that he was not enamored of the ransom nor he had chased the deserters from the ranks of the infidels. He was busy all the time in uprooting the strength of the infidels through his exploits. If the Muslims were defeated in this battle, they would have suffered extreme feelings of inferiority and lack of valor and bravery would cause them abject defeat. But the victory at Badr got Muslims the recognition as a force to reckon with! This victory, that was the victory of truth, justice and equality had the greatest contribution coming from Hazrat Ameer al Momineen (a.s.) through his chivalry and bravery!

This battle was fought on Friday, 17 Ramadan, 2H..

27. THE EXPEDITION OF OHOD

In Badr seventy renowned warriors of the Qureish were killed. The other troops were shamed and ran away showing their backs to the theatre of war. This defeat caused the silence of death on the streets of Makka. This was like the quiet of the ocean under which strong currents struggle to rise. It was like a dormant volcano that might erupt any time. There was a wave of anger and sorrow in the hearts of the Qureish. Their hearts were burning with the thought of revenge. With the fear that the anger might subside, they had prohibited people from shedding tears on the loss of the near and dear in the Battle of Badr. Besides, there was also a custom in the Arab society that women didn't cry till they had avenged the loss of a dear person in a fight or a war. This spirit encouraged to wage another decisive war of revenge. Abu Sufian, who had dreams of leading the Qureish, got an opportunity after Abu Jahl and other chiefs died in the Battle of Badr. To win the support of the masses he took a public oath that he wouldn't oil his scalp till he didn't take revenge for every Qureish life lost in Badr. Therefore, in Dual Hijja 2 H he went with a contingent of two hundred men to cause destruction in Madina. When he reached the outskirts of Madina, he killed two men of Ansar who were working in the farms. He also committed arson by setting fire to a date garden. When the Prophet (s.a.) heard of this, he chased him up to a place called Kudr but he escaped with his men.

This was the preface for the preparations for a bigger campaign. Akrama ibne Abi Jahl, Safwan ibne Umayya, Abd Allah ibne Rubiah and other important persons gave the previous year's profits as their war effort to a common fund for the warlike preparations. This was 50,000 Misqal of Gold and 1,000 camels. They thought that their troops had to be financially strong to be able to fight a war successfully. Therefore the Holy Quran says about them:

*"These infidels spend their riches
to stop men from taking the Path of Allah.
They will soon spend these riches and
it will become the cause of craving
and sorrow for them and then they will be
defeated. Those who adopted infidelity
will be sent straight to the Hell."*

The Qureish had no problems for funding the war. What they lacked was men of valor and bravery. To solve this problem they hired some poets who were capable of writing fiery patriotic poems. They sent their men to recite, and incite men, in the areas of different tribes far and near! One poet of Makka, Abu Aza Umro ibne Abd Allah went to Tihama and made the men of Bani Kanana endorse his views and seven hundred of them joined the ranks of the Qureish army. The recruitment proceeded in this manner and the number of men swelled to 3,000. These were committed men ready for any sacrifices!

Hind, the wife of Abu Sufian, whose father Otha, brother Walid and uncle Shaiba were killed in the Battle of Badr, made tireless efforts to prepare the Qureish for another decisive campaign. She became chief of fourteen women who joined the army. Among these women was Khalid bin

Walid's sister Fatima, Umro ibne Ass's wife Rita, Akrama ibne Abi Jahls wife Umme Hakim binte Harith, Sufian ibne Aweef's wife Qatila binte Umro, Azab ibne Sufian's wife Umra binte Harith, Talha ibne Othman's wife Salata binte Saad, Harit ibne Sufians wife Ramla binte tariq and Safwan ibne Omayya's wife Bara binte masood. The purpose of these women joining the army was to upbraid the feelings of the fighters in the theatre of the war and egg them on to fight more valiantly! They were to shame them and bring them back to the battle field in the event of their trying to desert.

When this army, in the command of Abu Sufian, left Makka, Abbas ibne Abd al Mutallib thought that if it made a preemptive attack on Madina, the Muslims would not be able to defend themselves. Therefore, through a person from Bani Ghiffar he sent word to the Prophet (s.a.) that the troops of Qureish have started for an attack on Madina. Because of his timely warning the Prophet (s.a.) deputed two men to keep a watch on the outskirts of Madina. They went to some considerable distance and brought the intelligence that the report from Abbas was correct. And the army of Qureish causing destruction enroute had reached almost the out skirts of Madina. Although these were the same people who were vanquished at Badr, they had refurbished their ranks with men from Tihama and Kanana. When the Muslims got the wind of fast approaching enemy, there cropped up differences in their ranks as to how best to tackle the attack. Some felt that since the Muslims had lesser numbers, and the infidels were many times more, the best approach will be to take a defensive stance. They suggested that the stronger persons should guard the ways to the city with swords and lances. If some of the enemy's men managed to sneak in, the women, children and the old persons should start throwing stones and other missiles to hurt them. When the enemy got weakened and confused, the men should organize to combat with them. Some other persons thought that under the circumstances only defensive fight was possible. The best approach for this defensive fight was for the men to go out and create a front at some distance from the ramparts of the city. Of those who were making this suggestion were Hazrat Hamza, Saad ibne Ibada and the persons who didn't join the combat in Badr and were keen to show their valor now. Those who wanted to fortify inside the city and fight were Abd Allah ibne Ubai, the infamous hypocrite, and some others. The mind doesn't accept the thought that this suggestion was made in the best interests of the Muslims, while it was well known that he was iegeediously scheming against them that they were evacuated from Madina ignominiously.

The historians generally have endorsed the opinion that the Prophet (s.a.) himself was of the view that they must remain entrenched inside Madina and fight from there. But because of the majority opinion he condescended to go out for the fight. When he came out of his home fully equipped with the battle gear, the persons who were insisting on conducting the battle from outside Madina told him that he might as well do the defence of Madina from inside and there was no need for him to wear the battle gear. The Prophet (s.a.) said:

"It is not proper for the

*Prophet that when he has worn the battle gear,
to remove it before the
Battle is fought.”*

Ref: Tareeq e Tabari, Vol 2, Page 190

These words are a reflection of the confidence, and determination to do Jihad with the enemy. This also proves that the Prophet (s.a.) wouldn't act under any external influence or pressure. In fact it was the need of the hour to take the enemy on in open ground and not to give him the freedom to cause destruction inside Madina. The statement of the Prophet (s.a.) is not only the proof of his indomitable courage but it is also a golden lesson for the Muslims to face the enemy with courage and valour. When the battle had become inevitable, there was no need for very defensive stances. In such circumstances offence is the best form of defence! They have to fight with courage not showing their backs to the foe!

The Prophet (s.a.) appointed Umm Maktoom as the administrator of Madina and on 14 Shawwal 3H, after the Friday Prayer, went out of the city with his contingent. From a shorter route he moved towards the Mount Ohad where the armies of the Qureish had been camping since Shawwal 12. The Prophet (s.a.) would have traversed half the distance when, Abd Allah bin Ubai along with his men, cut away from the Prophet (s.a.)'s party and returned to Madina. He made the excuse that his suggestion of fighting from within Madina was turned down and therefore he was not joining the combatants. Now the Muslims were only seven hundred, who had to contend with three thousand men of the Qureish. From the seven hundred, men from the Ansars of Bani Salama and Bani Haritha too were thinking of withdrawing. But better sense prevailed with them and they stayed on. The Holy Quran speaks about them like this:

*“When two groups from you
(from here only) determined
To accept defeat.”*

The Prophet of Islam (s.a.) with these seven hundred established base at the foot of Ohod. The day was already over, and the next day, 15 Shawwal, Saturday, both the armies opened their fronts. The army of the infidels was large and there was excess of materials with them too. They had seven hundred armored men while the Muslims had only one hundred. The infidels had 3,000 camels and two hundred horses and the Muslims had only two horses. One was with the Prophet (s.a.) and the other with Abu Barada. Because of paucity of men and material, the troops had to be arranged in such a way that the enemy didn't get the chance to attack from every direction. Therefore, with defensive tactic, the hill was placed in the back and the troops faced towards the city of Madina. On the left, in the Ravine of Ainain fifty men were stationed under Abd Allah ibne Jubair. He was strictly instructed not to leave the station at any cost till further orders. From the strategic point of view this was a very important requirement. If this was not done, the infidels could have attacked the Muslims from that end and decimated the Muslims. After this strategic arrangement, the remaining troops were arranged in order. On the Maimana (the Right Flank) was Saad ibne Ibada and on the Maisara (Left Flank) was Usaid ibne hazeer. One

standard was given to Mus-ab ibne Umair and the main standard of the Prophet (s.a.)'s Army, as in all the battles fought by him, was in the hand of Hazrat Ameer al Momineen (a.s.).

The infidels too arranged their troops. On the Maimana was Khalid ibne Walid and on the Maisara the chief was Akrama ibne Abu Jahl. The chief of cavalry was Umro bin Ass and of the archers, Abd Allah ibne Rubiah. At the heart of the formation, the Qureish had the idol of Habal on a camel beside which Abu Sufian stood. The standard of the army was in the hand of a person from Bani Abd al Dar, Talha ibne Othman. When the army was in full readiness, the Qureish shouted praises for habal and Hind and other women stood in front of the troops and to promote enthusiasm in the men they started singing and dancing with drums in their hands:

*"Nahnu Banaat e taariq
We are the daughters of stars
Namshialal namariq
Walk on carpets demurely
Mashi alqatal nawaziq
Like the active bird Qata
Walmasak fil mafariq
Musk in the parted hair
Wal dar fil makhaniq
And pearls shining in the necks
An taqbalul nawariq
If you advance we shall
Embrace you
Wa nafrash alnamariq
And spread carpets for you
Aw tadburi wal nafariq
If you turn your backs we
Shall abandon you
Faraq ghair waamiq
In a way as if we never had any
Attachment"*

Once this song was over, the drums of war were sounded and the fighting started. The standard bearer of the Qureish, Talha ibne Othman came forward fully equipped and with proud gait. He said sarcastically , *"O Muslims! It is your feeling that when one of you is killed, he goes to the Heaven and if anybody from our side dies, his place is the Hell! Therefore, anyone from your ranks who wishes to go to the Heaven or wants me to go to the Hell should come into the arena!"* Hazrat Ali (a.s) came forward reciting the Rajz waving his sword in his hand. The swords of the two warriors clashed. Talha made a skirmish, and Ali (a.s.) made it go in vain and made a counter skirmish and with one stroke cut Talha's legs. He swayed and fell to the ground. The Prophet (s.a.), when he saw him falling and the standard of the infidels dipping, said, Allaho Akbar, and the Muslim, in unison, repeated the call! Hazrat Ali (a.s) wanted to sever Talha's head but he noticed that he was lying naked. He didn't like to strike at him a second time in that condition and left him turning with pain on the

ground. Some persons said, “Why didn’t you kill him?” He replied, “When he turned naked, my modesty didn’t permit me to strike him any further! He also pleaded with the mention of my relationship with him!” After wriggling on the ground for some time, Talha died. With the killing of Talha, the morale of the infidels nose dived! They had no courage left to come for man-to-man combat. Now they started to attack in groups. The Muslims came forward and quelled their onslaught. From both sides the bows twanged, swords clashed with swords and the fight became intense. Abu Dajana Ansari, Hazrat Hamza and Hazrat Ali (a.s.) made repeated attacks and killed rows after row of the enemy. This created pandemonium in the ranks of the infidels.

The Prophet (s.a.) had gifted a sword to Abu Dajana at the start of this war. He tied a red scarf on his head, took the sword in his hand and dashed into the crowd of the enemy’s men. He thus reached the place where the women of the infidels were singing and beating the drums to enthuse their men to valour. He lifted his sword to hit Hind binte Otba for a moment. But he thought that he shouldn’t defile the sword given by the Prophet (s.a.) with the blood of an infidel female!

Hazrat Hamza’s sword too was creating havoc in the ranks of the infidels. After the killing of Talha ibne Othman, Othman ibne Talha picked up the standard of the infidels. Hazrat Hamza struck him one blow and silenced him.

Hazrat Ali (a.s.), keeping his standard aloft, attacked the enemy vigorously and continuously. Whosoever lifted the flag of the infidels, he was killed and the flag used to dip in this manner on a regular basis! In this short space of time, eight times they had to change the standard bearer! When there was none left from Bani Abd al Dar to lift the flag, a slave of the family, Sawab, lifted it! Hazrat Ali (a.s.) came forward, hit him with his sword diagonally at his waist and cut him into two. Thus all the standard bearers of the infidels were finished. Ibne Athir writes:

*“One who finished
The standard bearers (of
The infidels) was
Ali (a.s).”*

Ref: Tareeq e Kamil, Vol 2, Page 107

The enthusiasm of the Qureish sagged with the obliteration of all their standard bearers. The spirit of the Muslims rose and they fought bravely although they were a fourth in numbers when compared with their adversaries. They continued to advance with valor. The infidels fled, in dire disarray, leaving behind the idol of Habal flat on its face on the ground! The women of the Qureish gathering their skirts, ran for their lives! The Muslims, when they saw the enemy fleeing, were over whelmed with greed and, forgetting about the enemy, started gathering the booty of war. The keepers of the ravine, who were under strict instructions from the Prophet (s.a.) not to leave their post at any cost, too abandoned their position and descended to loot and plunder the defeated infidels. Allama Tabari writes:

*“Those persons were shouting
“Booty! Booty!”*

*Abd Allah asked them to stay
that they were forgetting the
Prophet (s.a.)'s orders.
But they
refused to stop
and went
in search of booty!"*

Ref: Tareeq e Tabari, Vol 2, Page 193

This irresponsible behaviour of the guards gave Khalid ibne Walid and Akrama ibne Abi Jahl to bring 200 men through the vacated ravine and attack the Muslims from the rear. Abd Allah ibne Jubair valiantly defended the ravine with two to four men who stayed back with him, but they were all martyred by the infidels. Seeing this success of Khalid, the fleeing infidels started coming back. The fallen standard of the infidels was picked by a woman from Bani Abd al Dar, Omra binte Alqama Hartia. The infidels rearranged their fleeing hordes and attacked the Muslims. The Muslims, oblivious of the developments, were busy collecting the booty. They were now facing the enemy onslaught from two fronts. This created confusion in their ranks and in some instances they attacked their own comrades. Therefore Usaid bin Hazeer was injured by Abu Barada ibne Niyar and Abu Barada was mistakenly struck by Abu Zana. In this pell mell, in spite of the shouting of Hudaifa's father, Muslims were killed at the hands of Muslims! The picture of the war suddenly reversed. The war that was almost won was now on the brink of defeat. Some Muslims were martyred, some were injured and some others fled showing their backs to the battle field! The historian Tabari writes:

*"When the Muslims were inflicted
With this calamity, a third of them
Were martyred , a third injured
And
A THIRD FLED FOR THEIR LIVES!"*

Ref: Tareeq e Tabari, Vol 2, Page 197

In this atmosphere of utter pandemonium, Dabah ibne Abd al Uza came in front of Hazrat Hamza. Hamza called him "*Yabne maqtat al batoor- O son of mischievous woman!*" Then he rushed towards him with his sword and killed him at that very spot. Jubair ibne Mutim whose uncle, Taima ibne Adi was killed by Hazrat Ali (a.s.) in the Battle of Badr had promised his slave Wahshi that if he killed Mohammed (s.a.), Ali (a.s.) or Hamza, he would free him from slavery. For Wahshi it was difficult to attack the Prophet (s.a.) or Ali (a.s.), but he determined to kill Hazrat Hamza. When he got the opportunity, he threw his lance with such dexterity that it pierced the umbilicus region of the body of Hazrat Hamza. Despite this mortal blow, Hazrat Hamza jumped towards his attacker but because of the effect of the injury he fell down and joined the ranks of martyrs.

Ibne Athir writes in Asad al Ghaba that when there was general pandemonium, the Prophet (s.a.) was for a while out of Hazrat Ali (a.s.)'s sight. He looked around in the bodies of the dead Muslims but there was no sign of him. He thought for a moment if he had gone away from the theatre

of the battle. But then he felt that he was one who would never be a deserter. He also thought whether Allah had raised him alive to the Heaven in His anger against the misbehavior of the Muslims! He now thought that the best course for him would be to succumb fighting with the infidels. Therefore he broke the sheath of his sword and attacked the columns of the enemy. When the crowd of the infidels thinned, he found the Prophet (s.a.) determinedly fighting the enemy. Thus he never left the battle field for a moment. Ali (a.s.) stayed with the Prophet (s.a.), defended him and fought bravely with the infidels. Ibne Saad

Writes

*“On the day of Ohod
when the people ran away,
Ali (a.s.) steadfastly stayed
with the Prophet (s.a.) and
resolved that he would be with
the Messenger till his own death.”*

Ref: Tabaqat, Vol 3, Page 23

In the meantime a group of fifty men advanced to attack the Prophet (s.a.). He told to Hazrat Ali (a.s.) to go ahead and quell them. Ali (a.s.) attacked them like a tiger and spreadeagled them. Thus, from whichever side the infidels appeared, Ali (a.s.) dealt with them severely. In these attacks Shaiba ibne Malik Amiri and all the four sons of Sufian ibne Awif, Abul Sha-aa, Khalid, Abul Hamra and Gharab were killed by Ali (a.s.) and he kept the Prophet (s.a.) safe from their onslaught. Seeing this valor and the spirit of sacrifice of Ali (a.s.), Jibrael told to the Prophet (s.a.):

*“O Prophet of Allah!
This is truly sympathy
And affection!”*

Ref: Tareeq e Tabari, Vol 2, Page 197

The Prophet (s.a.) replied, *“Why not! Ali (a.s.) is mine, and I belong to Ali (a.s.)! Jibrael then said, “I belong to both of you!”* At that moment the sound of the Herald was heard saying, *“La Saif illa Zulfiqar wa la Fata illa Ali- There is no sword other than Zulfiqar and no victory without Ali”.* There were sounds of appreciation and approbation all around!

While Hazrat Ali (a.s.) was busy combating, the infidels ambushed the Prophet (s.a.) and Abd Allah ibne Shehab, Otba ibne Abi Waqa, Ibne Qamia Laiti, Obai ibne Khalaf attacked him and Abd Allah ibne Shehab hit on his forehead. Otba ibne Abi Waqa hurled at him four stones, one after another in quick succession and he lost four of his teeth and his lips were badly bruised with this attack. Ibne Qamia came near him and hit his hood with a sword. As a result of this blow, the links of the hood hurt his forehead. The face of the Prophet (s.a.) was red with the blood flowing from the forehead. Obai ibne Khalaf attacked the Prophet (s.a.) and he snatched a lance from his companion, Harith ibne Sama, and struck Obai who died. On his return journey at a place, Saraf, on the way. From these attackers, Abd Allah bin Hameed was killed by Abu Dajana. Some men from the Ansar saw that the Prophet (s.a.) was under attack and they came forward and intervened. Seeing the Ansar the infidels retreated some distance and started throwing

arrows from there. Abu Dajana Ansari became the shield for the Prophet (s.a.) to save him from the arrows. He took the arrows on his back. Also near the Prophet (s.a.), Musa-ab ibne Omair got busy stopping the attacks of the enemies. Ibne Timia got an opportunity and martyred him. He thought by mistake that he had martyred the Prophet (s.a.) himself in the confusion. Therefore he approached close to his men and proudly announced that he had killed Mohammed (s.a.)! Happily they shouted, *“Ala anna Mohammeda qad qatl - Mohammed (s.a.) has been killed!”* From the Muslim ranks some had already deserted when they smelled defeat, most of those who remained got disheartened when they heard this announcement. Now there was a total chaos in their ranks. Some sat quiet on the hillocks keeping one hand over the other, and others ran speed haste to Madina! Tabari writes:

*“The Prophet (s.a.)’s Companions
fled leaving him behind. Some sped
Away to Madina and some others
climbed the hillocks for shelter. The
Prophet (s.a) called them,
‘O Creatures of Allah!
O Creatures of Allah!
Come to me!
Come to me!’”.*

Tareeq e Tabiri, Vol 2, Page 26

The Holy Quran records the event in this manner:

*“When you were scaling the hillock
And the Prophet (s.a.) was calling you,
You didn’t turn back to look!”*

In this state of pandemonium and selfishness Anas ibne Nazar happened to pass by the hillock where the Mohajirs and Ansar were sitting with bowed heads. He looked at them in surprise and asked them, *“why you people are sitting here?”* They said, *“The Prophet (s.a.) has been martyred!”* He repudiated them saying, *“What will you do living after he has gone? Rise, and defend the Faith for which he laid down his life!”* Saying this Anas rushed towards the theatre of war. There he met Saad ibne Ma-az and told him that he was getting the fragrance of the Heaven from the Mount Ohod. Saying this he rushed into the rain of arrows and the swords to attack the infidels. Thus he was martyred fighting with valor. Allama Tabari has particularly taken the names of Omar ibne Khattab and Talha ibne Obaid Allah amongst those who were sitting on the hillock while the Prophet (s.a.) was at great risk and even they heeded the rumor that he had been martyred and had no concern for defending the Faith and resigned to their fate that everything was lost. Tabari has recorded their conversation that illustrates their bent of mind:

*“Some of the men sitting on the hillock said
how much they wish to get a messenger,
whom they could send to Abd Allah bin Ubai,
who would request Abu Sufian to give us amnesty.
O People! Mohammed (s.a.) has been killed,
return to your tribe, Qureish,*

lest they come and kill you too!

Ref: Tareeq e Tabari, Vol 2, Page 201

The Holy Quran tells about these people:

*“If the Prophet (died his natural death or) was martyred,
then will you return towards infidelity?*

*And those who revert to infidelity
cannot harm Allah in any way.*

*Soon Allah shall give Good Reward
to those who are thankful to Him”*

The Prophet (s.a.) gave the Lava to Hazrat Ali (a.s.) after Mus-ab was martyred. He was occupied in quelling the enemy when he heard that the Prophet (s.a.) had been martyred. He cut through the crowd of men to the place where he had left the Prophet (s.a.) a short while ago. He found him alive and his anxiety was relieved. Although he was himself contending with injuries, he forgot his own condition when he found the Prophet (s.a.) bleeding. He supported him and led him toward the ravine. When Kaab bin Malik saw the Prophet (s.a.), he was happy and instantaneously said, *“This is the Prophet Of Allah (s.a.)!”* Hazrat Ali (a.s.) cautioned him to be quiet and went with the other Muslims in the surroundings to the ravine. Then he went to the Pond of Mehras and fetched some water in his shield. At that moment, Hazrat Fatima Zehra, with some other ladies, came to the ravine having heard the rumors that the Prophet (s.a.) had been martyred. She was relieved to see her father alive, but started crying when she saw his forehead bleeding. She instinctively embraced her father and then, with the assistance of Hazrat Ali (a.s.), nursed his wounds. She burned a piece of rug and applied the ash as an astringent to the wounds.

The battle was almost over The infidels were happy over their victory and the defeat of the Muslims. Abu Sufian climbed one of the peaks and asked the Muslims, *“Is Mohammed (s.a.) alive?”*. The Prophet (s.a.) asked his men not to give him any reply. He again repeated the question. He asked, *“Is abi Khahafa there? He didn’t get any reply.. Then he asked, “Is Omar ibne Khattab there?”* Even then he didn’t get any reply! He now told to his men that perhaps they had all been killed. Hazrat Omer. Despite the Prophet (s.a.)’s warning could not control himself and said that they were all alive. Abu Sufian shouted the slogan, *“aa-al Habal!”* On the advice of the Prophet (s.a.) the Muslims echoed in unison, *“Allah aala wa ajjal - Allah is Great and Majestic!”* Abu Sufian said, *“We have Uzza and you don’t have him!”* The Muslims replied, *“Allah Maulana wa la maula lakum - Allah is the Guardian for us and you don’t have any!”* He then said that they won yesterday and he was the winner today. He added that they have avenged the death of those killed in Badr. He also warned that during the same month next year they would again confront the Muslims for a war at Badr. He proudly announced, *“Muslims! Our people have done Masla of some of your dead. I neither permitted nor stopped them from doing it!”* Saying this Abu Sufian marched towards Makka with his men and materials!

In this bloody encounter two ladies were in the theatre of war to nurse and help the wounded and to give water to the fighting men. One of them was Umme Amara Nasiba binte Kaab. Her husband, Zaid ibne Asim and

two sons, Habib and Abd Allah, were martyred fighting in the Cause of Islam. When this lady saw that the Prophet (s.a.) was in the range of the enemy's arrows, she stood in front of him and took the arrows on her chest. When Ibne Qamiya came with a sword to attack the Prophet (s.a.), she took a sword to defend him till her arm was badly injured. The other lady was Umme Aiman who, when she saw the Muslims deserting the arena and running away, she tried to stop them from this shameful act. When her appeals fell on deaf ears, she was throwing sand on their faces and telling,

*"Go and sit at home (like women) spinning the cotton
and leave behind your sword with me!"*

Ref: Seerat e Halabiah, Vol 2, Page 254

Compared to the boldness and character of these ladies, there is a sizeable list of men who timidly deserted the theater of the war. In this roster are names of men who could definitely be expected to remain committed and provide help, protection and support to the Prophet of Islam (s.a.). This is an irrefutable fact of history. The only persons who remained steadfast were Hazrat Ali (a.s.), Abu Dajana Ansari, Sahl ibne Hanif, Asim ibne Tabit, Miqdad ibne Umro, Saad ibne Ma-az, Usaid ibne Hazeer, Talha ibne Obaid Allah and Zubair ibne Awam. The rest were in the roster of deserters. Some of them did flee, but returned back after things cooled down. Among the returnees was Hazrat Abu Bakr himself who said:

*"On the day of Ohod, people deserted
The Prophet (s.a.) and I was the first
to return to him."*

Ref: Tareeq e Khamees, Vol 1, Page 485

Although there is no clarification in this statement as to when this 'return' came about, but the events are indicative that this happened only after the battle was over. If this 'return' was in the midst of the battle, history would certainly have recorded about his valourous conduct of inflicting blows on the adversaries or of suffering wounds at their hands! Imagine, one of the fingers of Talha was injured during the battle and history has the record of this minor hurt! If such an august personality had undergone any hardship, its remaining unreported is not at all possible!

It has already been mentioned that Hazrat Omer was spotted at a safe distance from the theatre of the battle on the top of a hillock! Therefore he himself says:

*"We got separated from the Prophet (s.a.)
on the Day of Ohod
and I was (safe) atop a hill!"*

Ref: Azalat al Khafa, Vol 1, Page 168

Hazrat Othman was in the group that appeared after full three days of the battle. Therefore Ibne Athir writes:

*"Among those deserters was Othman ibne Affan
and others who remained in Aiwas for three days
and then returned (safely) to the Prophet (s.a.).
He saw them and said :
' You had gone too far!'"*

Ref: Tareeq e Kamil, Vol 2, Page 110

The bravery and valor that Hazrat Ali (a.s.) showed in this Ghazwa is a great example of Islamic Jihad. At a time when the feet of the Islamic army had shaken with the concerted attack of the enemy, he combated all alone and curbed their advances with his indomitable courage and protected the Founder of Islam (s.a.). As long as the combat lasted he neither took his hand away from the scabbard of his sword nor his feet at all swayed! Although he was fatigued with constant fighting throughout the day and also he had several injuries caused by arrows, spears and swords, his spirit was indomitable! Allama Siyuti writes:

“On the Day of Ohod

Hazrat Ali (a.s.) was inflicted

with sixteen sword injuries”

Ref: Tareeq al Khulfa, Page 114

Although Muslims didn't achieve victory in this Ghazwa, Hazrat Ali (a.s.)'s and Hazrat Hamza's exploits of valor and the brave support of some other persons saved the Muslims from total defeat. This situation didn't crop up because of some unexpected and accidental event. But the main cause was misunderstandings and lack of discipline in carrying out strict commands. Even before the battle front was created, the opinion of the Muslims was divided as to the strategy to be adopted. One group insisted on fighting from within Madina and the other, rightly, wanted to meet the enemy outside the city. And when the Prophet (s.a.) came from his house in readiness for the battle, there was another change in the opinion suggesting that he stayed in the city to conduct the war. One group did withdraw into Madina because their suggestion was not accepted. This affected the morale of the men and two tribes of Ansar, Bani Salama and Bani Haritha were thinking of withdrawing from the conflict. These events prove that the Muslims, from the very beginning, were showing signs of indiscipline and the spirit that is imperative for Jihad was absent in most men. This resulted in the set backs that have been described in the earlier paragraphs. This situation was not because of the superior numerical and material strength of the enemy, but it was due to lack of determination in the Islamic troops. Therefore, the indomitable spirit exhibited by a handful of the Muslim participants limited the enemy's success to partial win. The main culprits in the poor performance of the Muslim army were the men who were under strict instruction from their Commander, The Prophet (s.a.), not to leave the post of vigil at the ravine, but out of avarice for the booty from the deserting enemy troops, they did leave their post and the enemy attacked from that end and made the Muslims a sandwich between the two fronts. They neither remembered the Prophet (s.a.)'s strict orders nor did they listen to their supervisor who repeatedly asked them not to abandon their post. If they had not done, what they did, the result would have been different from what it was. The Holy Quran observes about these men of avarice:

“Some men amongst you

are desirous of the world

and others want the Hereafter.”

Allama Tabari has written that from the words *“desirous of the world”* are meant those persons who left the ravine unprotected to loot and plunder

the fleeing troops of the enemy and those who wanted the “Hereafter” remained steadfast with the Prophet (s.a.) to defend him and the Faith. Ibne Masood says:

*“I never thought before this day
that from the Companions of the Prophet (s.a.)
there were men
who cherished the worldly wealth.”*

Ref: Tareeq e Tabari, Vol 2, Page 193

Besides these guards, the responsibility for the poor performance also goes to those who left the Prophet (s.a.) encircled by the enemy and fled, despite the Prophet (s.a.) repeatedly asking them to be courageous and to stay back! Allah says in the Holy Quran:

*“O people of the Faith!
When you are confronted with the enemy in the battle front,
Beware!
Don't flee showing your backs!”*

Although the Muslims had to suffer severe casualties, they learnt a lesson that they should not allow indiscipline and differences to creep into their ranks. They must remain disciplined at all times and obey their Commander implicitly. They should remember that differences, selfishness and controversy are the precursors of defeat. This battle also proves that the apparent victory or defeat is not the touchstone of right and wrong. Sometimes, those who are on the Right Path have to face defeat! There was another very important benefit to the Umma that the faces of the Hypocrites were blatantly exposed by their own behaviour. The cowards in the ranks of the Muslims too were exposed that they didn't have the spirit of sacrifice that a true Muslim must have !

During this Ghazwa 70 Muslims were martyred and 22 infidels were killed. Although the hypocrites of Qureish avenged their dead from Badr, the fires of revenge were still burned in their hearts. In the intoxication of success they ill treated the Martyrs bodies that were lying in the battle field. Therefore, Muawiya ibne Mughira ibne Abil Ass cut the ears of Hazrat Hamza's dead body. Hind binte Otba cut asunder his stomach, extracted the liver and chewed it. She severed the different parts of his body and made garland from them and wore around her neck. The other women too followed suit and did the same heinous things to the bodies of other martyrs. Abu Sufian too, keeping aside all norms of decency, desecrated the dead body of Hazrat Hamza, hit the point of a spear on his face. At this point one person, Halees ibne Alqama shouted, “See! What treatment Abu Sufian is giving to the dead body of a person from a noble tribe!” When Abu Sufian heard this, he withdrew in shame!

Abu Sufian's spirit of revenge remained in his nature even after embracing Islam. Therefore, during the reign of Hazrat Othman, he kicked the grave of Hazrat Hamza and said:

*“O Abu Ammara (Hamza)!
The State for which we clashed swords,
is today in the hands of our children,
with which they are playing!”*

Ref: Shara Ibne Abil Hadeed, Vol 4, Page 51

This was Abu Sufian's spirit of revenge which continued with his progeny after his death. Therefore, Muawiya ibne Abu Sufian, at the Battle of Siffin, wanted to give the same treatment to the body of martyred Abd Allah bin Badeel. At that point a man from his own army, Abd Allah ibne Aamir, said::

*"As long as I live
you cannot do Masla
(defiling) of his body!"*

Ref: Ibne Abil Hadeed, vol 5, Page 271

Muawiya was forced to desist from the heinous act. Similarly Abu Sufian's grandson, Yazeed ibne Muawiya, desecrating the severed head of Imam Hussain (a.s) perpetrated the foul tradition of his accursed father and grand father! He proved the heinous nature of Bani Umayya by ordering the perpetration of the Tragedy of Karbala.

The Prophet of Islam (s.a.) had already heard that the bodies of the martyrs had been desecrated and defiled by the tyrants. He asked the people to find about the condition of the body of his uncle, Hazrat Hamza. Harith bin Sam-aa said that he had seen the place where Hazrat Hamza was martyred and that he would go there forthwith and bring back the information. Saying this he went to the base of the hill to find about the body. But on returning he couldn't muster courage to relate the condition of the body to the Prophet (s.a.). The Prophet (s.a.) sent Hazrat Ali (a.s.) to find out the condition of the body. He too couldn't relate the details to the Prophet (s.a.). In the end, the Prophet (s.a.) himself went personally. When he saw the body and its severed parts, he cried inconsolably.

Ibne Masood says:

*"We had never seen the Prophet (s.a.)
cry so inconsolably."*

Ref: Seerat e Halabiya, Vol 2, Page 273

When some people told that Hind had chewed the liver of Hazrat Hamza, he asked whether she ate a part of it. They said she just chewed and threw it away. The Prophet then said:

*"Allah will not tolerate that any part of
Hazrat Hamza's body went to the Hell."*

Ref: Tabaqaat Ibne Saad, Vol 2, Page 273

When the news reached Madina that Hazrat Hamza was martyred, his sister Safia came running from there. The Prophet (s.a.) tried to dissuade her from seeing her brother's body. But she said that there was no use preventing her from setting eyes on her brother's remains. She told that she knew what heinous treatment was given to him by the infidels. Then the Prophet (s.a.) put his shawl on the body of Hamza. The shawl was small, therefore they put some grass and leaves to cover his feet. Now the Prophet (s.a.) allowed Safia to see him. When Safia saw the body, she uttered, *"Inna lillahi wa inna ilaihi rajeoon."* Despite all her efforts to control herself she couldn't stop her tears and sobs. The Prophet (s.a.) too cried.

Now the martyrs had to be interred. First the Prophet (s.a.) led the funeral prayer for Hazrat Hamza and then for the other martyrs in a manner that Hamza too was in the rows of the persons praying behind the Prophet (s.a.).

Then , two martyrs at a time, were interred in their own bloodied clothes. With Hazrat Hamza, his sister's son, Abd Allah ibne Hajash, too was buried. In one narration it is mentioned that he was buried alone. Some of the martyrs were also buried in Madina at Jannat al Baqi. These were the bodies that their relatives took away before the Prophet (s.a.) had asked not to remove any bodies from Ohod.

On 22 Shawwal, the Prophet (s.a.) moved to Madina. When he passed through the locality of the Ansar he heard the wails and cries of the women. On inquiry he was told they were mourning those who were martyred at Ohod. Tears came to the eyes of the Prophet (s.a.). He said, "*Lakin Hamzat bawki lahu-- there is none to cry for Hamza!*" When the Ansar heard this, they asked their women to visit Hamza's place and give their condolences. Therefore the ladies went and gathered at the house of Hazrat Fatima and condoled Hazrat Hamza's death. The Prophet (s.a.) went to the Mosque and hearing the sound of the cries of the condoling women he prayed for their welfare. Ibne Saad writes:

"It is a custom among the women of the Ansar that whenever there is a death in their families, they first cry over the martyrdom of Hazrat Hamza and then cry over the person who was dead."

Ref: Tabqaat, Vol 2, Page 44

This should be an eye opener for the people who, against the example set by the Prophet (s.a.) himself, say that those who believe that the martyrs are dead might cry over them and not those who believe that the martyrs are not dead!

On return from the Ghazwa e Ohod two persons from the army of the infidels were taken prisoner who were killed. One of them was Abu Aza Jamhi who had motivated the people of Tihama and Kinana through his oratory to join the ranks of the Qureish army. He was also among those who were taken prisoner at Badr and taking pity at his poverty, the Prophet (s.a.) had released him without paying any ransom. He had taken a vow at that time that in future he would not take part in any activity against the Muslims. Again he growelled for release in front of the Prophet (s.a.) who said:

"A momin can't be bitten (by a snake) from the same pit twice!"

--Tareeq e Kamil, Vol 2, Page 114

He was now killed for his breach of promise. The second person was Muawiya ibne Mughira who had taken part in perpetrating Masla with the dead body of Hazrat Hamza. He spent the night hiding in the out skirts of Madina but came in the morning to the residence of his relative, Hazrat Othman. On enquiring he was told that Othman wasn't home. He said that he had bought a camel from him and had come to pay for it. Therefore, he must be asked to come home wherever he was. Therefore, Hazrat Othman was fetched home. When he saw the enemy of Allah and the Prophet (s.a.) at his threshold, he was much worried. He asked, "*Why he had come?*" The man said that he was his near relation and wanted shelter from him. Hazrat Othman took him to a dark corner of the house and hid him there and

returned back to the Prophet (s.a.). There he heard him say that Muawiya was in Madina and was loitering inside the city in the morning. He must be searched and apprehended. Some persons said that he had no place to go in Madina other than Othman's home. They left Hazrat Othman with the Prophet (s.a.) and went to his house. On inquiry the inmates didn't utter any word but pointed towards a dark corner of the house where the person was hiding. They apprehended him and brought him to the Prophet (s.a.). Hazrat Othman now knew that the secret was out. He told to the Prophet (s.a.), "*I had come to you early morning to request for granting amnesty to this person!*" The Prophet (s.a.), on the request of Othman, gave a respite of three days to the person to get away from Madina or else he will be executed. Hazrat Othman arranged a means of transport and money for him so that he could go anywhere he wanted to. But Muawiya was still in the limits of Madina after expiry of the three days. On the fourth day the Prophet (s.a.) ordered people to chase Muawiya and apprehend him. Hearing this, Zaid ibne Haritha and Ammar ibne Yassir, searched for Muawiya and apprehended near Jamar. Ammar threw an arrow at him and Zaid killed him with his sword. Another narration is that Hazrat Ali (a.s.) had killed him. Bala Dari writes:

"Ali (a.s.) killed Muawiya ibne Mughira."

Ref: Ansaab al Ashraaf, Vol 1, Page 328

Some historians say that Muawiya had left Madina, lost his way and again entered the limits of the city and had the hope that Hazrat Othman would again obtain his release. He therefore came to Othman's home and was hiding there. But the Muslims apprehended him before Othman could petition the Prophet (s.a.) in the person's favor. The story that he lost the way and wandered back to Madina doesn't sound plausible. The route to and from Madina was very clear and there was no wilderness on the outskirts for long distances that a person could get lost. The ostensible purpose of the person, perhaps, was to linger on in Madina and spy on the Muslims about their future course of action!

28. THE EXPEDITION OF BANI NAZEER

In Safar 4 H one chief of Abu Bara came from Najd to Madina. The Prophet (s.a.) invited him to embrace Islam. He said that he would have no objection to embracing the Faith, but he would prefer if the Prophet (s.a.) sent with him a delegation of Muslims to Najd to extend the invitation to the people there. The Prophet (s.a.) expressed his doubt that some persons in Najd might harm the delegates. Abu Bara said that the men will go in his personal protection. The Prophet (s.a.) selected seventy companions who were pious, and well informed, and sent them with a letter from himself to the people of Najd. On reaching the region, the delegation halted at Bar Maouna and gave the Prophet (s.a.)'s letter to Haram ibne Malhaan to take it to Aamir ibne Tofail, the nephew of Abu Bara. That enemy of Allah refused to read or even take the letter. Haram ibne Malhaan, sensing the situation said that if he had his pardon, he would say something. Before he could say anything further, at a hint from Aamir, one of his men pierced a spear in the back of the courier. He fell down dead.

After this heartless murder, Aamir sent his men to Bar Maouna to attack the Muslims. But they refused to act because they were aware of the protection that Bara had promised them. With the help of some other tribes, Aamir surrounded the Muslims and killed all of them excepting two of the group. Of these two, one was Kaab ibne Zaid whom they thought dead and left him. The other was Umro ibne Umayya who was taken prisoner but later on released as a thanksgiving offer of Aamir's mother for a boon that she had received! When Umro reached Qurrat al Kadr, on the way to Madina, he noticed two companions of Aamir and quietly shadowed them. While the two were sleeping under a tree he murdered them as a Qisas for the killing of the delegates by Aamir. When he reached Madina he learnt that both the persons had been given a written amnesty by the Prophet (s.a.). When the Prophet (s.a.) was informed of this event, he said that whatever had happened was because of lack of information and misunderstanding and that blood money shall be paid to both the families.

The Prophet (s.a.) was having an agreement of cooperation with the Jewish Tribes of Bani Qaniqa, Bani Qariza and Bani Nazeer. He thought of borrowing some money from Bani Nazeer for paying to the families of the two deceased persons as a settlement. They responded by saying that he was their guest and they would comply with what he has asked for. The Prophet (s.a.), along with his Companions, went to the locality of Bani Nazeer which was in the neighborhood of Madina. He sat there with his back to the wall of their fortress. Bani Nazeer were not having any good intentions. They sent a person, Umro ibne Hajash, to climb the wall of the fortress and throw a big stone on the Prophet (s.a.) to kill him. The Prophet (s.a.) got a vision that he should immediately rise and return to Madina. He sent a word through Mohammed ibne Maslima that the Bani Nazeer were behaving treacherously and were attempting to kill him contrary to the terms of their agreement. He served them a notice that with all their belongings they should go away within ten days. When Bani Nazeer got this notice, they prepared to leave Madina. But Abd Allah bin Ubai, who was their cohort, asked them to keep staying in their homes and not to shift to any other

place. He assured them that he would help them with a 2,000 strong contingent. He also told them that in the event of a conflict even Bani Qariza, Bani Ghatfan and their allies too will help them. When Bani Nazeer received offers of help, they decided to stay put and sent word to the Prophet (s.a.) that they wouldn't evacuate their homes and he might do whatever he wished to! In a manner it was an invitation to fight, leaving no choice for the Prophet (s.a.). The Prophet (s.a.) got together a small contingent and marched towards the fortress. Tabari writes:

*“On that day
the Standard of the Prophet (s.a.)
was in the hand of Ali ibne Abi Talib (a.s.).”*

Ref: Tareeq e Tabari, Vol 2, Page 226

When Bani Nazeer saw the Islamic contingent coming, they locked themselves inside the fortress. The Muslims established a siege of the fortress. When they saw that they were surrounded from all sides, the Bani Nazeer started flinging stones and arrows from the ramparts of the fortress but didn't succeed in disturbing the siege. One night some Jews came out of the fortress and sent a barrage of arrows on the Muslims to force them lift the siege. One of them took aim of the Prophet (s.a.)'s tent and shot an arrow. The Prophet (s.a.) ordered his tent to be pitched at the base of the hill away from the open, exposed place. The Prophet (s.a.) ordered the shifting, and Hazrat Ali (a.s.) stood up and watched to identify the bowman. When the Companions missed Ali (a.s.) they asked the Prophet (s.a.) of his whereabouts. He said that he must have gone for some work. A short while after that they found Ali (a.s.) coming with the head of a Jew in his hand. He went near the Prophet (s.a.) and put the head near his feet. He said, *“This is the head of the famous Jewish bowman, Galool, who had sent the arrow towards your tent! He and nine of his fellow bowmen have been creeping around our camps. If I can lay my hands on more of them, I shall bring them dead or alive!”* The Prophet (s.a.) sent Abu Dajana, Sahl ibne Hanif and a few more persons with Hazrat Ali (a.s.). He came out with his men. They must have gone a little distance when they surrounded the Jews before they could get inside the fortress and lock themselves in. All the nine Jews were killed outside the gate of their fortress.

When Bani Nazeer saw that their men got killed and Bani Ghatfan and Bani Qariza didn't turn up to help nor was any sign of the two thousand men promised by Abd Allah ibne Ubai, they capitulated to the Prophet (s.a.) and requested for amnesty that they would ultimately evacuate the fortress and leave the place. The Prophet (s.a.) agreed to their request but prohibited them from taking the arms with them. Whatever else was in their possession, they were free to take away. Therefore the Jews demolished their dwellings with their own hands and they carried away the doors, windows and other merchandise on camels and went singing and playing musical instruments! Some of them went towards Syria and one group in which there was Salam ibne Abil Haqeeq, Kanana ibne Rubiah and Hai ibne Akhtab went to the west of Madina and settled down in Khaibar.

The lands of Bani Nazeer and the gardens were treated as Fai (the Evacuee Property) were termed as the property of the Prophet (s.a.). Therefore Hazrat Omer says:

*“The property of Bani Nazeer
that Allah had given to His Prophet (s.a.)
was a special property because
the Muslims neither ran their horses
nor the camels.”*

Fatooh al Baladan, Page 26

This event took place in Rabi al Awwal 4 H and six months after the Battle of Ohod.

29. THE EXPEDITION OF AHZAB

Bani Nazeer, after expulsion from Madina, settled down in Khaibar. But their mischievous nature didn't let them remain quiet. They were very keen to take revenge for their expulsion from their homes. They were themselves not strong enough to take on the Muslims, but they were making efforts to enhance their fighting strength and had plans of joining hands with the Qureish and some other tribes to attain the cause dear to all these parties. Therefore a delegation of twenty persons from Bani Nazeer, of which the prominent persons were Hai ibne Akhtab, Kanana ibne Rubiah, Salam ibne Mushkam and Salam ibne Abil Haqeeq along with some chiefs of Bani Wael went to Makka and met Abu Sufian and other chiefs of Qureish. They discussed with them about their intention of a conflict with the Muslims, and definitely this was the ieg favorite subject of the Qureish. They all pressed their chests to the walls of the Kaaba and vowed to help each other that they would fight with the Muslims till they are not totally annihilated. When this oath was taken, the Jews headed towards Bani Ghatfan and convinced them to ally with them and the Qureish. Similar alliances were struck with Bani Kanana and some other tribes and they had approximately 4,000 men in the group now. They now set out to attack Madina. On the way the troops of Bani Saleem, Bani Asad, Bani fazar and Bani Ashja joined them. Their iegeed now was touching 10,000 men. They had 300 riding and draught horses.and 4,000 camels. There was no scarcity of material for war.

Although they kept all their preparations in wraps, and wanted to make a preemptive, surprise attack, through some riders of Bani Khaza-aa, the Prophet (s.a.) got wind of the impending attack. He got together an emergency meeting of the Companions to discuss the gravity of the situation and to devise the strategy to prepare for the confrontation. Salman Farsi said that the people of Iran used to dig trenches on the expected entry points of the enemy to prevent swift advancement of their troops and to take defensive measures in the time thus gained. The benefit will be that the trenches serve as defensive fortresses. This suggestion was generally liked by everyone. and the Prophet (s.a.) ordered speedy implementation of the project. Madina was secure from three sides because of the walls of the houses, hills and the oasis. Only the Eastern end of the city was not secure and always the entry point for any invaders. The Prophet (s.a.) shifted all the women and children to small fortresses within Madina and the men all came out with crowbars to dig the trench. They surveyed the area, fixed the benchmarks and divided the entire length into blocks of the length of forty hands each and entrusted each block to a group of ten persons. The Prophet (s.a.) took active part in the work and assured the Muslims that one day they would rule Syria, Rome, Faras and Yemen!

Arabs were not aware of the construction of the trenches. This was first thought of by the grand son of Faridoon, Manocher, who invented the trenching for defensive purposes. For the first time in Arabia, it was Salman who was introducing it. He was not only supervising the work of others but was giving a helping hand to groups along the length of the trench. Because of his dexterity, both Mohajirs and the Ansar wanted Salman to be with

them. Therefore the Mohajirs said, “*Salman mana - Salman is ours!*” The Ansar too echoed, “*Salman mana!*” The Prophet, when he heard this, said:

*“Salman mana, Salman mana ahl al bayt-
Salman is ours! Salman is from our Ahl al Bayt!!”*

Ref: Tareeq e Kamil, Vol 2, Page 122

Therefore the Muslims, who were three thousand in numbers, worked day and night and dug a five yards wide, five yards deep and three and half miles long trench. The Prophet (s.a.) got erected eight defensive stations along the length of the trench, and at each station was posted a Mohajir and an Ansar to keep constant vigil along with some men to help in time of need. They had stocks of stones to keep as missiles to prevent the enemy men from crossing over the trench. When the Jews and the infidels reached the environs of Madina, they found that the huge trench was a big hurdle in their way! They said:

By God!

*This is a strategy
no Arab has devised so far!”*

Ref: Seerat Ibne Hisham, Vol 3, Page 235

The Jews and the Qureish were of the view that because of their numerical and material strength, they would take on the Muslims as soon as they reached Madina and immediately bring them down to their knees! But this new defensive strategy had pulled back their advancing steps. They had a feeling of dejection on confronting the hurdle.

One of the Jewish tribes with whom the Prophet (s.a.) had the agreement of peace was Bani Qariza. They were under an oath to support the Muslims if an outside force attacked Madina. Abu Sufian was worried that if Bani Qariza sided with the Muslims in terms of their agreement, then their strength would increase. He wanted to try and make them repudiate the agreement. Therefore he deputed one chief of Bani Nazeer, Hai ibne Akhtab to visit Bani Qariza and persuade them to violate the agreement. Hai went to the fortress of the chief of Bani Qariza, Kaab ibne Asad that was situated on the East of the city of Madina. He knocked at the entrance and Kaab asked who it was? When Hai identified himself, Kaab understood his sly purpose. He refused to open the door and admit him. Hai insisted on him to open the door and told him that he was bringing for him a happy tidings that the Qureish and all the tribes of Arabia had united to fight with the Muslims! He added that if he wanted the goodwill of the Arabs, he should support their cause. Kaab said that they had never experienced anything from the Prophet (s.a.) other than good and trustworthiness! He said they wouldn't breach the agreement needlessly. He also added that the unity of the Arabs he talked of was like the fast flying clouds that might thunder, but seldom rain! Hai said that keeping the door closed for a guest is not a way with Arabs! Please open the door and talk to me for a while! On the insistence of Hai, Kaab opened the door and admitted him. They entered into an argument and the result was that Hai was able to talk Kaab into agreeing to cooperate with them. He also assured him that in the event of the Qureish losing, his tribe would face the situation with Bani Qariza. Therefore they

tore away the document of agreement the tribe had signed with the Prophet (s.a.). Now, Bani Qariza were friends and allies of the Qureish.

When the Prophet (s.a.) learnt about the breach of agreement by Bani Qariza, he sent Saad ibne Ma-aaz to them to persuade them to behave. But this had no effect on them and they said in clear terms that they didn't know any one nor did they have any agreement with anybody. Since these people were living within the boundaries of Madina, they would be a danger for the women and children when hostilities with the enemy troops started. Their attitude added pressure on the Muslims. The Holy Quran describes this situation thus:

*"When those people were on you from the top and from the bottom
and when your eyes became stony
and the hearts stretched and came to your throats
and when you started having several doubts about Allah,
then came the time for the trial of the Muslims
and they were shaken severely."*

At this time it was natural that the Muslims were worried and confused. When the enemy was on their door step in hordes and within the city Bani Qariza too were waiting in ambush. Then there were a sizeable number of hypocrites in the ranks of the Muslims as well who were themselves scared for their lives and were creating panic in others as well. Therefore, they started making excuses and pulling away from the line of action and even told to the Prophet (s.a.) that their homes were not well protected, they had fear of thefts and thus wanted to go home. The Holy Quran says:

*"And when a group from them said,
'O people of Madina! You have no place here and you must return back.'
From them one group that sought the Prophet (s.a.)'s permission said
that their homes were empty (unprotected), although they really were not
empty and unprotected.
They just wanted to make an excuse for running away."*

Things went to such a pass that Mutaab ibne Qasheer, who had the honor of serving in the Battle of Badr said that:

*"Mohammed (s.a.) was promising us that we will have the treasures of
Khusro and Caesar in our hands.*

*But today our predicament is such that even if someone wants to go to
attend the nature's call,
he doesn't feel safe!"*

--Seerat Ibn e Hisham, Vol 3, Page 233

But there were some sincere persons who were not afraid of the enemy's strength and were not scared of the hardships confronting them. In fact these conditions strengthened their Faith and confidence levels enhanced. The Holy Quran says about these persons:

*"When the True Believers saw the hordes of the infidels,
they said. 'This is the thing that Allah and His Prophet (s.a.) promised.
And Allah and His Prophet (s.a.) had told the truth.'"*

This was the time of great trial for the Muslims.. The extreme cold and non availability of food made them weaker and even the infidels were fed up waiting on the other side of the trench. It was the 27th day since they

started the siege and still the hand-to-hand battle had not started. Only stones and arrows were exchanged with no result whatsoever. At last they decided that somehow hoodwinking the guards they should go across the trench and fight the Muslims with swords. So some of their chiefs reconnoitred the trench and found a spot where it was slightly less wide and, as it chanced, the spot was not so well protected. They determined that the horses could be jumped from there to cross over. For this purpose they selected the famous cavalier of the Qureish, Umro ibne Abdood Amiri with Akrama ibne Abu Jahl, Hasal ibne Omro, Manba ibne Othman, Zarar ibne Khatab Fahri, Naufil ibne Abd Allah and Habira ibne Abi Ahab. They went round, came forward, kicked the horses and were able to jump across the trench. This small success gave the infidels some encouragement and Abu Sufian and Khalid bin Walid organized the ranks of their men to send the footmen across to commence concerted fighting. Although, the cavaliers were all experienced men in warfare but Omar bin Abdood had a very high reputation and was known as Imad e Arab and Faras Eleel, that at a place of this name he overpowered a thousand robbers all alone. Therefore Hazrat Omer told to the Prophet (s.a.) at that moment that he was himself in a caravan of trade proceeding to Syria and Umro too was one of the group. When the caravan reached Eleel, a thousand robbers attacked them. The entire group fled except Umro ibne Abdood who kept fighting alone and chased away the robbers. After this event Umro got the fame as the best swordsman in Arabia. With his participation in any battle, the morale of the men shoots up. As if a thousand more men are with them! When Umro threw a challenge for fight, there was total silence! The Prophet (s.a.) said, *“Man la haazal kalb- Who is there who can answer this dog!?”* Hazrat Ali (a.s) went near the Prophet (s.a.) and said, *“O prophet of Allah ! I shall fight him!”* The Prophet (s.a.) asked him to wait that some other of his Companions might volunteer! He again asked if anyone was willing to face Umro in battle. But the result was only stony silence! Hazrat Ali (a.s.) again asked for permission and he was ordered to wait. Umro started repeatedly calling someone for combat! He said sarcastically, *“O Muslims! Where is your Heaven that you go to after your death! And where is the Hell that will be my destiny after I die? Come! Either you go to the Heaven or consign me to the Hell!”* then he kicked his horse, came closer to the Muslim troops and started reciting a martial poem:

*“My voice has gone soar shouting and shouting!
I fight like a brave even in places where
men of valor show weakness!
My feet move faster towards battle,
and a bold youth’s qualities certainly are
charity and valor!”*

Because of repeated calls of Umro, a quiet had descended on the Muslim ranks. They were stealing glances at each other quietly. None of the ostensible *“brave”* Companions had the courage to come forward and challenge him. The historians have recorded the moment in these words, *“As if birds were sitting on their heads!”* When Hazrat Ali (a.s) heard the repeated challenge from an infidel and the timid silence of the valiant

Companions, he couldn't stand it anymore. He once again came close to the Prophet (s.a.) and sought his permission to go and combat! *"O Prophet of Allah! I must now fight with this accursed person! The Prophet (s.a.) had stopped Ali (a.s.) twice before this. The purpose was not that he didn't want him to fight, but it was to know that whether any other 'brave' Companions really take courage in their hands to face that champion! If Ali (a.s.) was allowed to fight at the very first call of Umro, the others would have said that they too were ready to fight with him. Now it has been proved that they were the shirkers! After this general trial of the will of the Companions, the Prophet (s.a.), to brighten the quality of self confidence and bravery in Ali (a.s.) said:*

*"Haada Umro ibne Abdood Faras Yaleel
That cavalier is Yaleel Umro ibne Abdood!"*

Hazrat Ali (a.s.) said:

*"If he is Umro, let him be!
I am Ali ibne Abi Talib (a.s.)!"*

The Prophet (sa.) put the head gear, Amama e Sahab, on the head of Ali (a.s.) and put the armor, Zira Zaat al Fuzool, on his body, tied the sword, Dual Fiqr, around his girdle and lifting his hands towards the sky prayed:

*"O Allah!
You had taken away Obaida on the day of Badr,
and Hamza in the battle of Ohod.
Now there is only Ali (a.s.)
whom You must Guard.
O Allah! Don't make me lonely
and You are the better Guardian!"*

Ref: Shara ibne Abil Hadeed, Vol 4, Page 344

While Hazrat Ali (as.) proceeded towards the arena, the Prophet (s.a.) uttered these words:

*"Baraz al Eemaan kullahu ilal shirk kullahu
The total Faith moves towards total infidelity!"*

Hazrat Ali (a.s.) challenged Umro and recited the following poem in reply to his earlier Rajz:

*"Wait!
The one who will respond to your challenge has come;
he is not weak and is a person with determination and vision.
And only truth is the guarantee for success!
I hope that I shall arrange women to wait for you
with such a blow that it will vanish after doing its task!
But its mention will always be made during encounters!."*

Both stood for a while facing each other. According to the martial practice Abdood asked who was his opponent? He replied that he was Ali ibne Abi Talib (a.s.). Abdood asked, *"In your army, isn't there any body else to fight with me? You are the son of Abu Talib and he was my friend! I don't want to kill the son of my friend! You better go and send out some grown up person so that he gets killed at my hands instead of you!"* Hazrat Ali (a.s.) said:

"Lakin wallah ahab an aqtalak

But I like to shed your blood!"

The famous author of the ahl al Sunnat, Musaddiq ibne Shabeeb, says that Umro mentioned about his friendship with Abu Talib only to save his own life because he had witnessed in the Battle of Badr that whosoever confronted Ali (a.s.) was not returning alive from the arena. Therefore he wanted to avoid the chance of fighting with Ali (a.s.) It was not possible to show his back after entering the arena. Therefore he devised this ruse to avoid the combat with Ali (a.s.).

When Umro knew that it was not possible to avoid this combat, he acquiesced. When Hazrat Ali (a.s.) noticed that he was himself on foot and Umro was on his steed, and generally a horseman has an advantage over a foot soldier, he thought of making Umro dismount. He said, O Umro! If your opponent asked of you three favors before the fight, you are known to be accepting one of his requests. Is it true?" He said "Yes" Ali (a.s.) then said, "My first wish is that you embrace Islam that you don't have to fight with me!" Umro said, "It was not possible!" Ali (a.s.) said, "My second wish is that you cut away from your troops and go away!" Abdu replied, "Turning away from the arena is not the wont of men! Only women can be deserters from the theatre of war!" Then Hazrat Ali (a.s.) said, "If you are not ready to fulfil this wish of mine, my third and final wish is that you should dismount from your horse and combat with me!" Hearing this Umro, dismounted from his steed in anger and anguish and slashed on the feet of the horse with his sword. Apparently this was a meaningless act, but he wanted to impress that cutting away the legs of the horse he had sealed his avenue of escape. Now he had to kill or get killed! Another reason could be that perhaps he wanted to gain some psychological advantage over the opponent by his dramatics! But Ali (a.s.) was not the one to get carried away. When he came to fight in the way of Allah, he was a mountain of determination! He didn't give any importance to the swordsmanship of Umro and gave him the chance to take precedence in attacking. Therefore he rushed on Ali (a.s.) brandishing his sword. He stopped the sword on his shield. Umro was an accomplished swordsman. Despite his defence, Umro's sword bruised his head and blood flew on his forehead. Now the Sword of Faith swayed in Ali (a.s.)'s hand and he made a counter attack! He roared like a tiger and hit on the legs of Umro with such ferocity that both his legs were cut away and he fell on the ground! Hazrat Ali (a.s.) loudly said, "Allaho Akbar!" and the ground reverberated with this slogan! Hazrat Ali (a.s.) climbed on to the chest of Umro and severed his head. The Companions, because of a sand storm, were unable to see anything. When they heard the sound of the slogan, they realized that Ali (a.s.) was victorious. In the meanwhile the storm abated and things became clearly visible. They saw that Ali (a.s.) was coming with bloodied sword in one hand and the head of Umro ibne Abdood in the other! His gait was like that of a tiger walking during a light shower of rain! He had a couplet on his lips:

"I am Ali (a.s.) and son of Abd al Mutallib!

For a man death is better than deserting!"

Seeing Ali (a.s.) coming in that manner, some said that he was walking with pride that day! The Prophet (s.a.) heard this and said that in the arena

of battle, Allah likes this attitude! Any way, when Ali (a.s.) arrived after winning the battle of Faith over infidelity, the Prophet (s.a.) embraced him and praising his great service to the Cause said:

*"One blow of Ali (a.s.)
on the Day of Qhandaq (the Trench)
is more (felicitous) than the prayers of all
the Jinn and Men!"*

Ref: Mustadrak Hakim, Vol 3, Page 32

When Omer noticed that quite contrary to the practice of the Arabs, Ali (a.s.) neither took away the armor of Umro ibne Abdood nor he took the sword and the helmet, he asked, *"O Ali (a.s.)! Why didn't you take away his armor!"* Ali (a.s.) replied, *"I didn't feel like making him naked."* This was the greatness of Ali (a.s.)'s character! At this juncture one Arab poet said:

*"An al aswad aswad alghab hamatha
Yaum al karihat fil masloob la alsalab
In the battle the determined eyes of the warriors
Turn towards the adversary and not the booty!"*

Umro's sister too recognized this gesture of Hazrat Ali (a.s.). Therefore when she heard that the killer of her brother didn't remove anything from the body of her brother, she said, *"His killer is definitely a noble person with high moral values!"* When people said that it was Ali Ibne Abi talib (a.s.) she recited the following couplets:

*"If Umro's killer was anyone other than Ali (a.s.),
I would have cried for him for ever
But his killere is he who has no faults
And his father is known as chief of Makka"*

After the death of Umro, his friends were disheartened. No one else had the courage to call for man-to-man combat. All of them ran towards the trench to jump away from it. Hazrat Ali (a.s.) got them surrounded..Umro's son showed signs of resistance and he was killed by Ali (a.s.). Naufil bin Abd Allah, trying to cross the trench, fell into it. The Muslims started throwing stones at him. He said, *"If you want to kill me, don't kill me in this insulting manner. Let someone from you come down and fight with me"* Hazrat Ali (a.s.) jumped into the trench and finished him with one blow! Manba ibne Othman, while trying to cross the trench, was pierced by an arrow, and died after reaching Makka. Akrama reduced his weight by throwing away his spear, crossed the trench and with Habira reached the camp of the Qureish. Hazrat Omer saw Zarar ibne Khatab running away. He chased him. Zarar turned back to attack, but when he noticed it was Omer, he said, *"O Omer! Remember this good deed that I have done to you!"*. He also escaped to his camp. The infidels were not in a pposition to take away their dead. But they demanded to take the bodies of Omro and naufil be given to them in exchange for a sizeable ransom. The Prophet (s.a.), said, *"They are your property! We don't sell dead bodies!"* When they got permission, they took the dead bodies away.

After the killing of the few eminent persons of the infidel forces, the morale nosedived very low and none else had the courage to attempt crossing the trench. The paucity of food materials too was pressing. Staying

there any further would have disastrous consequences for them. They were already thinking of withdrawing when, one night, there was a severe rain storm that destroyed their tents and paddocks. The horses and camels were going helter skelter, the cauldrons on fire over turned. Now there was no other way than lifting the siege and quietly going away. Therefore, Abu Sufian said that biding there any more was of no use. Saying this he got up and the camps were wound up! In the morning, when the Muslims looked across the trench, they found the ground vacant. They made prostrations of thanksgiving to Allah! Shouting slogans of victory they happily returned home!

In this battle the hypocrites lost four men. Umro ibne Abdood, Naufil ibne Abd Allah and Hasal bin Umro were killed by Hazrat Ali (s.a.) and Munba bin Othman got injured and died after arriving at Makka. The other men of the Muslim army either threw stones at Naufi when he fell into the trench and one of them shot an arrow at Munba who died of the injury in Makka. And Hazrat Omer made a short chase of Zarar ibne Khatab and he himself had to be indebted to the fleeing person that he decided not to attack the worthy. The one person who really dealt with the renowned warriors of the infidels was Hazrat Ali (a.s.). His blows to the great warriors of the Qureish dampened their spirits and all their plans for subduing the Muslims.

There is a lot of similarity between the Ghazwa e Qandaq and the battle between Taloot and Jaloot. Briefly, we are describing the other battle to highlight the salient similarities between the two. Jaloot, a scion of Pharoh, was the ruler of bani Israel. He was a tyrant and had made the lives of his subjects miserable. The bani Israel complained about it to Ashmoeel, the prophet of the time. Ashmoeel, with Allah's permission, selected a poor water carrier, Taloot, to be the king. Bani Israel were upset saying what was so special in Taloot. They felt that neither he had wealth nor did he have an impressive personality. The reply given by Ashmoeel is indicated in these words of the Holy Quran:

"Allah has given him preference and superiority, knowledge and strength of the body. Allah gives his land to anyone He wants"

The way the Quran has put forth the contents of the Verse, it reflects on the method of appointment and the style of governance. This appointment is not because of the wealth or status of the person but it is because of knowledge, nobility and valor.

When Jaaloot saw that the state was getting transferred to Taaloot, he arranged his army and came to the battle front. Taloot too took the Bani Israel with him and moved away from Palestine and went to the region of Jordan, camped in front of the enemy's army. The army of Taloot had 1,300 men. When he saw the huge army of Jaaloot, he felt scared. When Jaaloot came to the arena riding on an elephant, no one took courage in his hands to meet him in combat. When Taaloot saw the cowardice of his companions, he declared that whoever killed Jaaloot, will be given half of the kingdom and he would give his daughter in marriage to him. But none had courage to challenge the strong man. Hazrat Shamoeel said that he will be killed by the person who is from the progeny of Lavi ibne Yaqub and Hazrat Moosa (a.s.)'s armor would fit his body. Therefore, Isha, who was from the

progeny of Lavi ibne Yaqub, was asked to present his ten sons. When they came, each one of them was asked to try the armor of Hazrat Moosa, but it fitted only Hazrat Dawood, who was the youngest son. They said that only he could overpower Jaaloot. Hazrat Dawood wore the armor and came to the arena. Jaaloot, seeing him said:

*“O young man! Will you fight me at
Your tender age?”*

Ref: Badaeh al Zamoor, Page 159

He replied that he was willing to take him on. Hazrat Dawood took stones in his sling when Jaaloot said, *“Will you kill me like they kill the dogs?”* He replied, Yes! The reason is that you are worst than a dog! Hazrat Dawood swung his sling and threw the stone at such speed that it broke Jaaloot’s head and went through it. Jaaloot fell down on the ground and died instantly. With Jaaloot’s death there was pandemonium in his army and the men fled. Hazrat Yaqub was given the kingdom because of this achievement. He was also married to Taaloot’s daughter.

Now let us compare the Ghazwa e Khandaq with that battle and see the similarities between the two. In Khandaq the army of Muslims was very small compared to that of the infidels. Similarly Taloot’s army was small and that of Jaaloot was very large covering the wilderness of Jordon. Taaloot’s men were scared of this very large army. The way Umro ibne Abdood came boasting of his strength, Jaaloot too behaved the same way. The way none in the army of Islam had the courage to challenge Umro other than Ali (a.s.), so too Hazrat Yaqub was the only person from Taaloot’s army who could challenge Jaaloot. As Umro came astride a horse to challenge the army of Islam, Jaaloot was riding on an elephant. The way Hazrat Dawood was on foot, so too was Hazrat Ali (a.s.). As Hazrat Moosa’s armor exactly fitted Hazrat Yaqub so did fit the Prophet (s.a.)’s armor for Hazrat Ali. As Hazrat Dawood was the youngest of his brothers, so was Hazrat Ali (a.s.) The age of Hazrat Dawood and Hazrat Ali (a.s.) was thirty years at the time of the wars! As Jaaloot objected to the young age of Hazrat Dawood, so did Umro about Hazrat Ali (a.s.). Sheik Ali la al Deen has written:

*“Amongst the prophets , Hazrat Dawood (a.s.)
and amongst the Aulia Ali ibne Abi Talib Razi Allah Taala Anhu
were the leaders of the warriors”*

Ref: Mahazirat al Awwal, Page 204

The way the Prophet (s.a.) addressed Umro as dog, Hazrat Dawood called Jaaloot worse than a dog as well. As the armies of the infidels fled from the Battle of Ahzaab, so did those of Jaaloot! The way Umro’s killer became the son-in-law and successor of the Prophet (s.a.), so did Hazrat Yaqub got married to Taloot’s daughter and was his successor too. Awareness of this similarity is evident from what Hafiz Yahya ibne Adam has said:

*“If the killing of Umro by Ali (a.s.) can be compared
to any event reported in the Holy Quran
it is the Verse,*

'Then those people defeated the enemy with Allah's Orders and Dawood killed Jaaloot.'"

Ref: Seerat e Dahlan, Bar Hashia Seerat Halabia, Vol 2, Page 111.

30. THE EXPEDITION OF BANI QARIZA

When the joint forces of the Qureish and the Jews were vanquished in the Ghazwa e Ahzaab, The Prophet (s.a.) decided to take action against Bani Qaraiza who had breached their agreement with the Muslims and openly sided with the Qureish-Jewish Combine during that campaign, on the instigation of Hai ibne Akhtab. The Prophet (s.a) formed an advanced party of three Khazrajis under Hazrat Ali (a.s.) and sent them with the standard of war. Tabari writes:

“The Prophet (s.a.) gave the Standard of War to Ali ibne Abi Talib and sent him with the Advance Guard (Muqadmat al Jaish) towards Bani Qaraiza.”

Ref: Tareeq e Tabari, Vol 2, Page 245

Bani Qariza had a feeling that they might be punished for their breach of the agreement. They had locked themselves up in their fort after the armies of the infidels was decimated and thought that their fort was unconquerable. When Hazrat Ali (a.s.) reached near the fort, and planted a spear in the ground, the Jews shouted invectives against the Prophet (s.a.). When he heard this, he wanted to return and tell the Prophet (s.a.) to stop going close to the fort. He was still on the way when the Prophet (s.a.) arrived. Hazrat Ali (a.s.) requested him not to go near the fort because the Jews were using foul language. The Prophet (s.a.) said that when they see him, they would desist from using such language. On reaching near the fort, the Prophet (s.a.) reprimanded them and ordered his tent to be pitched outside the fort. The Muslims laid iége of the fort and sealed all the exit and entry points for the besieged Jews. Among the inmates of the fort was Hai ibne Akhtab who had tempted Bani Qariza to support the Qureish in the Battle of Ahzaab. He had promised the Bani Qariza that in the event of the defeat of the Qureish he would stay with them and share their fate.

The chief of Bani Qariza, Kaab ibne Asad saw that the iége by the Muslims was getting tougher, therefore he told his people that there is mention of the prophethood of Mohammed (s.a.) in the Divine Books, and if they agree to embrace Islam now, they could win their freedom without any problem. But their men wouldn't agree to this suggestion. Then Kaab suggested that the next course of action open for them was to kill their women and children, go out of the fort and fight to finish. Doing this they will have no care left for their families. They wouldn't accept even this suggestion. Then he said that it was the eve of Sabbath, the Muslims wouldn't imagine that the Jews would attack on the sacred night. The attack, if it is excuted, will have an elementnt of surprise and the Muslims will taken on unawares. But the Jews turned down even this suggestion. They said that they can't imagine descereting the Sabbath.

Twentyfive days passed since the fort was iegeed. They kept raining stones and arrows on the Muslims but didn't succeed in breaking the iége. When they were fed up with the hardships of the iége, the Jews sent Nabash Ibne Qais to the Prophet (s.a.) that they were willing to lay down arms if they were pardoned and allowed to move away with their families. and their wealth. They then offered that they would abandon all their belongings and would leave only with the families. Even this was not acceptable to the

Prophet (s.a.). They were told that they must surrender unconditionally. Nabash went back and told them what transpired. They sent a message to the Prophet (s.a.) requesting him to depute Abul baba Ansari so that they talk to him and come to a final conclusion. The Prophet (s.a.) sent Abulbaba to them. They asked him if it would be safe for them if they made an unconditional surrender. He replied in the affirmative but pointed his hand towards the neck indicating his apprehension of what would happen to them if they surrender.

This act of Abulbaba contrary to all norms of decency and was not proper for an official emissary to do. The Quran mentions about this event thus:

“O believers!

*Don’t be dishonest in the matters of Allah and the Prophet (s.a),
nor knowingly commit dishonesty with trusts.”*

When Bani Qariza felt that unconditional surrender might spell their doom, then they said:

*“We accept Saad ibne Ma-aaz as the mediator
and will abide by his decision.”*

Ref: Tareeq e Tabari, Vol 2, Page 246

The Prophet (s.a.) too accepted Saad ibne Ma-aaz as the mediator and that his decision would be binding for both the parties.

Ibne Hisham writes that when the Bani Qarita refused to surrender, Hazrat Ali (a.s.) said:

“By Allah!

*I shall either get martyred,
as Hamza was martyred,
or capture the fort!”*

Ref: Seerat ibne Hisham, Vol 3, Page 251

Saying this, he took Zubair ibne Awam along and advanced to attack the fort. When Bani Qariza saw him advancing to attack, they shouted with concern:

“O Mohammed (s.a.)!

*We bow our heads to the decision of the arbitrator,
Saad ibne Ma-aaz!”*

Saad ibne Ma-aaz was injured in the Battle of Ahzaab and was recuperating at Madina in the tent of Rafeeda Ansaria. When he was brought in a litter, Bani Aus surrounded him and said that the Prophet (s.a.) had left the decision about the fate of Bani Qariza to him and he should give a mild judgement in their favor. Saad said that he will give a decision which is just and fair. The people understood from what Saad said that the judgement would go against Bani Qariza. His decision was that the men of Bani Qariza be executed and the women and children taken as slaves. Therefore the men were executed and the women and children taken away as captives. Their belongings were confiscated and distributed to the troops. The Holy Quran says about this incident:

*“The People of the Book who helped the infidels,
were brought down from their ieg,
such fear was fixed in their hearts,*

*that one group was executed,
the other group taken hostage
and you possessed their land, homes and materials!”*

This punishment appears very severe, but if the circumstances were considered, the worst critic would accept that Bani Qariza did deserve the harsh punishment. Despite the Prophet (s.a) giving all the concessions in terms of the agreement, Bani Qariza collaborated with the enemy, the Qureish, against the interests of the Muslims. Even their chief, Kaab ibne Asad, had accepted that the Prophet (s.a.) was abiding by the agreement in word and spirit. Flouting this agreement, bani Qariza themselves were responsible for the consequences. When Bani Nazeer were exiled from Madina, the agreement with bani Qazira was revised maintaining the old mild terms even when the circumstances demanded making a more severe agreement. But they flouted the agreement by collaborating with the enemy during the battles of Ohod and Ahzaab. If they were left alive, they would be a constant danger to the people of Madina. The punishment meted out to them was not so strange for the people of the world. Traitors and collaborators are dealt with everywhere in this manner. When Hai ibne Akhtab, the main instigator of the episode who tempted Bani Qariza to collaborate with Qureish was taken for execution he told to Hazrat Ali (a.s.), “*A decent person is executing another decent person!*” And then he requested Ali (a.s.) that he not be undressed after execution. Hazrat Ali (a.s.) said it was not his way to render an enemy naked after killing him! In accordance with his practice, he didn’t take away the dress of Hai.

31. THE TRUCE OF HUDAIBIAH

Makka was the ancestral town and the birthplace of the Prophet of Islam (s.a.). He spent 53 years of his life here and it was here that he got his first Revelation from Allah. For thirteen years the Revelations of the Holy Book continued coming here only. Although he had to leave the home and hearth because of the troublesome attitude of the people of Makka, he always liked to mention and hear about his home town. Love for one's own place of birth is quite natural. Whether one had a comfortable life or had to face hardships in his home town, its memories will ever live in his mind. Besides this natural affinity, the Prophet (s.a.) had a spiritual attachment with the place because it has located in it the Kaaba and other places of religious importance.. This urge for Makka was not only in the heart of the Prophet (s.a.) but all the Companions had the same attachment for the place. Now it was six years since they had Migrated and now they were all eager to visit Makka and circumambulate the Kaaba. Once the Prophet (s.a.) related about a dream of his.. He saw in the dream that they had entered the Haram of Kaaba and were doing the circumambulation. Hearing of this dream the eagerness of the Companions to make a visit too increased. They insisted on the Prophet (s.a.) to plan a visit. From the Qureish they expected some resistance in allowing the Muslims to come there. However after the ignominious defeat at Ahzaab, it was conjectured that their spirit of battle had cooled and that they might not hinder the visit by the Muslims. Considering the keenness and pressure from the Companions, the Prophet (s.a.) planned a visit and invited people from the neighborhood of Madina too to join. Some people avoided going because it crossed their minds that the Qureish might think it a good opportunity to start a battle. The number of persons who made up their minds to travel was around 1,400 to 1,500.. Along with this entourage, the Prophet (s.a.) started from Madina on 12 Zilquad 6 H. They had seventy camels for the ceremonial Sacrifice, and all the members of the party were dressed in the loincloth prescribed for the pilgrimage and carried no arms to give confidence to the Qureish that they had no warlike intentions!

It was evident from the dress of the Prophet (s.a.) and the Companions that they were not going for a battle and heading for a pilgrimage to Kaaba. But the Qureish didn't allow them to enter Makka. When this caravan reached the Valley of Asfan, Basar ibne Abi Sufian Kaabi came to the presence of the Prophet (s.a.) and said that the Qureish had assembled in the Valley of Zi Tawi hearing of the arrival of the caravan and Khalid ibne Walid was stationed at Kara il Ghamim with a contingent of troops to prevent them from reaching Makka. The Prophet (s.a.) changed his route and via Sanit al Marar they reached Hudaibia which is a well at a distance of 15 miles from Makka and the area around it was known by the same name. Khalid, informed the Qureish that the caravan has changed its route and had reached Hudaibia. Qureish sent Badeel ibne Warqa Khazae along with some men from Bani Khazae to talk with the Prophet (s.a.). He asked the Prophet (s.a.) to give up the idea of going to Makka and return from Hudaibia only. He said that if he went any further, Qureish would use force to stop him. At any cost they didn't want his party to enter Makka. The

Prophet (s.a.) said that they had come only to circumambulate the Kaaba and Qureish needn't have any apprehensions from them and they had no plan whatsoever of fighting with them. Badeel conveyed the Prophet (s.a.)'s message to the Qureish who agreed that the intentions didn't appear warlike, nonetheless they wouldn't be allowed to enter. If they tried to enter forcibly, the Qureish would fight to stop them. Arwa ibne Masood Saqafi said that it wouldn't harm Qureish in any manner if they enter, perform Umra and return like any other group generally coming for the pilgrimage! Qureish said that Arabs would consider it as their weakness and capitulation if the Muslims were allowed in. Then Urwa sought permission to negotiate with the Prophet (s.a.) and send his party back peacefully. Qureish agreed and he came to the presence of the Prophet (s.a.). He said, *"O Mohammed (s.a.)! Qureish is the tribe you personally belong to! Imagine if you annihilate the tribe, it will be the first example in the entire Arabia that someone destroyed his own tribe! Qureish don't want that you enter Makka. If you try to do it, the consequence will be a fight! When the hostilities start, the same people who are around you will run away!"* At this point Hazrat Abu Bakr chided him rather impolitely and said that they shall never abandon the Prophet (s.a.). Urwa asked who was this person? He was told that it was Abu Bakar. He said, *"O Abu Bakr! I remember one good turn you did to me! Otherwise I would have properly replied to your impoliteness!"* Arwa's patience and forbearance nipped the little tiff in the bud. It was possible that he might have left the talk incomplete and gone away and misguided the Qureish to go for fighting. The Prophet (s.a.) realized about his balanced and fair thinking and asked him, *"Is it fair to prevent us from performing the Umra and not allowing our sacrificial camels reaching near the Kaaba? We have neither come with an intention of war nor shall we unnecessarily start hostilities"* Arwa was very much impressed with the attitude of the Prophet (s.a.) and returned to the Qureish. He told them that he had gone in the past to the presence of kings like Caesar, Khusro and Najashi, but meeting the Prophet (s.a.) was an entirely different experience for him. He didn't find the aura of respectability and dignity anywhere else as in his company. He recommended that the party must be allowed to perform the Umra and go back peacefully. But the Qureish didn't heed his advice and were adamant in their stand. When Halees ibne Alqama saw that the matter was not getting resolved, he asked to be permitted to make his efforts for resolution. He proceeded to Hudaibia. When he saw the sacrificial camels restless with hunger, and he heard the call of *"Labbaek! Alla humma Labbaek!"* from the men in the caravan, he returned back without entering the camp. He told the Qureish that preventing the group from performing the Umra will be sheer cruelty and there is no reason stopping any pilgrims from entering the Kaaba. Qureish however were still adamant. Seeing this attitude Halees said:

*"O People of Qureish!
Maybe we have a pact with you!
But we have not made any understanding with you
that you prevent, whosoever it might be, from performing the rites of
pilgrimage in Makka!"*

Ref: Tareeq e Tabari, Vol 2, Page 276

When these representations failed, the Prophet (s.a.) sent Kharash ibne Omayya Qazae on his personal camel to the Qureish to assure them that he didn't mean to fight and had come there only for Umra. Kharash talked to the Qureish that they need not obstruct the party performing the rites of pilgrimage but they didn't listen to any argument and even threatened to kill him. Halees and the tribes under his control prevented them from the act. Under protection of their swords they escorted Kharash to safety. However the Qureish slaughtered the Prophet (s.a.)'s camel. They didn't stop at it. They deputed fifty roughs from Makka to go to the camp and trouble them. They reached near the camp and started throwing stones and arrows on the party. The Muslims were not so weak that they would be cowed down by those roughs. They surrounded and withheld the men. They were brought before the Prophet (s.a.) who released them without any punishment. He called Hazrat Omer and asked him to visit Makka and impress on the Qureish that their visit was not for fighting. Hazrat Omer expressed his inability in the following words:

*"In Makka there is none from my tribe, Bani Adi,
who could come forward for my rescue!
I have enmity with Qureish
and my harshness and strictness towards them is no secret.
I have fear for my life from them.
You may send Othman instead,
he has more influence over the Qureish!"*

Ref: Tareeq e Kaamil, Vol 2, Page 138

Now the Prophet (s.a.) called Hazrat Othman and appointed him for the task. Along with him a delegation of ten Mohajirs too was sent. When he reached Makka he conveyed the message from the Prophet (s.a.) to Abu Sufian and other chiefs that they need not resist the group's entry for Umra. They didn't pay any heed to what he said. Instead they stopped him from returning. Hazrat Othman secured the protection of his relative, Aban ibne Saeed, but the others were at the mercy of the Qureish. Because of their detention in Makka, rumours became current amongst the Muslims that Othman and the other delegates had been killed. Since they were sent by the Prophet (s.a.) as diplomats and their killing was against all norms of international laws, there was a feeling of anger amongst the Muslims. They started talking of avenging the killings. When the Prophet (s.a.) felt the disturbed emotions of the Muslims, he gathered them under a tree and took a Bai-at from them that in the event of a conflict, they would not desert and run away. Therefore Jabir ibne Abd Allah says:

*"The Prophet (s.a.) took Bai-at from us
that we don't run away from the fight!"*

Ref: Tareeq e Tabari, Vol 2, Page 279

This Bai-at is called the Bai-at ar Rizwan because Allah had expressed His approval and happiness over it and said:

*"When the Believers were
making a Bai-at with you under the tree,
Allah was happy with their spirit."*

Now they learnt that Hazrat Othman and other delegates were safe and there was no need for fighting. They returned safely to the camp. The result of this was that the emotions of the Muslims cooled down. On the other side, the infidels of the Qureish too were not in a mood for hostilities. They only wanted to salvage their false sense of honor and prestige. Therefore, after this event, they sent Hoyatab and Sohail ibne Umro for negotiations. The Prophet (s.a.) too was not in favor of a battle. He approved negotiations for an understanding. For the negotiations he nominated Hazrat Ali (a.s.). Allama Tabari writes:

“The Qureish sent Sohail ibne Umro and Hoyatab and the Prophet (s.a.) selected Ali (a.s.) for the parleys.”

Ref: Tareeq e Tabari, Vol 2, Page 278

When the talks started, the representatives of the Qureish felt that the opposite party didn't intend fighting, started putting forward unreasonable conditions for the settlement. Therefore, after much debate, the following terms were agreed to by both the sides:

1. This visit the Muslims would return without performing the Umra.
2. Next year they can visit Makka for Umra but not to halt there for more than three days.
3. They should not carry any arms, other than swords, along with their caravan. The swords should all the time be in the sheaths.
4. The tribes of Arabia shall have the right to make agreement of cooperation with any of the two sides and the conditions will also apply to the tribes on both sides.
5. If any person from Makka strayed into the territory of the Muslims, it would be binding on the Muslims to return him safely. If any Muslim went to the Qureish territory, he will not be returned back to them.
6. The agreement will be valid for a period of ten years. During this period there will be neither hostility nor restriction on travel.

All these conditions were, more or less, in the favor of the Qureish and they were not ready for the deal without enforcing them. In these conditions it was really difficult to establish peace with them. When a sizeable block of the Qureish was not in favor of any peace and the majority of Muslims didn't like the terms of the agreement. Now there were only two options. Either to accept their conditions in toto or reject them outright and get ready for a battle! The Prophet (s.a.) had an eye on the consequences of any conflict with them at that time when the Muslims were in a state of absolute unpreparedness for battle. If the Prophet (s.a.) decided to fight, despite the disadvantage, and even if the Muslims were victorious, and entered Makka as the winners, the animosity of the Qureish would become so much that they would never ever think of embracing Islam. Another conclusion could also have been drawn that the Prophet (s.a.) was not peace loving and that as soon as he had military strength he took the first opportunity to wreak vengeance on the Qureish. While all the previous battles were defensive in nature, this one would have been termed an aggressive campaign. This was the prime reason that the Prophet (s.a.) gave preference to peace. Although they had to yield some concession in the terms of the agreement, the deal was not as a result of defeat in any battle. In fact it was after repeated

successes in the previous battles. But the Prophet (s.a.) demonstrated his love for peace after victories in battles! He also exposed the ignorance and the stubbornness of the Qureish by offering them conditions of peace.

After deciding the terms of peace, it came to drafting the agreement. Sohail created hurdles at every step in this matter too. When Hazrat Ali (a.s.) started writing the draft, the Prophet (s.a.) asked him to write “*Bismilla hir Rehman ir Raheem*” on the top of the document. Sohail said they didn’t know what is “*ar Rehman. He just wanted them to write “Be ismak Allah*” at the head of the document (this was first used by Omayya ibn al Salat before Islam and was generally written in all letters and documents since then). The prophet (s.a.) didn’t want to enter into an argument and accepted his suggestion. Then Hazrat Ali (a.s.) wrote “*Haada ma saleh laihi Mohhamed (s.a) Rasool Allah Sohail ibne Umro - This is the agreement of peace which Allah’s Prophet Mohammed (s.a.) has made with Sohail ibne Umro.*” Sohail objected about this sentence as well that they didn’t accept Mohammed (s.a.) as the Prophet of Allah. If they had recognized him as the Prophet (s.a.) they wouldn’t have objected to his entering Makka. He therefore wanted them to write his name as “*Mohammed (a.s.) ibne Abd Allah*”. The Prophet (s.a.) asked Hazrat Ali (a.s) to strike off the words “*Rasool Allah*” with his pen and write “*Mohammed ibne Abd Allah*”. Hazrat Ali (a.s.) put down his pen in anger saying, “*By Allah! I shall not strike off the words, ‘Rasool Allah’ from the document!*” The Prophet (s.a) said, “*I shall strike off the words myself!*”. He drew a line across those words and told to Hazrat Ali (a.s.):

“One day

you too will be put to such a test!”

Ref: Tareeq e Kaamil, Vol 2, Page 128

When the document was ready, witnesses from both sides put a hand to it. One copy of the document was given to the Prophet (s.a.) and another to Sohail ibne Umro.

All the matters connected with the drafting and execution were completed under the direct supervision of the Prophet (s.a.) and no Companions were asked to participate in the proceedings nor their opinions were obtained. It was only Hazrat Ali (a.s.) who helped the Prophet (s.a.) in deciding on the terms and drafting of the document. Many Companions were against the terms of the agreement and even the need to make peace with the Qureish. They were hoping to enter Makka despite the opposition of the infidels and perform Umra. But when they were asked to return from Hudaibia without performing the Umra they were so much disturbed.that doubts cropped up in their minds. Allama Tabari writes:

“When the Companions of the Prophet (s.a.) started from Madina they had no doubt about victory on the basis of the dream that the Prophet (s.a.) saw.

*But when they knew about the truce
and the need to return, and knew that the Prophet (s.a.) himself had
agreed to the terms of the truce,
a big doubt crept into their minds
and were about to start a dispute.”*

Ref: Tareeq e Tabari, Vol 2, Page 281

Hazrat Omer was most upset with this truce. His anger rose so much that he went to the presence of the Prophet (s.a.) and said, *"Are you not the true Prophet?"* The Prophet (s.a.) replied, *"Yes! I am!"* Omer added, *"Did you not say that we shall all enter the Masjid al Haram and circumambulate the Kaaba?"* The Prophet (s.a.) replied, *"Yes! I had seen a dream and interpreted it that the time is coming when we shall enter to Masjid al Haram and circumambulate the Kaaba! But I didn't say that we shall do it this year only. Whatever has happened is with the Command of Allah! I cannot do anything against His Commands! Allah will never let the enemy to be trample me!"* Even after this explanation by the Prophet (s.a.), Omer's ire didn't subside. He went to Abu Bakr in anger and talked in the same manner with him. He said:

"O Omer!

Keep holding his reins!

I bear witness that he is the Prophet of Allah (s.a.)

Ref: Tareeq e Tabari, Vol 2, Page 280

Hazrat Abu Bakar had to confirm about the prophethood of Mohammed (s.a.) because it was evident from Omer's way of talking that he was somuch angry and upset about the truce that he started doubting the very prophethood of Mohammed (s.a.). Therefore Omer has expressed his doubts in this manner:

"By Allah!

Ever since I embraced Islam,

I never had a doubt, but on that day!"

Ref: Tareeq e Qamis, Vol 2, Page 32

The anger of the companions was such that while the Prophet (s.a.) giving a practical shape to it ordered them to sacrifice the animals and cut their hair, they started disobeying. Despite instructing them several times they didn't comply. The Historian Tabari writes:

"By Allah!

Despite the Prophet (s.a.) ordering them thrice,

none of them rose to obey!"

Ref: Tareeq e Tabari, Vol 2, Page 283

When the Prophet (s.a.) saw this state of affairs, he was very saddened. He stood up and went to the tent of Hazrat Umme Salama and sat down quietly. She saw the sad visage of the Prophet (s.a.) and asked the reason for his glumness. He complained about the behaviour of his companions. Umme Salama said *"You needn't force anyone. Go and sacrifice your animal, get your hair removed and change the dress."* The Prophet (s.a.) came out of the tent, sacrificed the animal, removed his hair and changed from the Ahram to ordinary dress. When the companions saw that the decision of the Prophet (s.a.) cannot be changed, some persons followed suit disheartened ly. Most of them got small tufts of hair removed. Their anger seemed not be coming down. Allama Tabari writes:

"They were clipping each other's hairs. But it seemed as if they were in a state of sadness

and might slay each other."

Ref: Tareeq e Tabari, Vol 2, Page 283

When the Prophet (s.a.) saw the men removing their hair, he said, *"May Allah be kind on them!"* The companions said:

"O Prophet of Allah (s.a.)!

You have offered a prayer of blessing for the men who are getting their hair cut

But you didn't pray for those who got their hair clipped!

He said, 'Because they didn't doubt!'"

Ref: Tareeq e Tabari, Vol 2, Page 283

In spite of the misbehaviour of the Companions, the Prophet (s.a.) strictly adhered to the terms of the truce. The conditions of the truce were still being discussed. At this time the son of Sohail ibne Umro, Abu Jandal, who had converted to Islam and was facing incarceration with the infidels, escaped from the vigil of his guard and came to the presence of the Prophet (s.a.), the chains of the gaol still in his ankles. He said, *"O Prophet of Allah! Allow me to ride with you!"* When the representative of the Qureish, Sohail saw his son, he said, *"A truce agreement has already been agreed upon by us! If any of our men escaped and came to you, you will have to return them to us. In terms of this clause you must return Abu Jandal to us."* The Prophet (s.a.) said, *"The agreement is not complete as yet and you started asking for complying with its terms!"* Sohail said, *"If you don't hand over my son to us, we shall abrogate the agreement of truce!"* The Prophet said, *"Then, you might take him away!"* He advised Abu Jandal to be patient and handed him over to Sohail.

When Abu Jandal started walking away, Hazrat Omer stood up, and guiding his hand toward the scabbard of the sword, said, *"The blood of an infidel is not worth as much as that of a dog!"* He thought that Abu Jandal would attack his father and kill him. Abu Jandal said:

"O Omer!

You don't have more right than me

to follow the command of the Prophet (s.a.)!"

Ref: Tareeq e Qamees, Vol1, Page 22

The infidels of Qureish getting their conditions accepted practically thought that they had the upper hand, although this condition wasn't harmful to the Muslims in any manner whatsoever. After the truce one person from the Qureish, Abu Baseer Utba ibne Asaid embraced Islam and came to Madina slyly. Qureish deputed two persons to Madina with a letter to bring him back. The Prophet (s.a.) called Abu Baseer and asked him to go back to Makka. He unwillingly accompanied the emissaries. When they reached the Valley of Dual Halifa, Abu Baseer praised the sword of one of them. He said that certainly the sword was very good and took it out of the sheath. With the excuse of looking at it, Abu Baseer took the sword from the hand of the person and killed him. When the other person saw that his companion was killed, he ran away and reaching Madina informed the Prophet (s.a.) that Abu Baseer had killed his companion. In that time Abu Baseer too reached Madina and told to the Prophet (s.a.) that he had handed him over to the Qureish in terms of the agreement and now there is no responsibility on him any further and that he need not be handed over to them again. The Prophet (s.a.) said that this person wanted to give vent to

trouble between the two sides, If he was given any support, the Qureish would definitely start a conflict. Abu Baseer now understood that the Prophet would definitely hand him over to the Qureish. Taking an opportunity he went towards the shore of the sea and stayed there. On the other side, Abu Jandal, who was incarcerated in Makka, heard that Abu Baseer was hiding at a place on the coast and he too escaped from captivity and went the same way. In due time that place became a place of refuge for the fugitives from Makka. The number of such persons rose to 70 and they formed a strong group. When the caravans of Qureish used to pass through there on the way to Syria, this group attacked and looted them. The Qureish were fed up of this and sent word to the Prophet (s.a.) to call those men to Madina. They said that in future they wouldn't claim back any person who had embraced Islam of his free will and moved to Madina. The Prophet (s.a.) sent word to Abu Baseer to come to Madina. He was seriously ill at that time and asked Abu Jandal to go. Therefore, they disbanded the group and went to Madina. The route of travel now was safe for the Qureish.

The utility and advantage of this truce was not comprehended by most Muslims. At the time of the execution of the agreement, and even after that, they were unhappy about it. But later on when they got certain political and other advantages because of the terms of the truce, they realized that their thinking was wrong and started appreciating the farsightedness of the Prophet (s.a.). Some of the salient advantages the Muslims got from the truce are:

The first benefit was that the unreasonable attitude of the Qureish became evident to the tribes that they had stopped the Muslims from performing pilgrimage at Makka which was the right of every individual, from whatsoever place he came. The tribes were unhappy with the Qureish on account of this and sympathetic towards the Muslims.

The second benefit was that the Muslims who were in Makka, and keeping their Faith secret, became fear less and openly declared it and publicly performed the rites of prayer etc. And when persons, impressed by the Islamic norms, converted to the Faith, the Qureish couldn't interfere with them because of the terms of the agreement.

The third benefit was that the infidels got opportunities to meet and exchange views with the Muslims. Because of removal of restrictions of visiting Madina, they frequented there and observed the excellent morals and the divine qualities of the Prophet (s.a.) more closely. They started getting impressed with the Islamic teachings and subtly carried the message back to Makka. Therefore, in a short span of two years the number of Muslims in Makka doubled. The historian Tabari says:

*"Within two years
the population of Muslims
was more than double than what it was."*

Ref: Tareeq e Tabari, Vol 2, Page 283

The fourth benefit was that it refuted the belief of the people that Islam had spread with the strength of the sword. If the sword had played any part in the spread of the Faith, the truce should have played a role of deterrent in its spread. To the contrary its fast growth was a result of the love of peace

that the Faith propagated. If hostilities had continued after Hudaibia, the spread of Islam wouldn't have been so fast. Peace gave an opportunity to the right thinking persons to flock towards it.

The fifth benefit was that the new generation of the Qureish observed the peace loving attitude of the Prophet (s.a.) in comparison to the stern stance of Abu Jahl and Abu Sufian. They also thought about the canard spread by the infidels and the Jews and read through it. They realized that all this talk about the Prophet (s.a.) was wrong. If the Prophet (s.a.) was of aggressive bent of mind, he had better strength of men and material and could have started battles to avenge the earlier fights that the Qureish had imposed on him. But this truce, and his attitude thereafter, proved that he was a man of peace! In the past he fought back only in self defence.

The sixth benefit was that the Qureish were contented that during the period of the truce they will not be attacked by the Muslims. Therefore they did not feel the need to arm themselves any more. But when they took part in the conflict between Bani Bakr and Bani Khaza-aa, against the terms of the truce, and sided with their friends, Bani Bakr, and killed persons from Bani Khaza-aa who were the allies of the Muslims, the Muslims came forward and conquered Makka! The truce in fact laid the foundation of the consolidation of the Muslim State! Allah has termed the annexation of Makka as "*Fath e Mobin*" and the Prophet (s.a.) termed it "*Azam al Fatooh*"!

While this truce proved the sagacity and right thinking of the Prophet (s.a.), its implementation proved that he had great regard for commitments and agreements.

The advantages derived from patient and meticulous follow up of the truce are:

The first is that when there is the possibility of peace, war cannot be started. With this end in view even if harsh terms and conditions for the truce are accepted, it would be beneficial for the society in the longer run. No doubt it could have caused some heart burn to the Companions who were ignorant and less farsighted. The truce was declared on the terms of the infidels and the fruitful results are there for every one to see.

Secondly, the implicit implementation of a truce or an agreement is absolutely essential even if the truce is with infidels and hypocrites. Therefore the Prophet (s.a.) didn't hesitate in handing over Abu Jindal and Abu Baseer to the infidels to meet the requirements of the terms of the truce. This shows his high respect for the terms of the agreement. However, when the Qureish acted against the terms of the truce, immediate action was taken and the conquest of Makka was the result.

Thirdly, the Prophet (s.a.) is not bound with the public opinion. The opinion of the companions was against the signing of the truce. But the Prophet (s.a.) used his best discretion and the results are there for everyone to see. This discretion also had the Divine Backing. If the Prophet (s.a.) consulted the Muslims, it was only to keep them at rest. When their opinion was not worth accepting, he discreetly kept it aside.

The part played by Ameer al Momineen (a.s) in the negotiations and formulation of the truce of Hudaibia has been invaluable. He conducted the

parleys for the truce as meticulously as he did during the earlier campaigns of battle with the Qureish. It is common experience that those who are adept at warfare, don't have any aptitude for peace making. Hazrat Ali (a.s.), who was the greatest warrior of his time, proved his mettle at peace making too. Sheik Mufeed writes:

"All the matters connected with Hudaibia were in the charge of the Ameer al Momineen (a.s) - whether it was the 'Bai-at Rizwan', organizing the troops or the negotiations and drafting of the truce!"

Ref: Irshad, Page 54

He had felt the need for truce and peace from the very beginning. Therefore, he was neither confused nor he ever doubted the Prophet (s.a.), as was done by some senior Companions. He also didn't like to score off the words "*Rasool Allah*" from the truce document. This shows his staunch Faith and dedication to the Prophet (s.a.). Sheik Abd al Haq, Muhaddis Dehlavi writes:

"Hazrat Ali (a.s.) not agreeing to erase the words 'Rasool Allah' is not disobedience nor disrespect, but it is the manifestation of his obedience and respect for the Prophet(s.a.)

Ref: Madarij al Nabbuwa, Vol 2, Page 286

32. THE CAMPAIGN OF KHAIBAR

After the Truce of Hudaibia, in the beginning of the seventh year of the Migration, the Prophet (s.a.) decided to invade Khaibar. Khaibar is a word from the Hebrew lexicon. This means either a fort or a rampart. There is another saying that among Amalaqa, there were two brothers by names of Yatrib and Khaibar. Wherever they recided, those places got named after them. Therefore after the name of Yatrib the city of Madina was originally named. So too was named Khaibar after the brother of that name. Khaibar is located 80 miles from Madina on the border of Hejaz and Syria. It was famous for its oases and greenery and was inhabited by the Jews. It was also the center of their armed forces. For defensive purposes they had built seven small and big forts. These forts were named as Na-am, Katiba, Shaq, Natat, Wati, Salalam and Qamoos. In these forts lived 10-14,000 Jews. In this number those who were exiled from Madina too were there who had fought the Muslims in collaboration with the infidels and had lost the battle notwithstanding their numerical strength and better battle equipment. When they heard that the Muslims had accepted the Qureish's terms of truce at Hudaibiya, they thought that the Muslims now have no will to fight. Because of this misapprehension, they thought the Muslims have surrendered their spirit to fight and, therefore, the time was ripe for the Jews to start a campaign of attack and destruction against them to erase the shame of the Battle of Ahzab. Although the Jews were not lesser in numbers, even then to augment their forces, they made an agreement of cooperation with Bani Ghatfan who were located about six miles from Khaibar. They promised to Bani Ghatfan that they would give half the produce of Khaibar if they helped them win against the Muslims. The Bani Ghatfan agreed to this offer and sent 4,000 troops for the campaign.

When the Prophet (s.a.) learned that the Jews of Khaibar were preparing to attack Madina, he thought of taking punitive action at the earliest. Therefore, after return from Hudaibia, they stayed in Madina for twenty days and with 1,600 Companions, of whom there were some cavaliers and the rest footmen, proceeded toward Khaibar. When the Islamic army reached the outskirts of Khaibar it was morning. The inhabitants of Khaibar were proceeding to their fields with the farm implements and pitchers of water. When they saw the Islamic army arrive, they ran back to their forts. When the Prophet (s.a.) saw them running away, he raised the slogan of "Allaho Akbar" and said:

"Khaibar is destroyed!

*Whenever we enter the borders of any place,
those who were affected with bad times
would have very bad times!"*

Ref: Sahih Muslim, Vol 1, Page 459

The Prophet (s.a.) knew that Bani Ghatfan were committed to help the Jews if hostilities erupted. He therefore camped his army strategically at the place called Rajih which was between the habitations of Khaibar and bani Ghatfan. The plan was to prevent Bani Ghatfan from reaching to help the Jews. When they heard of the arrival of Muslims and came out to go towards Khaibar, they were obstructed by the Muslim army. Fearing

destruction of their own villages, they went back home. After the return of Bani Ghatfan, the Muslims now moved for the siege of Khaibar. The Jews secured the women and children in the Fort katiba and locking themselves in the other forts started a barrage of arrows on the Muslims. After a few skirmishes, the Muslims took some of the fortresses. But victory depended on subduing the fort of Ibne Abil Haqeeq that was situated on a sloping hillock and that was called Qamoos. The fort too was called with this name. This is the same fort that is mentioned as Khaibar in the traditions and also the history. In front of the fort there was a deep trench. The fort was rather invincible because of its location and construction.

In the Gazwat generally, the command used to be with the Prophet (s.a.) the standard bearer was Hazrat Ali (a.s.). But the Prophet (s.a.) was suffering for some days with pain in the temples and Hazrat Ali (a.s.) wasn't able to join the ranks at Khaibar because he had conjunctivitis. Because of this some people got a chance of asserting themselves and, taking the standard in their hands without formal approval, thought of annexing the Fort Qamoos. Therefore Hazrat Omer held the flag in his hand and with one contingent of the army advanced to attack the fort. He tried his best but didn't succeed. He had to return disappointed and disillusioned. Then Hazrat Abu Bakr took the flag in his hand and got the same results. Hazrat Omer took the flag a second time and failed in his attempt. To cover his failure, he put the blame on the troops. But the troops squarely blamed him for the defeat terming it as the failure of his strategy of warfare! Allama Tabari writes:

"When Omer went with some troops and confronted the men of Khaibar, he and his men ran away and returned to the Prophet (s.a.). At that moment the troops said that Omer had showed cowardice and Omer said that the troops were a bunch of cowards!"

Ref: Tareeq e Tabari, Vol 2, Page 300

When there was some reduction in the Prophet (s.a.)'s head ache, he emerged out of his tent and noticing the dropping morale in the troops he said:

"By Allah! I shall give the Standard to a person tomorrow who will attack ceaselessly and will not be the one who flees (Karrar ghair e Farrar)! He befriends Allah and His Prophet (s.a) and they are his friends. Allah will give us Victory on both his hands!"

Ref: Tareeq e Qamees, Vol 2, Page 53

The Prophet (s.a.), inspite of the leaders of the troops blaming them for the failure, didn't make any changes in the troops who went for the previous attempts. He only changed the chief because the success of any operation depends on the perseverance and the leadership of the chief. When the chief shows his back to the battle, naturally the troops follow the leader! The words of the tradition, Karrar ghair e Farrar, too indicate the fact that the chiefs in the earlier attempts flew! Otherwise there was no need to say that he would next time give the Standard to a person particularly stressing on his quality of steadfastness and that he would not flee. Anyway, this statement of the Prophet (s.a.) is a mirror in which there is clarification of

the facts of the matter and description of the traits of the conquerer of Khaibar. And also the faces of the persons who chose to fly! The statement also gives the tiding of victory. In the beginning of the statement there is an oath and a positive expression that the next day victory will be theirs. This statement, therefore, is the result of a Revelation from Allah because predicting what is going to happen tomorrow is not permitted. Allah ordains that what one intends doing tomorrow, he should not say that it shall certainly be done. Therefore Allah says:

*“About anything don’t say (with certainty) that you will do it tomorrow.
Say that you will do the task tomorrow if Allah Wishes!”*

In the tradition quoted the words are few, but every word is reflective of praise and superiority for the person intended by the Holy Prophet (s.a.) as the subject of his attentions.

The first expression is that he will be a ‘man’! If the word is used allegorically, it means that the person will be a paragon of valor and will fight with determination. The use of this word is also a pun against the earlier incumbents who lacked in the trait of valour. Otherwise all of them were men! A man is one who, after entering the arena of battle, doesn’t show his back till victory is achieved or he succumbs to the onslaught of the enemy!

The second quality of the chief mentioned by the Prophet (s.a.) is that he is Karrar ghaire Farrar---valorous and not the fleeing type! After saying that he will be valorous, there seems no need to say that he wouldn’t flee. But this point was raised that those who had the dreams of becoming the standard bearers should introspect whether their feet shook in the battle field. If they did, then they should forget about becoming the standard bearers.

The third quality of the chief mentioned by the Prophet (s.a.) is that he is a friend of Allah and the Prophet (s.a.), and they befriend him. It is the charisma of friendship that in the way of Allah, man faces all hardships. Therefore Allah says:

*“Allah befriends those
who fight in his way in formations
as if they are walls that have been impregnated with lead.”*

Another indication the Prophet (s.a.) made was that the fort would be annexed by him. Where there is perseverance, Allah helps. There was so much certainty of this victory that on return from Hudaibiya, the Prophet (s.a.) was given the vision in the following words:

*“wa asabahum fathan qariba
They will soon get victory”*

Therefore the Prophet (s.a.) said *“yaftah Allah ala yadehi - Allah will give victory at his hands.”*

Allah had predicted victory and the Prophet (s.a.) said that the one who carried the standard on the next attempt would be the victor!

After this announcement by the Prophet (s.a.), the matter was on everyone’s tongue. There was an element of expectancy in the atmosphere. Every Companion wished that he was the lucky person tomorrow to get the standard in his hand. Even those who took the standard earlier during this

campaign and failed were expecting to be chosen the next time! Ibne Athir writes:

*“From the Qureish everyone expected
that he only will be the standard bearer.”*

Ref: Tareeq e Kaamil, Vol 2, Page 149

If they had kept their attention on the words of the Tradition and kept in their minds the events of the past, each word was sufficient to put off the flame of the lamp of hope. But it is human nature that they claim positions of importance, however little they might have the hope of succeeding. They were sure that Hazrat Ali (a.s.) would not be able to go to the front because the inflammation of his eyes wouldn't allow him even to look at the ground under his feet. Therefore, they were assuring each other that they needn't have any fear from Ali (as.) because of the ailment of his eyes. The only alternative to take the Standard would be one of the others. Here the persons were making conjectures, and on the other hand Ali (a.s.) was informed of the announcement made by the Prophet (s.a). Hearing this he became quiet.

“Allahumma laa manay lema atait wa laa mauti lema man-at

O Allah! The one whom You bestow, cannot be deprived by anyone, and the one whom You deprive, he cannot be bestowed by anyone!

Waiting for the morrow, the Companions were turning the whole night in their beds. In the morning they gathered in front of the Prophet (s.a.)'s tent. Mohammed Ibne Ismail Bukhari writes:

*“They all assembled
near the Prophet (s.a.) early in the morning.
Everyone was hoping
that the Standard would be given to him!”*

Ref: Sahih Bukhari, Vol 1, Page 525

After the morning's prayer, the Prophet (s.a.) emerged from his tent with a white flag in his hand. Seeing the flag, there was a feeling of expectancy in every heart. Every one tried to push aside the others and come to the front. Some stretched their necks and others tried to rise on their haunches expecting that the Prophet (s.a.) would give his attention to them. Some of them were so excited and restless that their names appeared in the History of Islam. Of these was also Hazrat Omer, who himself said:

*“Before that day
I didn't have the urge to be the leader as I had then!
On that day I stretched my neck
and hoped
that the Standard would be given to me!”.*

Tabaqaat Ibne Saad, Vol 2, Page 48

Buraidd ibne Aslama who was present in the Ghazwa e Khaibar took the names of both Hazrat Omer and Hazrat Abu Bakr saying this:

*“On the second day,
both Abu Bakr and Omer
raised their necks
in the hope of
getting the Standard!”*

n Tareeq e Tabari, Vol 2, Page 300

Saad ibne Abi Waqas says:

*"I sat squatting near the Prophet (s.a.),
got up
and stood in front of him!"*

Ref: Tareeq e Khamees, Vol 2, Page 48

The acts of valor of none of his Companions was hidden from the Prophet (s.a.).that he would consider anyones claims if he raised his neck or reject the claim of one who squatted down! He glanced at the crowd and asked where was Ali (a.s.). None thought that Ali (a.s.)'s name would come up. There were voices from all directions that he was down with the inflammation of the eyes. The Prophet (s.a.) asked to send someone and fetch him. Therefore Salama ibne Akoo went and asked him to come. The Prophet (s.a.) put Ali (a.s.)'s head on his lap and applied his saliva on the inflamed eyes and said:

*"Alla humma azhab
anhul har wal bard
wansarhu ala aduwehi.
O Allah! Protect him
from the effects of heat and cold,
and help and support against his enemy."*

The saliva of the Prophet (s.a.) worked as a medicine for the eyes of Hazrat Ali (a.s.). Instantly the inflammation disappeared. At that time Hisan ibne Tabit, praising the Prophet (s.a.), composed the following couplets:

*"wa kaana Ali (a.s.) armad al ain yabtagi
Dawa falmalam yahs madawiay
Inflamed were the eyes of Ali (a.s.) in battle of Khaibar
Saliva of the Prophet (s.a.) worked as the remedy
Shafa Rasool Allah (s.a.) minhu batiflat
Fabooraq marqiya wa booraq raqia
Without medicine the saliva brightened the eyes
Felicitous was the cure and felicitous the healing power
Wa qaal sa-ati al rayat alyaum sarima
Kamya mahba lil Rasool mawalia"*

The Prophet said I shall give standard to him who is double edged sword Valiant and destroyer of enemy columns and dotes on the Prophet (s.a.)

When the eyes of Hazrat Ali (a.s.) were cured, the Prophet (s.a.) himself put the armor over the cloak of Hazrat Ali (a.s.), put the sword around his girdle, gave the Standard in his hand and asked him to conquer the fort of Khaibar. Hazrat Ali (a.s.) stood up after taking the flag in his hand, turned towards the Prophet (s.a.) and asked him how long he wanted him to fight? The Prophet (s.a.) said he must fight them till they embrace Islam. Even if one person came to the right path because of you, it will be better than having a camel with red hair! Hazrat Ali (a.s.) went running towards the arena. Some persons asked him to wait that they too would join him. But he didn't stop for a while and stopped when he reached near the Fort Qamoos and planted the Standard there. One Jew saw him from the top of the fort and asked who he was. He said that he was Ali ibne Abi Talib (a.s.) When he saw his demeanor, he said, *"Ghalabtum ya masher yahood - O group of Jews! Your defeat is certain!"* The Jews were very proud of the invincibility

of Fort Qamoos. Because of the failure of the earlier flag bearers of the Islamic army, their morale was high. But hearing such words from their own man there was pandemonium in their ranks and fear in their hearts. Now some persons from the Muslim army too reached near Hazrat Ali (a.s.). The governor of the fort Marhab's brother Harit who had earlier come to the arena of the battle, made a surprise attack and martyred two Muslims. Hazrat Ali (a.s.) moved like a lightning and killed him. When Marhab saw that his brother was killed, blood entered his eyes. He wore a second armor over the first and, on the head wore a helmet carved out of a stone and with two swords and a lance, came out of the fort. He was reciting the following martial poem:

*"Qad almat Khaibar ani Marhab
Shaki al salah batal majrab
The people of Khaibar know I am Marhab
I am armed and a experienced warrior!"*

Marhab was bulky and an adept at fighting. When he called for a fight, very few responded! Diyar Bakri writes:

*"Amongst the Muslims
it wasn't possible for anyone to take him on.*

Ref: Tareeq e Khamis, Vol 2, Page 50

When Hazrat Ali (a.s.) listened to his Rajz, he said:

*"Anal lazi samatni ammi Haidara
Zargham ajaam wa laisaqasoora
I am that whose mother named him Haidar
I am a male lion and valiant like the tiger
Abal al zaraeen ghaleez al qasra
Kalaisa ghabaat karih al manzara
Whose knuckles are strong and the neck wide
Like the tiger in the jungle, ferocious to look at
Azrabkum ba yabain al faqra
Watrak al qaran baqaa jazra
I shall attack in a way to shatter your joints
And leave the adversary to be fodder for the wild beasts
Azrab bil saif jamoo al kafra
Zarab ghulam majad hazura
Like a honorable and strong youth
I shall use my sword on the columns of the infidels
Akailkum saif kail al sandarac
And slay you with my sword on a large scale."*

Marhab moved forward and attempted to attack Hazrat Ali (a.s.). He evaded the attack and counter attacked him. Hazrat Ali (a.s.)'s stroke cut through Marhab's helmet, his head and pierced the jaws.. He fell down dead with a thud. Marhab's death disheartened the Jews. And when some more renowned warriors met their end at the hands of Hazrat Ali (a.s.), there was total chaos in their ranks and all of them ran towards the fort. Hazrat Ali (a.s.) kept advancing forward when a Jew attacked his arm and, with the impact, his shield fell down to the ground. With his Divine Strength Hazrat Ali (a.s.) picked up a heavy door and used it as a shield! This door was so

heavy that later on eight persons were not able to lift it. Therefore Abu Rafeh says:

*"I had seven men with me,
and I was the eighth.
We tried our best to turn that door
but we were unable to do that!"*

Ref: Sirat Ibne Hisham, Vol 3, Page 35

Hazrat Omer too was much surprised at the incident. Therefore he told Hazrat Ali (a.s.) that he picked up very heavy load. Ali (a.s.) replied:

*"It didn't seem heavier
than my own shield to me!"*

Ref: Munaqib, Vol 1, Page 444

The Jews got scared with this show of strength and locked themselves inside the fort. Hazrat Ali (a.s.) went forward and with one jerk both the shutters of the gate of the fort came in his hands. This incredible strength was nothing but Divine Strength! Therefore, Hazrat Ali (a.s.) himself said:

*"I didn't break the gate of the fort of Khaibar
with my own human strength.
But it was the Divine Strength that helped me!"*

Ref: Tareeq e Qamees, Vol 2, Page 51

If someone does some service in the cause of Islam, it is a grave crime to attribute it to someone else! But this kept happening in the annals of Islamic history for the craze for power. Therefore, about the event of Khaibar too such attempts, however unsuccessful, have been made. They have concocted a tradition in the name of Jabir bin Abd Allah Ansari, who wasn't even present in Khaibar at that time, that Marhab was killed by Mohammed ibne Maslama Ansari! This they do blatantly, despite all the major historians are witness to the fact that Marhab was killed, while battling with Hazrat Ali (a.s.), by the Imam (a.s.) himself! Whether Mohammed bin Maslama's name has ever been mentioned in the histories as a man of valor, his name is certainly there with those of persons who refused to owe allegiance to Hazrat Ali (a.s.) and openly opposed him! Perhaps this attitude of Ibne Maslama prompted the adversaries of the Imam (a.s.) to concoct the story! If Mohammed bin Maslama was really the killer of Marhab, then histories should have recognized him as the conquerer of Khaibar. Overpowering, and eliminating, Marhab was like overpowering Khaibar! If Ibne Maslama is recognized by the historians as the conquerer of Khaibar, then they shall have to think of the Prophet (s.a.)'s tradition wherein he said, *"Yaftah Allah ala yadehi - Allah will give conquest at his hands."* It is unanimously accepted that these words were uttered by the Prophet (s.a.) about Hazrat Ali (a.s.). How could one imagine that the Prophet (s.a.) , through his Divine Knowledge, forecasts the name of the victor, and some people concoct stories to credit the event to someone else!

Although the tribes of the Jews had made agreements of peace and cooperation with the Prophet (s.a.), whenever they got an opportunity they never abstained from mischief. As a result they were banished from Madina. Even after leaving Madina their activities continued. There was no other alternative left than giving them punitive punishment. The battle was a

result of all these events in which 15 Muslims lost their lives and 92 Jews were killed. Women were taken captive, of whom there was Hai ibne Akhtab's daughter who was Hazrat Safia whom the Prophet (s.a.) married. The other Jews were released on conditions that they worked as farm hands on the lands of Khaibar and shared half of the produce with the Muslims.

Khaibar was a very fertile area and it used to cater to a major portion of the food requirement of the Hejaz Province of Arabia. When this area came under the control of the Muslims, it brought economic prosperity to them. The Mohajirs, who were living in penury after leaving Makka, found avenues to improve their lot. Abd Allah ibne Omer said:

*"After the conquest of Khaibar
we got the ability and means
to have our square meals."*

Ref: Sahih Bukhari, Vol 2, Page 40

Umm al Momineen Hazrat Ayesha says:

*"When Khaibar was captured,
we thought that
we would eat the dates to our fill!"*

Ref: Sahih Bukhari, Vol 2, Page 40

Baladari writes in Futooh al Baldaan that from the produce of Khaibar, each of the spouses of the Prophet (s.a.) was getting 80 Wasaq of dates and 20 Wasaq of barley.

Although there was a large number of foot soldiers in the campaign, the victory was only at the hands of Hazrat Ali ibne Abi Talib (a.s.)! Although others too attempted to fight with the standard in their hands, they turned their backs away from the arena! After getting repeatedly repulsed, the Prophet (s.a.) declared that he would give the standard in the hands of the victor on the morrow! There was high expectancy among the Companions, but the victor, as decided by Allah and his Prophet (s.a.) was Hazrat Ali ibne Abi Talib (a.s.)!.

33. THE LAND OF FADAK

Fadak is on the outskirts of Khaibar. It is a fertile and lush green settlement where Fadak ibne Haam was the first to pitch his tents. The place was therefore named after him. Like Khaibar, here too the Jews lived. They organized the irrigation facility and made the barren land bloom! Yaqoot Hamawi writes:

*“This land had
bubbling ponds
and many oases.”*

--Maujim al Baladan, Vol 14, Page 338

After the conquest of Khaibar, the people living in the neighborhood owed allegiance to the Muslims without any conflict. The inhabitants of Fadak too surrendered the proprietary rights over the land and entered into an agreement to share the produce equally with the Muslims. Therefore they sent word to the Prophet (s.a.) that they had no intention of fighting and they were willing to accept the same conditions as were imposed on the people of Khaibar. The Prophet (s.a.) accepted their offer and sent Hazrat Ali (a.s.) to finalize the agreement with their chief, Yusha bin Naun. After the discussions it was agreed that the people of Fadak will forego the proprietary rights over the land, till it and share the crop equally with the Prophet (s.a.). By virtue of the agreement the Land of Fadak became the property of the Prophet (s.a.) because the land that was acquired without any fight or conflict, in terms of the Islamic Law, vested with the Prophet (s.a.). Therefore the Holy Quran says:

*“Whatever (land) Allah gave to the Prophet (s.a.) from them,
you had not run your camels and horses on that.
Allah gives His Prophets (a.s.)
ascendancy over whomsoever He wants.
And Allah has control over everything.”*

The territories that are annexed through warfare are termed as Ghanimat or Booty. The land and property that is acquired without any war or conflict is called Fay or Anfaal. The land of Fadak too came in the category of Anfaal because it was acquired without any physical conflict. Therefore it was the personal property of the Prophet (s.a.) on which the other Muslims had no right. Allama Tabari writes:

*“Fadak was the exclusive property of the Prophet (s.a.)
because the Muslims,
neither ran their camels over it
nor the horses!”*

Ref: Tareeq e Tabari, Vol 2, Page 302

Bala Dari writes:

*“Fadak was an exclusive property of the Prophet (s.a.)
because the Muslims neither ran their camels
nor the horses over it,”*

Ref: Fatooh al Baladan, Page 27

Yaqoot Hamawi writes:

*“This village Allah gave to the Prophet (s.a.)
in the Seventh Century*

as a consequence of the truce.”

--Maujam al Baladan, Vol 14, Page 238

After the clear Commandment of the Quran and the recorded history of the event by the reputed chroniclers, the fact is established that Fadak was the exclusive property of the Prophet (s.a.). Therefore, in exercise of this right, he had transferred this property to Hazrat Fatima Zehra (a.s.) during his lifetime through a written deed. Allama Jalal ud Din Siyuti writes about it:

“Ibne Mardawia has quoted from Ibne Abbas that when the Verse, ‘O Prophet! Give the right of your kin to them’ was revealed, he transferred the Fadak to Fatima (a.s.).”

Ref: Tafseer Durr e Manthur, Vol 4, Page 177.

Qazi Sanaullah Panipati writes:

“Tabarani and others have quoted from Abu Saeed Khudri that when the Verse, ‘O Prophet ! Transfer the rights of your kin to them’ was revealed, the Prophet (s.a.) called Fatima Zehra (a.s.) and gave Fadak to her.”

Ref: Tafseer e Mazhari, Vol 5, Page 432

Thereafter, till the Prophet (s.a.) lived, the land of Fadak was in the possession of Hazrat Fatima Zehra (a.s.). Therefore Hazrat Ameer al Momineen (a.s.), mentions about it in his letter:

“Under this sky we had only the land of Fadak in our possession. Even on that the mouths of some persons were watering! The Best Judge is Allah!”

Ref: Nahj al Balagha

But after the demise of the Prophet (s.a.), for certain ‘reasons of State’ the Land of Fadak was taken away from Hazrat Fatima (a.s.). She went in appeal against this, but her claim was rejected! We shall deal with this matter in detail in a subsequent chapter. The pity is that the person against whom the appeal was preferred, was also sitting in judgement!

This travesty of justice and fairplay resulted in Hazrat Fatima (a.s.) not being accepted as the owner of the Land of Fadak despite holding the transfer deed nor in terms of her being the rightful successor to the inheritance of her father, Hazrat Mohammed (s.a.)! She was so upset with this injustice that she boycotted the person responsible for the act and didn’t talk to him till her death!

34. THE CONQUEST OF MAKKA

In Hudaibiah a truce was declared between the Qureish and the Muslims that both the parties will not indulge in fighting for the next ten years. If one of the parties infringed the agreement, then the other will not be bound by the terms. One of the tribes having a treaty with the Muslims, Banu Qaza-aa and a tribe having a treaty with the Qureish, Banu Bakr, had been at loggerheads for long, but because of the wars between the Qureish and the Muslims they were quiet for some time. They had both kept aside their differences and were united against the Muslims. When the long truce between the Qureish and the Muslims became effective, Banu Bakr attacked Banu Qaza-aa and killed one of their men. The suppressed animosity was revived. Although Banu Bakr was sufficient to deal with Banu Qaza-aa, Qureish supplied arms to Banu Bakr. This was an infringement of the truce with the Muslims. Also, Akrama ibne Abu Jahl, Safwan ibne Omayya and Sohail ibne Omro who were the signatories to the treaty with the Muslims took active part in the conflict between the two tribes in favor of Banu Bakr. Banu Qaza-aa took shelter in the Kaaba to save their lives. Even there they were attacked and killed. When they were helpless, a delegation of forty persons from Banu Qaza-aa under the leadership of Umro ibne Salem went to the Prophet (s.a.) in Madina and lodged a protest that the Qureish had infringed the truce taking part in the hostilities and supplying arms to Banu Bakr against them, the vassals of the Muslims. The Prophet (s.a.) agreed to provide help to them. He sent a message to the Qureish to give the blood money to Bani Qaza-aa for their lives lost during the conflict or abstain from aiding and abetting Bani Bakr, or otherwise their treaty with the Muslims would become void. Qureish refused to abide by the suggestions and said plainly that neither they would give the blood money nor they will abstain from helping Bani Bakr. Because of this stubborn attitude of the Qureish, the Prophet (s.a.) made a public declaration that there was no more a treaty of peace with the Qureish.

After this announcement by the Prophet (s.a.) the Qureish were restless. They started brooding over the consequences of their infringement of the terms of the truce. Realizing that they were incapable of meeting the onslaught of the Muslims, they started planning to keep the truce intact. Therefore they deputed Abu Sufian to Madina to negotiate and diplomatically save the situation. When he arrived at Madina, Abu Sufian went straight to his daughter Umme Habiba who was one of the spouses of the Prophet (s.a.). When Umme Habiba saw her father coming, she quickly folded the bedding of the Prophet (s.a.). When Abu Sufian asked her why she moved away the bedding, Umme Habiba said that it was the bedding of the Prophet (s.a.) and she wouldn't like him to sit on that because he was an infidel and idolator. Abu Sufian went away from there with an unpleasant mood. He went to the Prophet (s.a.) and requested him to renew the treaty for truce with the Qureish. The Prophet (s.a.) didn't pay heed to any of his arguments. He sat there for a while and went to Hazrat Abu Bakr and asked him to recommend to the Prophet (s.a.) for renewing the treaty. Hazrat Abu Bakr expressed his inability to help. He then went to Hazrat Omer, and he too excused himself. When he was disappointed everywhere, he went to

Hazrat Ali (a.s.) and sought his help in the matter. He said that when the Prophet (s.a.) arrives at a decision, none else has the right to interfere with it. Abu Sufian told to Hazrat Fatima (a.s.), who was sitting there, *“O daughter! If your son, Hassan (a.s.), intervenes and gets the truce renewed he will be called as the Chief of Arabs till the world exists.”* She replied, *“Hassan (a.s.) is still a child and has nothing to do with these matters!”* In the end he told to Hazrat Ali (a.s.) that if he cannot help, he must at least suggest what the Qureish should do to save the situation. Hazrat Ali (a.s.) suggested to Abu Sufian to make an announcement for renewal of the truce and go away to Makka! Abu Sufian asked what benefit such an announcement will bring to the Qureish? He replied that it cannot be predicted whether the declaration would be of any advantage to the Qureish or not. Any way, Abu Sufian did go to the mosque and made a public announcement that the Qureish were unilaterally renewing their truce of peace with the Muslims. After this announcement he went away to Makka.

When he reached Makka, people asked him what was the result of his visit to Madina? He said that he had a discussion with the Prophet (s.a.) but he wouldn't agree to renew the truce. Then he told about going to Abu Khahafa and Omer ibne Khattab and getting no help. He said that he went to Ali (a.s.) who listened to him with attention and only on his suggestion he had made a unilateral public announcement of renewal of the truce by the Qureish. The Qureish asked whether the Prophet (s.a.) approved of this measure. Abu Sufian said that he didn't have the approval of the Prophet (s.a.) for the renewal. The Qureish said that any declaration of a truce has at least two consenting parties, if the other party has not agreed there is no sense in your announcement. Ali (a.s.) has pulled a fast one on you !

The Prophet (s.a.) was much affected with the bloodshed caused by Banu Bakr and in terms of the agreements, he was bound to come to the rescue of Banu Qaza-aa. Therefore he asked his people to be ready for battle and also asked others outside of Madina to prepare for joining the troops. People started arriving in numbers on the call of the Prophet (s.a.) and started preparing the arms for the fight. But none knew where they had to go for the fight! The Prophet (s.a.) took full care to see that the Qureish didn't learn about these preparations to take them on unawares! The Companions who knew about the program were strictly warned to keep their confidence. But Hatib ibne Balta, whose family was in Makka, committed the mistake of revealing the secret by writing a letter to Omro ibne Abd al Mutallib and sending it to him through his slave girl. In the letter he mentioned that the Prophet (s.a.) was preparing to attack Makka. The Prophet (s.a.) learned about this betrayal through a Revelation. He sent Hazrat Ali (a.s.) and Zubair ibne Awam to intercept the girl and bring her back to Madina. She had only reached the Valley of Halifa when she was captured. Hazrat Ali (a.s.) asked her about the letter, but she flatly refused any knowledge about it. Zubair rummaged her belongings but didn't find the letter. Hazrat Ali (a.s.) said that it wasn't possible that she didn't have the letter. When the Prophet (s.a.) had informed them about it. There is no question of a wrong statement from him. He sternly questioned the girl and told her that if she didn't produce the letter a search of her clothes would be made. Because of

this threat she produced it from the hair of her head. Hazrat Ali (a.s.) went with the letter to the Prophet (s.a.) and reported to him about the entire episode. The Prophet (s.a.) assembled all the Companions and told them that he had warned everyone to maintain the secrecy about the entire operation. But one of them tried to unsuccessfully reveal the secret to the Qureish. The letter written in this connection has been intercepted and, therefore, the person should own his guilt. Otherwise he might be put to grave shame! Hearing this, Haatib stood up shaking and said, "O Prophet of Allah (s.a.)! I am the guilty person. I have not done it for the friendship of the Qureish or enmity for Islam. I thought that I would be able to secure my children by earning the gratitude of the Qureish. My family is living in Makka at their mercy. Hazrat Omar angrily rose up and said:

"O Prophet of Allah(s.a.)!

Permit me that I cut away his head.

He is a hypocrite!"

Ref: Tareeq e Tabari, Vol 2, Page 328

But the Prophet (s.a.) forgave the person.

The Holy Quran mentions about the episode:

"You clandestinely send messages of friendship to the infidels.

Whatever you do openly,

or you do in secret,

I know of it fully!

Whoever of you does such things

has gone astray from the Right Path!"

On 10th of Ramadan 4H, the prophet (s.a.) marched with 10,000 strong army of armed men Four hundred companions were on horses and the rest were footmen. When the army reached Kadeed, the prophet (s.a.) asked the men to break their fasts and he too did the same. Some people hesitated in doing it. When the Prophet (s.a.) learnt about it, he said that they were sinners. After this everyone broke his fast. When they reached Taniyat al aqaab, the Prophet (s.a.)'s uncle, Abbas ibne Abd al Mutallib, met him along his family members. Abbas sent his family to Madina and himself joined the entourage of the Prophet (s.a.). Twelve miles before Makka, the Prophet (s.a.) established camp. Abbas came out riding on the mule of the Prophet (s.a.) to find a person who could go to the Qureish to tell them to come to the camp and appeal for amnesty. He also suggested to them that they embrace Islam and save themselves from destruction. After the unsuccessful visit of Abu Sufian to Madina the Qureish had the fear that the Muslims would come anytime to settle scores with them. Therefore they used to remain alert during the nights to quell any surprise attack in the darkness of the night. With this purpose Abu Sufian, Hakim ibne Hazam and Badeel ibne Warqa were on rounds of the outskirts of Makka when they noticed lights of fire at a distance in the direction of Mar al Dharan. Abu Sufian asked who these people could be? Badeel ibne Warqa said it could be the troops of Banu Qaza-aa. Abu Sufian said that Banu Qaza-aa had no means to mobilize such a huge army. They were still discussing the matter when they met Abbas ibne Abd al Mutallib. Abu Sufian asked him if he knew about the army at some distance from there. He replied that it was the

army of the Prophet Of Islam (s.a.). The Prophet (s.a.) was marching towards makka with an army of 10,000 men and might attack with the dawn! He said none from the Qureish will survive this onslaught. Hearing this, Abu Sufian shivered and asked what should be done to save themselves. Abbas asked him to sit on his mule behind him and that he will get him amnesty by talking to the prophet. When Abbas passed through the army with Abu Sufian, Omer espied them and he went running to the Prophet (s.a.) and told him that the enemy of Allah was coming. He asked for his permission that he would kill him. When Abbas heard Hazrat Omer stressing on killing of Abu Sufian, he said:

*“Stop O Omer!
You are saying this
because he is from the progeny of Abd Munaf.
If he was from your tribe,
Banu Adi,
you would never have uttered any such thing.”*

Ref: Tareeq e Tabari, Vol 2, Page 331

The Prophet (s.a.) told Abbas to keep Abu Sufian in his tent and fetch him to his presence in the morning. When he was brought in the morning, the Prophet (s.a.) said, “O Abu Sufian! You have still not understood that besides Allah, there is no other god!” Abu Sufian replied that it seemed like it. If there was any other god than Allah, he would have come to their rescue. The Prophet (s.a.) said, “*You have still not understood that I am the Prophet of Allah (s.a.)?*” Abu Sufian replied that his mind was not clear about it! Abbas told to Abu Sufian that if he cared for his life, he should embrace Islam or else someone would kill him. When he saw that there was no other way, he recited the Kalima and joined the ranks of Muslims. Abbas recommended that Abu Sufian loved pomp and show and that he may be given some important position. The Prophet (s.a.) said that whoever took shelter in his house will have amnesty and also those who take shelter in the Bayt al Haram too will have amnesty. Those who lock themselves up in their homes too shall be safe. The Prophet (s.a.) asked Abbas to take Abu Sufian to such a spot that he could have a birds eye view of the vast army! Abbas took him to a place from where he saw the well armed troops, row after row! He told to Abbas, “Your nephew has become the ruler of a great Empire!” Abbas replied, “it isn’t an empire. It is only the grandeur of the prophethood!” Abu Sufian added, “*I didn’t remember when I made the remark! It must be as you say!*”

After seeing the army of Islam, Abu Sufian returned to Makka. He told to the Qureish that Mohammed (s.a.) had come with a huge army. People asked him if he had been there? What has he said? Abu Sufian informed them that the Prophet (s.a.) had told him that those who took shelter in Abu Sufian’s house will have amnesty. The people said that his house wasn’t big enough to take lot of people. He then told that those who took shelter in the Bayt al Haram too will have amnesty. He then addressed the Qureish and told them that they are not strong enough to fight the Muslims. It would be better for them if they embraced Islam. His wife, Hind binte Otba, hearing this came forward and caught hold of his beard and said, “*O people! Kill*

this foolish old man!" Abu Sufian told her," remember! If you hesitate slightly in embracing Islam, you will lose your head!" The Qureish were still brooding over the matter in surprise when Saad ibne Ibada entered Makka carrying the Standard of Islam.

The words that Saad was uttering were manifesting his desire to avenge the atrocities that the Qureish had inflicted on the Muslims and that he will advance killing people and letting their blood. Abbas told to the Prophet (s.a.) that Saad had intentions to harm the people. The Prophet (s.a.) had no plan to enter into unnecessary fights. He therefore asked Ali (a.s.) to:

*"go to Saad ,
take the Standard from him
and enter Makka!"*

Ref: Tareeq e kaamil, Vol 2, Page 166

Hazrat Ali (a.s.) took the Standard from Saad and marched into Makka with the army behind him. Qureish had no courage left to encounter the huge army. They locked themselves up at homes. For those who had the doors of Macca closed for them yesterday, the doors of victory and success were wide open today. This was a victory of Islam's love for peace and amity! For this victory they didn't have to fight any battles. But in every group there will be some trouble makers. They cannot live without being harsh to their adversaries. Therefore, Khalid ibne Walid, who had embraced Islam just before the conquest of Makka, and Islam hasn't yet brought about any change in his thinking, while passing through the lower reaches of Makka, started fighting with Banu Bakr. The Prophet (s.a.), passing through the Mount Hajoan , noticed the shining of the blades of swords. This upset him very much. He ordered, *"This bloodshed must be stopped forthwith!"* But many men from Banu Bakr were already killed. When the Prophet (s.a.) arrived from the upper reaches of Makka, he came to the Kaaba and circumambulated it. He noticed that the chiefs of the Qureish were standing with bowed heads. These were the persons who did everything possible to harm the Prophet (s.a.). they pushed him away from home and didn't let him live in peace even in exile. He looked at them and asked what treatment they expected from the Muslims? They put their heads further down in shame! The Speaker of Qureish, Sohail ibne Umro said," You are the son of a noble brother and a noble uncle! We only expect good from you! *"The Prophet (s.a.) replied, "Today there will be no revenge taken on you! Go! You are all free!"* This was the manifestation of the noble character and broadmindedness of the Prophet (s.a.). Those who were his deadly enemies embraced Islam. Yesterday's orphan was today's ruler who not only ruled their bodies but also their hearts! The hegemony of Qureish had vanished in thin air and infidelity died its own death!

Although the men of Makka embraced Islam, and some of them were already having the seeds of Faith in their minds, but certainly there was a vast majority of persons who had embraced Islam in their helplessness. Sudden change in the Faith and beliefs is difficult for the human nature. There were also some who were adamantly infidel. Many of them escaped from Makka and were hiding elsewhere. They would have proved dangerous for Islam. Therefore it was necessary to mete out to them

punitive punishment. Although the Prophet (s.a.) had declared general amnesty, he issued orders for some mischief mongers to be executed wherever they were found, even if they were hanging from the cover of the Kaaba. Therefore Abd Allah ibne Khatal and his slave girl who used to sing lampooning songs against the Prophet (s.a.), Hawairas ibne Naqeed and Maqees ibne Sababa were executed. Some persons were pardoned from orders of execution as well. Therefore Abd Allah ibne Abi Sarah took shelter with Hazrat Othman and was released on his recommendation. Akrama ibne Abi jahl escaped towards Yemen. His wife Umm e Hakim appealed for amnesty for him, that was granted. Habar ibne Aswad, Umro ibne Abd al Mutallib's slave girl Sara and Khatal's slave girl saved themselves by embracing Islam. Besides these some other persons were hiding in Makka with the intention of creating trouble. Hazrat Ali (a.s.) heard that Harit ibne Hisham and Qais ibne Saib and some persons of Bani Maqzoom were there in the house of Umme Haani binte Abi Talib. He came to her house and asked that those hiding inside must be handed over. Umme Hani couldn't recognize Hazrat Ali (a.s.). She said, *"O person! I am the real sister of Ali (a.s.) and the daughter of Mohammed (s.a.)'s uncle! If you force me to surrender those whom I have given shelter, I shall complain to the Prophet (s.a.). Now Hazrat Ali (a.s.) removed the hood from his head when Umm e Hani recognized him. She ran close to him and said that she had already resolved to complain to the Prophet (s.a.). He said, "You may keep your resolution by complaining to the Prophet (s.a.)! Umme Hani then came to the Prophet (S.A.). The Prophet (s.a.) asked her the reason for her visit. She said,"O Prophet of Allah! I have given shelter to some people from my husband's family. Ali (a.s.) wants to take them in custody!" The Prophet (s.a.) said, "To whomsoever you gave shelter, I have given shelter!"*

About the events of the conquest of Makka, Hazrat Ali's attitude had been exemplary at all stages. He preferred obedience to the Prophet (s.a.) over everything else. This attitude was so much engrained in his nature that everything he thought and did was a reflection of the actions of the Prophet (s.a.). He was the keeper of the confidences of the Prophet (s.a.) about the campaign for the conquest of Makka and he never opened his mouth ever to assert his own importance when a Companion who was there at Badar and Bait e Rizwan tried to reveal the secret to save his family from the Qureish in Makka. When Abu Sufian consulted him regarding the renewal of the truce with Qureish, unlike Hazrat Abu Bakr and Hazrat Omer he adopted a soft, discreet attitude in denying to intercede with the Prophet (s.a.) that was acknowledged by Abu Sufian on his return to Makka. This was the reason that he had not returned to Makka totally dissatisfied about his efforts at renewing the truce. If this was not the case, he would certainly have stressed that the Muslims might soon attack them. In that event all efforts at keeping the plans of the attack confidential would have been futile. Then Hazrat Ali (a.s.) also hinted to Abu Sufian that there was no guarantee that if he made unilateral announcement of renewal of the truce, whether it would be of any advantage or not. This advice by Hazrat Ali (a.s.) to Abu Sufian appeared as if he wanted to momentarily shake him away. But even then Abu Sufian was grateful and did acknowledge it when he returned back to Makka.

During this campaign too the Standard of Victory was in the hands of Hazrat Ali (a.s.) like in all other battles. Although in the beginning the Standard was given to Saad ibne Ibada, but when his attitude was seen to be harsh and revengeful, the Prophet (s.a.) took away the Standard from him and gave to Hazrat Ali (a.s.). If the Prophet (s.a.) had given the Standard to anyone other than Hazrat Ali (a.s.), Saad would have deemed it a personal affront and might have hesitated to hand over the Standard. But giving it to Ali (a.s.) was like giving it back to the Prophet (s.a.) himself. Hazrat Ali (a.s.) had the capability of handling matters both at war and during the peace times. One can't even imagine that he would do anything under momentary emotions. It is an attractive aspect of his character that when at war, he is an adept warrior and in peace he is so soft and pliable that he never took part in any warlike actions!

Here, he also manifested his attitude of following the rules. He didn't want to spare even the persons who took shelter in his own sister's house till the Prophet (s.a.) himself ruled on the matter. This shows that in the enforcement of the law there was no dividing line between kin, friend or foe!.

35. PURIFICATION OF THE KAABA

Umro ibne Lahi Qazae had seen the Amalaqa worshiping idols in the year 207 A.D. in Egypt and Syria. He didn't find any advantage in idol-worship, but he liked the art of carving of the idols. He brought some of the idols to Makka and installed them in the Kaaba. In time Makka became a centre of idolatry. The biggest idol of the Qureish was Habal which was installed at the highest point in the Kaaba. Around it there were kept hundreds of idols tied to each other. Out of the 360 days of the year, one day was earmarked for the veneration of one particular idol. In emulation of the people of Makka, the people in the surrounding areas too were attracted to idol worship. When they visited the Kaaba during the Haj, they would take home stones from there and carve out idols for themselves in the shape of the idols in Makka. This way every tribe of Arabia had its own idols. About one stage away from Makka, a place called Naqla had an idol by name Uzza. This place was venerated by the Qureish and Bani Kanana. In Taef there was the idol of Laat. At some distance from Madina there was Manaaf that was the god of Aus, Khazraj and Ghasan. For the Hamadan tribe of Najran the idol for worship was Yaqooq. In Yanbu and its environs the idol of Hazeel, Sawah was installed. In Domat al Jundal

Bani Kalab's god, Wud was installed. Some idolaters considered these idols as the representatives of one and only God. They used to pray and ask for boons from these inanimate idols! They were unable to understand that those inanimate pieces of stone had no power to grant their wishes or save them from the natural calamities! They used to say that through them they were able to reach closer to God! The Holy Quran also records their thoughts:

*"We worship these idols
because they take us closer to Allah."*

The purpose for annexing Makka wasn't that the Prophet (s.a.) wanted to expand his territory and get termed as a conqueror. The main purpose was to abolish idolatry and spread the message of Unity of Allah. After subduing Makka the first step was to give attention to the destruction of the idols in the Kaaba. Although there was the risk of the Qureish rising against this step, the Prophet (s.a.) decided to go ahead with the performance of his duty against all possible odds. First he erased the paintings of the prophets and the angels from the walls of Kaaba. Then, along with Hazrat Ali (a.s.) he destroyed the idols put at the lower levels of the Kaaba. Now was the turn of the bigger idols at higher level. The Prophet (s.a.) told Ali (a.s.) that he would climb on his shoulders to reach the idols. He did climb but he felt weakness and came down. He now asked Ali (a.s.) to climb on his shoulders and perform the task. Ali (a.s.) went up the shoulders of the Prophet (s.a.) and besides the smaller idols he destroyed the big Habal that was installed on a foundation of steel rods. He pulled it with such strength that it crashed to the ground and shattered to pieces. It would have been such a pathetic scene for the Qureish that till the other day they were worshiping the idol that was lying today shattered on the ground!

Hazrat Ali (a.s.), after breaking this big idol, dropped down to the ground and smilingly told to the Prophet (s.a.), *"I have jumped from such height but*

wasn't hurt a little!" The Prophet (s.a.) replied, *"How could you get hurt when Mohammed (s.a.) raised you and Jibrael helped you down!"* This was the greatness of Ali (a.s.)! In other words this was the Meraj (Accension) on the shoulders of the one who had the privilege of the Real Meraj. Hazrat Ali (a.s.) himself has said:

"If I wished,
I could have touched
the heights of the sky!

There were other people too with the Prophet (s.a.) at that time. This task could have been entrusted to any other person by the Prophet (s.a.). But the Prophet (s.a.) didn't want any one else to be associated with the work of the purification of the Kaaba. The reason was that Ali (a.s.) had never bowed down before the idols in the past and always prostrated before Allah, the Real Creator! Other persons, at some time in their past lives, were idolators! If they were asked to destroy the idols, they might have hesitated in performing the task. One example is the people of Taef, who, even after embracing Islam, didn't like to break the idol with their own hands. Therefore, when they embraced Islam at the hands of the Prophet (s.a.), they requested him to leave their idols untouched for one year. When the Prophet (s.a.) turned down their request, they refused to break the idols with their own hands and wanted someone else to do the task!

36. THE DAY OF GHAMIZA

After the conquest of Makka the Prophet (s.a.) was still there when he arranged to send delegations to various places in the neighborhood to propagate the Message of Islam. For this purpose Khalid bin Waleed was sent to Jazima with a group of 350 persons. He was strictly told not to pick up a fight with anyone. He was asked to restrict himself to the task of propagating the Faith. Ibne Saad writes:

“The Prophet (s.a.) sent

Khalid ibne Walid

to Bani Jazima

to propagate the Message of Islam

and not to fight with them.”

Ref: Tabaqaat, Vol 2, Page 147

In the period before Islam, Khalid's uncle Fakeha ibne Mughira and Abd ar Rehman's father Auf were killed by some youths of Bani Jazima on their return journey from Yemen. The Qureish, to avenge these killings, attacked them, but they paid the blood money and settled the claim. Now that Khalid chanced to go there at the head of the delegation, his desire for revenge revived and he couldn't control himself from fulfilling his vile wish. When the party reached the Well of Ghamiza, at a distance of two stages from Makka, they broke journey there. This well was the property of Bani Jazima and they lived in its environs. When they saw Khalid camping with his men near the well, they feared that he intended to fight with them. They therefore armed themselves and got ready to fight. When Khalid saw them in readiness to fight, he asked them who they were? They replied that they were Muslims, they had constructed a mosque in their neighborhood, give regular call (Adhaan) for prayer and regularly offer prayers in the mosque! Khalid said if they were Muslims, why they were carrying arms with them? They expressed their fear that on account of the past enmity, he might start fighting with them. He assured them that he had no intention of fighting and asked them to unarm themselves. They replied:

“When we are Muslims,

we shall not take to arms

against Allah and His Prophet (s.a.)”

Ref: Tareeq e Yaqoobi, Vol 3, Page 47

Saying this they started unarming themselves. One person from their tribe, Hajdam, asked them to think before they unarmed. He thought that after disarming them, Khalid would tie them up and then execute them to death. He said that in no event he would disarm and wanted his people to do the same. His people told him the period of battles was over and they shouldn't disturb the peace again. They said that Khalid was now a Muslim and there was no need to fear him. Thus they all removed their arms and kept them aside. When Khalid saw them unarmed, he asked his men to charge and overwhelm them. He asked the men, who were mostly from his own tribe, to tie them securely with ropes and confiscate their arms. Then he got them executed one after the other. Abd ar Rehman ibne Auf, who was a member of the delegation, was very upset with the act of Khalid. Both had an altercation and Abd ar Rehman said:

"You have committed an act of the period of ignorance in the times of Islam!"

Khalid said, 'I have avenged your father Auf!' Abd ar Rehman said, 'You are a liar! I have myself killed my father's killer! You have avenged the killing of your own uncle Fakeha ibne Mughira!'"

Ref: Taariq e Tabari, Vol 2, Page 32

The historian Yaqoobi writes:

"Abd ar Rehman ibne Auf said, 'By Allah! Khalid has killed those persons who had embraced Islam!' Khalid told him, 'I have avenged the killing of your father Auf!' Abd ar Rehman said, 'You have only avenged the killing of your uncle Fakeha ibne Mughira!'"

Ref: Tariq e Yaqubi, Vol 3, Page 47

When the Prophet (s.a.) learned about the killing of the people of Bani Jazima, he was very sad, turned towards the Kaaba and said:

"Oallah!

*I express in Your Presence
my displeasure over the act of
Khalid ibne Walid."*

Ref: Tariq e Tabari, Vol 2, Page 242

Then he asked Hazrat Ali (a.s.) to go with the cash received from Yemen to Bani Jazima at the well of Ghamiza and pay the blood money for every life lost by them. Hazrat Ali (a.s.) went there, paid the blood money to every family and made good their losses. In the end he asked, if they had any more claims? They said they didn't have any further claims. Then Hazrat Ali (a.s.) said that some more money was left with him and he didn't want to take it back. Therefore he distributed the money to them on behalf of the Prophet (s.a.). After completing the task, he returned to the Prophet (s.a.) and reported on the visit. The Prophet (s.a.) said:

"I sacrifice my father and mother on you!

*I liked what you have done
more than the red haired camels!"*

Ref: Tariq e Yaqubi, Vol 2, Page 47

The act of Khalid ibne Walid was absolutely against the norms of Islam. Islam doesn't permit killing even an infidel without valid reason. Even in the arena of battle, if an infidel recites the Kalima, he shouldn't be attacked. Once Ossama bin Zaid killed a person when, during the battle, he had recited the Kalima. When the Prophet (s.a.) learnt about this, he reprimanded Ossama. Ossama said that the person had recited the Kalima out of the fear of the sword. The Prophet (s.a.) said angrily, *"Did you peep into the heart of the person?"* Imagine killing of Bani Ghamiza by Khalid, who had built a mosque and offered prayers, only to avenge a killing of his relative during the Period of Ignorance! At the time of the Conquest of Makka the Prophet (s.a.) abolished the practice of avenging killings that was prevalent in the Period of Ignorance, saying:

*"The avenging of blood,
the tribal pride
and unnecessary shedding of blood
of the Period of Ignorance
I have trampled under my feet!"*

Ref: Tareeq e Kaamil, Vol 2, Page 170

After the sad killings, Hazrat Ameer al Momineen (a.s) not only paid the blood money for every life lost, but paid them more than their legitimate right. If their feelings were not ameliorated in this manners there was a danger of their recanting the Faith because they had newly embraced Islam. The heinous act of Khalid could have had a very bad effect on the others who were still brooding over the prospect of coming into the fold of Islam. The healing touch of the prophet (s.a.) and Hazrat Ali (a.s.) had a salutary effect on the people!

37. THE EXPEDITION OF HUNAIN

During the conquest of Makka, the Qureish had laid down arms in front of the Prophet of Islam (s.a.) and then the fear of the Muslims got rooted in the minds of the Infidel tribes of Arabia. Most of them sought amnesty from the Muslims. But the naughty tribes of Bani Hawazan and bani Saqeef were still rebellious. They were still planning to be mischievous. One of the chiefs of Bani Hawazan, Malik ibne Auf Nasri, colluded with Bani Jasm and Bani Nasr to raise an army for a result oriented battle with the Muslims. Bani Saqeef who had once stoned away the Prophet (s.a.) from Taef joined hands with them. Malik ibne Auf also sent word to Bani Saad to join hands with them. Bani Saad didn't agree with the offer saying that Mohammed (s.a.) had his upbringing with them and they wouldn't like to fight with him. But some of their men did join the collaborators. The size of the army reached a total of 5,000. Maalik ibne Auf was named the Commander-in-chief and Abu Jarol the standard bearer. They started on the campaign along with their families, children and flocks of animals! In this army was the famous warrior of Arabia, Dareed ibne Saama. His age at the time was 120 years but he was brought sitting in a litter on the back of a camel to make use of his vast experience of planning the strategies of battle. When the army halted at the Valley of Awtas he said that the place will be suitable for the movement of horses and also for undertaking combats! He also said that the place was neither too soft nor very stony. At that moment he heard the sound of children crying and the sheep maying. He enquired of Malik ibne Auf about the sounds. He informed that women and children too were there with the army. He asked, why they were brought with the troops? He was told that with the families and children along, no one will think of showing his back to the battle field! He said that when the fear of the enemy dominates the minds of the troops, nothing can stop them from running away! If defeat was faced in these circumstances, the shame will not leave them for ever! Then he asked, "*Are Bani Kalab and Bani Kaab too with you?*" He replied that they had not joined with them. The old man said that if luck had favored them, they too would have joined the army! He expressed his frank opinion that they return to their respective habitations! If then the Muslims attacked them, they would be able to defend themselves and other tribes too might come to their rescue against the aggressors. Malik didn't agree with his advice. Dareed said that then he wouldn't have anything to do with the campaign! In fact Malik didn't want his interference because he would claim credit if the battle was won by them! Therefore, rejecting a wise suggestion, the troops advanced forward to fight!

When the Prophet (s.a.) learned that Bani Hawazan and Bani Saqeef were advancing for a battle with the Muslims, he deputed Abd Allah ibne Hadard to reconnoiter about their movements. He returned after his investigations and reported to the prophet (s.a.) that their intention to battle was very evident and that the Muslims must be ready to repulse their attack. The Prophet (s.a.) called Hazrat Omer and told him what he had heard from Ibne Abi Hadard. Omer said Ibne Abi Hadard cannot be trusted because he is a liar. At this point Ibne Abi Hadard addressed Omer and said:

"O Omer!

*If you are refuting me,
you were used to refuting
the Truth in the past”*

Ref: Tariq e Tabari, Vol 2, Page 346

The Prophet (s.a.) trusted the intelligence of Ibne Abil Hadard and ordered the troops to be in readiness. They loaned from Safwan ibne Omayya, who hadn't still embraced Islam, a hundred armors and other equipment of war and on 8 Shawwal 8H moved with 12,000 troops. In this contingent there were 10,000 persons who had accompanied him from Madina. The other 2,000 were the recent converts from Makka. The numerical strength was thrice as much as that of the Infidels. This has created a subtle feeling of pride among the Muslims. Therefore seeing the strength of the army of Islam, Hazrat Abu Bakr said, *“Today we shall not face defeat because of paucity of numbers!”* The enemy arrived at the Valley of Hunain and entrenched the men in the crevices and passages of the passages of the hills Hunain is a valley lying on the hills between Makka and Taef and had plain grounds on one side and ravines and ditches on the other. When the Muslims reached the Valley of Hunain in the morning, and advanced on the difficult and sloping terrain, the enemy started throwing stones and arrows on them. The Muslims didn't expect this sudden attack on them. Pandemonium broke out in the troops. First the muqaddamat al Jaish (the Front Guard) flew! The commander of the group was Khalid ibne Walid!! When those coming from behind saw Khalid running away, they too took to their heels! The pandemonium was such that no one bothered about the others. They were all running helter skelter. Abu Qatada who was one of the deserters said:

*“The Muslims flew!
I too flew with them.
Suddenly I noticed Omer Ibne Khattab among the deserters
I asked him,
'What has happened to the people?'
He replied,
'It is Allah's Wish!'"*

Ref: Sahih Bukhari, Vol 3, Page 45

The books of Hadith and Seerat certainly recorded about this flight, but the Holy Quran too records the incident thus:

*“And remember the Day of Hunain
when large numbers made you proud!
But the numbers didn't benefit you in any way,
and the land, inspite of being wide,
became narrow for you
and you fled turning your backs (to the battle field)!”*

When Abu Sufian saw the Muslims running away he said, *“Wait! When they are vanquished, they will run to the sea shore!”*. Kalda ibne Hanbal said, *“Today the spell of Islam has been broken!”* Some said that Laat and Manat had avenged their destruction! Although they were in the army of Islam, but their hearts were not with them. They would certainly have showed their backs if defeat looked into their faces. But the surprising fact

was that those who were there at the Bayt e Rizwan and swore to lay down their lives for the Cause chose to fly! Within no time a major portion of the 12,000 men vanished in thin air! Very few persons remained with the Prophet (s.a.). According to one narration, only four persons, Ali (a.s.), Abbas ibne abd al Mutallib, Abu Sufian ibne Harit and Abd Allah ibne Masood remained steadfastly with the Prophet (s.a.). According to another narration there were ten persons with him, viz: Ali Ibne Abi Talib (a.s.), Abbas ibne Abd al Mutallib, Fazal ibne Abbas, Abu Sufian ibne Harit, Rubiah ibne Harit, Abd Allah ibne Zubair ibne Abd al Mutallib, Otba and Mautab sons of Abu Lahab and Aiman ibne Obaid. The Prophet (s.a.) was astride a pony in the battle field. Abbas and Fazal were standing on the right and left of him. Abu Sufian was at the back holding the saddle of the mule and Hazrat Ali (as.) was in the front meeting the attacks of the enemy with his sword. The other persons formed a protective circle around the Prophet (s.a.). The enemy's pressure increased every moment. Malik ibne Auf came forward to attack the Prophet (s.a.). Aiman ibne Obaid countered his attack and was martyred defending. The history records that in the moment of trial the Prophet (s.a.) was the most steadfast. He had these words on his lips:

"It is true that I am the Prophet (s.a.)

I am the son of Abd al Mutallib!"

When he saw the Muslims deserting the theatre of war, he turned left and right, and called them:

"O Allah's Creatures!

Where are you heading to?"

When he found none heeding his call, he turned to his uncle, Abbas, and asked him to call the deserters in a loud voice. Abbas shouted at the top of his voice:

"O men of Ansaar!

O those who were present at

The Bayt e Rizwan!"

On this call some of the deserters came back. Hazrat Ali (a.s.) gathered them under his Standard and advanced to attack the enemy. On the other side the enemy too was alert. Both the sides attacked each other with swords. Sparks came out of the clashing swords. The Prophet (s.a.) said:

"The oven of battle is hot now!"

The Standard Bearer of Bani Hawazan, Abu Jarol was riding on a camel. He was waving his black flag and attacked reciting martial poems. Hazrat Ali (a.s.) was looking for a chance to attack him. From the back he hit the legs of the camel with his sword. The camel fell down and Abu Jarol wasn't able to keep his balance. At that moent Ali (a.s.) gave him such a blow that he was cut into two. With the killing of Abu Jarol the morale of the enemy sank low. Their men started running away. The deserters from the Muslim army who were hiding themselves in the crevices of the hills came back and attacked the enemy in unison. Some of the enemy men were killed and others were taken captive. The fight was on when the time for meals arrived. The Prophet (s.a) said that they should stop fighting now and those taken captive should not be executed. But despite this order two of the captives were killed. One of them was Ibne Akwa who was functioning as a detective

for Bani Hazeel during the campaign for conquest of Makka. When Hazrat Omer found him helpless, he motioned to an Ansari to slay him. The other person killed was Jamil ibne Maamar. He too was killed by an Ansari. When the Prophet (s.a.) asked for an explanation from him, he said that Omer had prompted him to kill the person. The Prophet (s.a.) said that he had personally asked them not to kill the captives, looked angrily at Omer and turned away his face! After some days, on the intervention of Umair ibne Waheb, the Prophet (s.a.) overlooked that act of Omer. Similarly, the Prophet (s.a.) was disturbed at the killing of a woman. Looking at her dead body, he asked who had killed her? The people informed that it was Khalid ibne Walid who killed her. He asked the persons to go to him and tell:

*“The Prophet of Allah (s.a.)
prohibits you from slaying
women, children and laborers.”*

Ref: Tareeq e Kamil, Vol 2, Page 180

The war was over but the Muslims continued to chase the infidels. They took custody of the enemy's animals and materials. They took lot of prisoners of war, among whom were women and children. The Prophet (s.a.) wanted one person, Behad, to be apprehended alive. Therefore the Muslims held him and his family members. Among the captives was Sheema binte Harit, who was the prophet (s.a.)'s sister by the virtue of her mother being his foster mother during his childhood. When she was put to hardship by the Muslim troops, she told them that she was their Prophet (s.a.)'s foster sister. They didn't believe it and brought her to the presence of the Prophet (s.a.). She said, *“I am Sheema., your foster sister! Once you had bitten my back in your childhood! The mark is still there!”* The Prophet (s.a.) recognized her and made her sit on his own quilt. He asked her, *“Would you like to live with us, or do you wish to return to your own tribe?”* She preferred to get back to her triber. The prophet (s.a.) gave her a slave, one camel and some sheep and sent her away with respect.

During this campaign four Muslims were martyred and seventy infidels were killed. Thousands were taken captive. They got large amount of booty of war. In that there were 24,000 camels, 40,000 sheep and lot of silver. The captives and the booty were left in the charge of Badeel ibne Warqa Qazae at the valley foJaarana. Those who were able to escape with their lives went to Taef. The Chief of Bani Hawazan, Malik ibne Auf was among the fugitives who reached Taef. One group went to Autas and another reached Naqla.

Ghazwa e Hunain was a big trial for the Muslims. In the beginning they were unable to meet the sudden attack of the enemy. They were under the illusion of the large force they had. If they had exercised care and forethought to the possibility of the enemy troops attacking from the caves and crevices, they wouldn't have faced the initial setbacks. There was also a group of the capitulators of the campaign for conquest of makka who were not wholeheartedly participating in the battle. If, during this battle, the prophet (s.a.) and his near relations were not steadfast, the battle was nearly lost..

In this victory too, Hazrat Ali (a.s.) played the major part. He never left the company of the Prophet (s.a.) for a moment and was fighting the enemy like a shield for his Master. It was his example that brought back many a deserter to the battle field!

38. THE SEIGE OF TAEF

Bani Thaqeef and their chief, Malik ibne Auf Nasri, escaped from Hunain and took shelter in Taef. They kept accumulating the equipment of warfare for one full year and locked themselves up in the fort. The army of Islam, under the command of the Prophet (s.a.) chased them and laid siege of the Taef Fort. From both sides there was exchange of arrows. The Muslims were in open ground and the Infidels were in the security of the fort. They rained so many arrows from the fort that some of the Muslims got martyred and many more injured. When there was no means of subduing the well entrenched enemy, Salman Farsi came up with the idea of Minjaneeq or Catapult. With a specially devised catapult they started hurling fairly large stones on the fort. Thus they were able to breach the wall of the fort. When the Muslims tried to enter the fort through the breach, the infidels threw red hot iron rods from the top. The Muslims were forced to withdraw a little and didn't succeed in capturing it.

In the meantime, the Prophet (s.a.) asked Hazrat Ali (a.s.) to visit areas surrounding Taef and ordered him to destroy any place where idols were installed. Hazrat Ali (a.s.) took a group of men with him and passed near the habitation of Bani Khatam while it was still dark. They resisted and one of their well known fighter came forward and challenged for a fight. Hazrat Ali (a.s.) asked someone of his men to go ahead and kill the infidel. When none took courage in his hands, Abul Aas ibne Rubaiah saw that Hazrat Ali (a.s.) was himself getting ready to confront the enemy. He offered that he would go. But the Imam stopped him and told him that if he succumbed during the fight, Abul Aas should take the command. Saying this, Hazrat Ali (a.s.) advanced swiftly and killed the infidel in one stroke. When Bani Khatam saw their warrior killed, they retraced their steps. Hazrat Ali (a.s.) went forward and destroyed all the idols of Bani Hawazan and Bani Thaqeef. When the entire area was free of the idols, he returned back. When the Prophet (s.a.) saw him coming, he loudly raised the slogan of 'Allaho Akbar' and took Hazrat Ali (a.s.) to a corner. They were quietly exchanging confidences for quite some time. Some persons didn't like this quiet talk. They said, *"Today the exchange of confidences with the cousin is quite long!"*. Hazrat Omer couldn't control himself. And he told to the Prophet (s.a.) directly that he talked with Ali (a.s.) in private and didn't allow others to come near him! The Prophet (s.a.) replied:

*"I have not exchanged confidences with Ali (a.s.),
but Allah has done it."*

Ref: Sahih Tirmizi, Page 487

During these days of the siege, Nafeh ibne Ghailan, with some cavaliers of Bani Thaqeef, emerged out of the fort. He was chased and killed. The cavaliers fled in fear. Now the besieged persons didn't have any courage to come out of the fort. During this time the people living in the environs of Taef accepted Islam. Some slaves of Bani Thaqeef came out of the fort and accepted Islam on condition that they would be free men. The siege was now over twenty days and there was no indication of the fort being captured. The Prophet (s.a.) asked Naufil ibne Muawiya about the matter. He said that the enemy was like a fox in its den. On waiting it can be caught, if the chase is

given up, there is no fear of harm. The Prophet (s.a.) thought it better to lift the siege and leave Bani Thaqeef to their own scruples. He made an announcement that they were leaving from there the next day. Therefore, the Companions prepared for traveling on the following day. Ainiya ibne Hasan Fazari talked of Bani Thaqeef in laudatory words when the Muslims prepared to lift the siege. Despit being a member of the Islamic army, he praised the enemy in these words:

"By Allah!

I didn't come with you to fight with Bani Thaqeef.

My purpose was that when Mohammed (s.a.) captured Taef,

I take a woman of Bani Thaqeef as my slave!"

Ref: Tareeq e Tabari, Vol 2, Page 355

Someone said, "Ya Rasool Allah! Atleast curse the Bani Thaqeef!" In stead of cursing, the Prophet (s.a.) uttered these words:

"O Allah!

Guide Bani Thaqeef

and send them to me!"

Ref: Tareeq e Kamil, Vol 2, Page 181

The Prophet(s.a.)'s prayer was answered very soon after that. One delegation of Bani Thaqeef came to Madina and called on the Prophet (s.a). They offered to embrace Islam but made a condition that their idol of Laat should be left unharmed for three years! The Prophet (s.a.) rejected this condition. Then they reduced the period to two years, one year and finally to one month! Every time the Prophet (s.a.) refused to accept the condition. Then they said that if he insisted to break the idol, he should ask someone else to perform the task and shouldn't ask them to break their own idol! The Prophet (s.a.) accepted their request. Then they asked to be exempted from offering mandatory prayers. The Prophet (s.a.) said:

"La khair fi Deen la Salat fi

There is no good in a Faith

Where there is no prayer!"

Then he uttered these words of warning:

"You accept Islam,

or else I shall send one, towards you, who is from me,

(Or he said, he is like my Conscience)!

He will cut your necks

and enslave your women and children

and confiscate your wealth and property.

Ref: Isteaab, Vol 2, Page 477

Hazrat Omer said that a wish came to his mind that the Prophet (s.a.) meant him as that person! But the Prophet (s.a.)

caught hold of Hazrat Ali (a.s.)'s hand and said twice:

"Haada huwa! Haada huwa!

This is him! This is him!"

The delegation returned to Taef and made their report about the meeting. They all agreed to unconditionally accept Islam.

In this expedition too, Hazrat Ali (a.s.)'s presence is prominent. Along with the duties of the Jihad, he is also active propagating the Faith. During

the siege he destroyed the idols of Bani Thaqeef and Bani Hawazan and brought about a change in the thinking of the people in the environs of Taef preparing them to embrace Islam. He killed a strong warrior of Bani Qatam forcing them to capitulate. He killed Nafeh ibne Ghilan and chased away his cavaliers. In the end they all embraced Islam fearing his valorous attacks!

In this campaign, certain aspects of Hazrat Ali (a.s.)'s superiority are very evident. The Prophet (s.a.) exchanged confidences with him within sight of the other important Companions! When others expressed their objections, the Prophet (s.a.) said that Ali (a.s.) wasn't only the keeper of his confidences, but of Allah as well! Then the Prophet (s.a.) compared Ali (a.s.) with his own Conscience, with his Own Self!.

39. DISTRIBUTION OF THE BOOTY

When the Prophet (s.a) returned from Taef and camped at the Valley of Jaarana on 5 Zilqidda, a delegation of Bani Hawazan embraced Islam and came to his presence. They requested the persons of their tribe taken captive be freed. One chief of Bani Saad, Zohair ibne Umro, said that among the captives were two of the Prophet (s.a.)'s own aunts who had brought him up in their own arms. If any Arab chieftain had taken the milk of one of our ladies, he would certainly have respected her. You too must treat us with dignity, and we don't expect anything else from you. The Prophet (s.a.) told him that when the Muslims assembled, he should broach the subject of the release of the captives with them. He said that at that moment he will raise the matter of the release of the progeny of Abd al Mutallib. Therefore, when the Muslims came after the Duhr Prayer, the captives said that the Prophet (s.a.) had taken the milk of one of their tribeswoman and on that strength they ask to be freed from captivity. The Prophet (s.a.) said that he was foregoing the share of Bani Abd al Mutallib. The Mohajirs and the Ansar said that their share too belonged to the Prophet (s.a.) and that they had foregone their rights in his favor. However, Aqra ibne Habis, Abbas ibne Mardas and Ainia ibne Hasan were a bit reluctant. When the captives were released, the Prophet (s.a.) asked the delegates about Malik ibne Auf Nasri. They said that he was with the Bani Thaqeef at Taef. The Prophet (s.a.) asked them to send word to him that if he came there, the members of his family will be released from captivity. When Malik got the message, he immediately started from Taef, and reaching Jaarana, he went to the presence of the Prophet (s.a) and embraced Islam. The Prophet (s.a.) released his family, gave back his confiscated assets and gave him a hundred camels as a gift.

When the captives of Hawazan were released, the Muslims insisted on the distribution of the booty of war. And said that the camels, goats and sheep might be distributed there and then! The Prophet (s.a.) gave his approval and the distribution started. The Prophet (s.a.), from his Khums, gave a hundred camels each to the persons who had newly embraced Islam. Abu Sufian and his sons Muawiya and Yazid were given a hundred camels each. Besides them, Aqra ibne Habis, Ainia ibne Hasan and some other persons received a hundred camels each. Some persons were given lots of fifty camels. Generally the rest of the men got four camels and forty sheep each. The Ansar too received the booty in the same manner. They complained that the Prophet (s.a.) preferred his own people, although the Ansar supported him in the time of need. When he heard about these murmers, he assembled them and told them that he had given some preferential treatment to the Qureish that they don't recant from Islam! He said that they had their camels and sheep with them and you, the Ansar, have with you your Prophet (s.a.)! He asked them what was preferable? The eyes of the Ansar watered and they said, *"Ya Rasool Allah (s.a.)! We wholeheartedly accept the distribution of the booty! In their share is the worldly wealth and you are in our share!"* The Prophet (s.a.) offered a prayer for the Ansar and their progeny!

Abbas ibne Mardas Aslami too was expecting a larger share of the booty than the ordinary Muslims got. He wrote some couplets to express his displeasure.:

*“Hasan and Habis were not superior to my father Mardas in any society,
Neither I am inferior to Ainia and Aqra. But whom you down grade will
not rise again!”*

The Prophet (s.a) said, “Aqtaoo ani lisana- Cut his tongue!”, meaning that he be quietened by giving him some more of the booty! But he didn’t understand the allegory and shivered thinking that his tongue was about to be cut! When Hazrat Ali (a.s.) asked him to come, he asked where he was being taken. He said that he was being taken along to comply with the orders of the Prophet (s.a.)! He therefore accompanied Hazrat Ali (a.s.) to the place where the camels and sheep were penned. Hazrat Ali (a.s.) asked him to take more camels to bring his tally to hundred and join the group of the Muallifat al Quloob (the Pretenders) or remain contented with the four camels and continue in the group of Mohajirs!” Abbas ibne Mardas asked Hazrat Ali (a.s.) to let him be with his four camels because he couldn’t imagine to be counted among the Muallifat al Quloob!

Ameer al Momineen had placed before him both the situations and had also explained the consequence of each of them giving him the right to maintain the privilege of being in the group of the Migrants or going to the side of the Pretenders!

After the distribution, the Prophet (s.a.) returned to Makka and performed the minor pilgrimage of Umra. Itab ibne Asaid was appointed the governor of Makka and then the Prophet (s.a.) left for Madina in the beginning of the month of Zil Hijja.

40. PROPAGATION OF ISLAM IN YEMEN

During 8H the Prophet (s.a.) deputed Khalid bin Walid with a group of Companions to Yemen for propagating the Message of Islam there. He stayed there for six months, but the efforts didn't bear any fruits. There was no positive reaction from the people there. Bara ibne Aazib, who was a member of the delegation, says:

*"The Prophet (s.a.) sent Khalid ibne Walid to Yemen
for inviting people to the Faith.
I was one of the persons sent with him.
He stayed there for six months,
but none paid any heed to him."*

Ref: Tareeq e Tabari, Vol 2, Page 289

When the Prophet (s.a.) learnt about the failure of the mission, he sent Ali ibne Abi Talib (a.s.) to take charge of the work. He asked him to send Khalid and his team back. Those from the team who wished to stay further in Yemen, they may be permitted to stay back. Bara ibne Azaib says that he preferred to stay on with Hazrat Ali (a.s.). When the Yemenis learned that Khalid was going and Hazrat Ali (a.s.) was replacing him, they were keenly interested and gathered at one place. After the morning prayers Hazrat Ali (a.s.) went to them and read the letter that the Prophet (s.a.) had sent for the people of Yemen. Then he delivered a Sermon on the virtues of Islam. The talk was so effective that the people who didn't respond even after six months of Khalid's efforts, embraced Islam. The Historian Tabari writes:

*"The entire tribe of Hamadan
embraced Islam in one day."*

Ref: Tareeq e Tabari, Vol 2, Page 390

When Hazrat Ali (a.s.) informed the Prophet (s.a.) about this event, he did a Prostration of Thanksgiving and said thrice:

*Assalaam ala hamadan
On Hamadan my Salam."*

In the Battle of Siffin the tribe of Hamadan was solidly behind Hazrat Ali (a.s.). Seeing their exploits of valor, Hazrat Ali (a.s.) said:

*"If I was the keeper to the Gate of Heaven,
I would have asked the Tribe of Hamadan
to enter peacefully."*

After the Tribe of Hamadan embraced Islam, the avenues for the progress and propagation of Islam opened up in Yemen. With the rays of the sun of knowledge, the darkness of infidelity was dispelled! In every nook and corner there were the voices witnessing the Unity of Allah!

41. THE EMIRATE OF YEMEN

Although the Yemenis had embraced Islam with one Sermon of Hazrat Ali (a.s.), they were still not fully conversant with the tenets of the Faith. Therefore it was necessary to give them instruction on the legitimate (Halal) and taboo (Haram) from Islamic point of view. They were also to be told about the mandatory and the optional prayers and other pillars of Islam. They needed to get their disputes settled according to the laws of the Faith. For taking care of all these things, the Prophet (s.a.) deputed Hazrat Ali (a.s.) once again to Yemen. For this important mission, there was the need for knowledge and balanced thinking was very essential. This was his first stint outside the area of Hejaz and Hazrat Ali(a.s.) was initially reluctant to accept the onerous responsibility. He told to the Prophet (s.a.) that he was still young and also new to such an assignment. He felt that it might be difficult for him to handle the work without advisers around. The Prophet (s.a.) put a hand on the chest of Ali (a.s.) and said:

“O Allah!

*Make Ali (.a.s)’s heart well informed
and the tongue free of defects and errors!”*

Ref: Isteaab, Vol 3, Page 36

Hazrat Ali (a.s) says that after that day he never had difficulty in assessing correctly between two persons. The quality of confidence and determination became stronger in him.

At that time of his selection the senior Companions, both Mohajir and Ansar, were present. But the Prophet (s.a.), despite Hazrat Ali (a.s.)’s youth nominated him for the emirate of Yemen. In this connection he neither consulted anyone nor obtained anyone’s opinion. The Prophet (s.a.) was confident that Ali (a.s.) was the most suitable candidate for the job. It was this confidence that the Prophet (s.a.) entrusted the important functions of delivering justice to people in his lifetime and prepared Ali (a.s.) for the same function after him as well. Therefore, the Prophet of Islam (a.s.) said:

“O Ali (a.s.)!

*After me, you you will be the judge
For the mutual disputes of the people!”*

Ref: Mustadrak Hakim, Vol 3, Page 122

If leading a congregational prayer is termed the qualification for selection as the Caliph, then why not the emirate of Yemen, first ever such important assignment in the annals of Islamic History, be termed a better qualification for the selection as the Caliph! We should understand that leading a congregational prayer is one thing and leading the governance of a people is another! The duties of an emir and a caliph are similar that need skills in governance and deliverance of justice.

42. SARIYA WADI AL RAMAL

Some people gathered in Wadi al Ramal and were planning a surprise night attack on Madina. They were looking for an opportune time to carry out their plan. But one person chanced to know their plans and gave the information to the Prophet (s.a.). These people were not a regularly organized contingent but were a group of brigands and highway robbers. The Prophet (s.a.) gave the standard to Hazrat Abu bakr and sent with troops to quell and disburse this mob. When the troops reached the Wadi al Ramal, the brigands went into hiding. The Muslims looked around for them, and not finding any trace, relaxed thinking that they had fled getting wind of the coming of the Muslim attack. The Muslims were tired of their journey. They decided to spend the night in the valley and slept soundly. After some hours of their sleeping, the brigands came out quietly from their hideouts and attacked the Muslims. In the confusion some Muslims were killed and the rest ran for their lives. When the unsuccessful group returned, the Prophet (s.a.) gave the standard to Hazrat Omer to lead the campaign. The morale of the brigands was high now. When they saw the contingent arrive, they came out of their hideouts and started fighting with such ferocity that the Muslim contingent was forced to withdraw. After these two failures, Umro ibne Aas told to the Prophet (s.a.) to give him the command to control the situation. The Prophet (s.a.) complied with his wish, but the result was the same as before. After these repeated failures, the Prophet (s.a.) appointed Hazrat Ali (a.s.) as the Commander of the contingent and sent him for the campaign. He also asked the earlier unsuccessful commanders too to join the contingent under him. The first strategy of Hazrat Ali (a.s.) was to change the route of advance from that which was followed by the earlier three attempts. He also made the journey during night and rested the troops during the day. This provided them a degree of stealth in their movement. They thus were able to surprise the enemy by sudden attack. While the first rays of sunlight was about to touch the peaks, the tips of the swords started shining. The enemy fled because of the element of surprise in the attack and the Muslims proceeded to Madina victoriously. The Prophet (s.a.) on hearing of the arrival of the victorious army, came out of the city to give them a reception. He happily said:

“O Ali (a.s.) !

If I hadn't the fear that some people of my Ummat might say what the Christians said about Hazrat Eesa (a.s.),

I would have said something about you that people would pick up the soil from under your very feet,
wherever you went!

Ref: Irshad Sheik Mufeed, Page 76

The success of this campaign was because of the leadership of Hazrat Ali (a.s.) in planning the strategy of war. He kept a keen eye on the reasons of the failure of the previous attempts and took care to eliminate them. In the first attempt, they were lethargic and careless in their movement. Having gone to the den of the enemy, they casually retired to sleep without even posting nominal night vigil. The second and third attempts they made the mistake of following the same route of travel and thus gave early warning of

their arrival to the enemy. Hazrat Ali (a.s.) eliminated all these faults and also added the element of surprise by traveling in the night and reaching the arena just before dawn! If he had made the same mistakes as the first three leaders did, his attempt might have met with the same result as theirs did!

43. SARIYA BANI TAY

After the conquest of Makka the idols of the Kaaba had been destroyed. During the ghazwa e Taef, the idols of Bani Thaqeef and Bani Hawazan too were destroyed. But those of Bani Tay were still intact. Among these idols was one, by name of Filis that was the center of their adulation! The Prophet (s.a.) determined to destroy it too. He deputed Hazrat Ali (a.s.) during the month of Rabi al Thani 9H towards the habitations of Bani Tay to destroy the idols there and invite the people to the Right Path. Hazrat Ali (a.s.) started for the campaign with a contingent of 150 men. The Chief of Bani Tay, Adi bin Hatim went toward Syria along with his family and children, when he heard of the arrival of the Muslim contingent. Hazrat Ali (a.s.) attacked the neighborhood of Aal e Hatim and destroyed their idol. From that place he got three expensive armors and three swords. Among these swords were Rasool and Maqzam that were very famous swords throughout Arabia for their excellent quality, which were offered to the idols by Harit ibne Abi Shimr. Besides these, lot of other valuables and livestock were obtained from there.. Hazrat Ali (a.s.) distributed some of the booty to the men in the contingent and took the rest and the captives to Madina. Among the captives there was Safana, the daughter of the legendary Hatim, who was accommodated at a place near the mosque where captive women were generally kept. During those days the Prophet (s.a.) passed that way when Safana complained that her father was dead and there was none to take care of her. She pleaded to be released and said that Allah will reward him for the kindness. The Prophet (s.a.) asked who she was? She said that she was the sister of Adi ibne Hatim. The Prophet (s.a.) asked her if she was the sister of the same Adi bin Hatim who fled from Allah and His Prophet (s.a.). Saying this, he went his way. The next day when he passed that way, Safana pleaded again and he gave the same reply! Safana thought that there was no hope left for her release! The third time when the Prophet (s.a.) passed that way, she had no courage to renew her appeal. While she was thinking whether to say anything or not, someone from behind the Prophet (s.a.) prompted her to appeal to the Prophet (s.a.) for her release. She took courage in her hands, stood up and said, *“O Prophet of Allah (s.a.)! Please don't make me a subject of ridicule among my people! I am the daughter of the Chief of Bani Tay, Hatim! My father was very charitable His wont was to release the captives, feed the poor and help the needy!”* The Prophet (s.a.) ordered that she be released forthwith because she was the daughter of a person who was gentle, kind and held high morals. He also told to Safana to stay in Madina till a dependable escort was arranged to send her safely to her people. Safana asked the people about the identity of the person who prompted her to speak with the Prophet (s.a.). They informed her that he was the Prophet (s.a.)'s cousin Ali ibne Abi Talib (a.s.). After sometime, a caravan from Bani Qaza-aa came to Madina. Safana requested the Prophet (s.a.) to send her with them. The Prophet (s.a.) made good arrangements for her journey and she safely reached her brother Adi Bin Hatim in Syria.

Safana complained to her brother Adi that he abandoned her alone and fled. She also told him about Hazrat Ali (a.s.) on whose prompting she could accomplish her release from captivity. She also told him about the

good treatment meted out by the Prophet (s.a.) to her. She very strongly suggested to Adi to go to the presence of the Prophet (s.a.) at the earliest that he will get the honor of joining the ranks of the people who have adopted the Right Path. Adi says that he liked the suggestion and therefore headed for Madina. When he went to the presence of the Prophet (s.a.) in the Masjid e Nabavi , he told him that he was Adi ibne Hatim. The Prophet (s.a.) was very pleased to meet him and asked him to accompany him home. On the way they met an old woman and heard her complaints. Adi thought that the Prophet (s.a.) hadn't the slightest element of pride and conceit for his position. When they reached the Prophet (s.a.)'s home, he spread his carpet for Adi to sit. And himself squatted on the bare ground. Adi again thought that this cannot be the way of royalty! Adi was still indecisive in his mind when the Prophet (s.a.) said, *"O Adi! You take a fourth of the booty of war, but in your Christian Faith this is not permissible! Perhaps you are shy of our Faith because there is poverty among our people and there are lots of enemies in our environment! But soon there will be such affluence here that even on searching there will be scarcity of takers for the wealth! Women will then visit the bayt Allah all alone fearlessly! You will learn that the Qasr e Abyad (the White Palace) of Babel has been annexed by the Muslims!"*

Adi witnessed with his own eyes the excellent character and manners of the Prophet (s.a.) and heard his talk that went straight to his heart! He embraced Islam at the same auspicious moment and became an ardent companion of Hazrat Amir al Momineen (a.s.) and was on his side during the campaigns of Jamal, Siffin and Nahrwan.

44. GHAZWA E TABOOK

One trading caravan from Syria spread a rumor in Madina that the Caesar of Rome, Heraclius, was planning to attack Madina and the Christian tribe, Bani Ghasan, Bani Lakham, Bani Gazam and Bani Amela were gathering under his flag. Bani Ghasan, they said, had converted their territory, Syria, as a cantonment to mobilize the armies of Rome and Syria. They also said that the reconnoitering troops have reached as close as the area of Balqa. The Prophet (s.a.) on the basis of these reports, started the preparations to meet the enemy. He ordered the Muslims to prepare for stopping the advancing enemy. All the wars that the Muslims fought were inside the country and they hadn't faced any external opponent. This campaign was to be fought on foreign soil, and was against a distant Emperor whose conquests extended to Persia and beyond. On hearing the Prophet (s.a.)'s orders, the men, instead of feeling the thrill of the prospective battles, were crestfallen. The reason for this mood was that they were facing a drought of late and only during the current season the crop was good and nearing harvest. They were not in a mood to travel leaving behind their ready crops. Besides, the summer heat was severe and harsh for travel through the desert. In such circumstances the Muslims started making excuses to avoid going on the campaign. The Holy Quran says about these persons:

"O People who embraced the Faith!

*When you are asked to start in the way of Allah,
your feet get embedded in the ground.*

Are you happy with this life instead of the Hereafter."

When pressure mounted over the Muslims with admonishing Verses, and they saw no way out other than joining the contingent, then some willingly and others not so willingly got ready to go. Some others lingered and stayed back at their homes. The Prophet (s.a.) took help from within Madina and other areas to get together a contingent of 30,000 men and during the month of Rajab 9H left Madina and their first halt was at Taniat al Wida. Abd Allah ibne Ubai, with his men, too was with the contingent and camped in the lowlying area of Taniat al Wida. When the Prophet (s.a.) advanced with the army, Ibne Ubai returned back to Madina with his men.

After a major number of the Muslims leaving Madina, the hypocrites who remained back and those who returned from the way, in the event of the defeat of the Muslim army, which Abd Allah Ibne Ubai expected, they planned to invade the Prophet (s.a.)'s home and loot it and send away the members of his family from Madina. There was also danger from people who hadn't as yet embraced Islam and were defeated in the battles that they fought with them. Such people might see an opportunity to plunder the properties and assets of the Muslims. In these circumstances, it was the demand of farsightedness that a person should be left in Madina who could face any eventuality with courage and control things from going awry. Therefore the Prophet (s.a.) decided to leave behind Ali (a.s) whose fear was already embedded in the hearts of the Arabs because of his recent successes in the battles. The hypocrites of Madina didn't like this arrangement. When they were unable to find any excuse, they said:

"The Prophet (s.a)

Considering him a burden, has left him behind!”

Ref: Tareeq e Tabari, Vol 2, Page 368

Hazrat Ali (a.s.) who was continuously winning in the battles with the infidels, was feeling for being dropped from the contingent going for the new Campaign. When he heard this taunt from the hypocrites, he couldn't control himself and put on the arms and started moving behind the army at some distance. After sometime he caught up with them and went to the presence of the Prophet (s.a.). He complained to the Prophet (s.a.) that the hypocrites say that he was left behind because he would be a burden during the campaign. The Prophet (s.a.) said that they were liars and I am leaving you behind in Madina because the administration there should either be with me or with you. He also said that in his Ahl al Bayt and in his Ummat he was his successor. He added:

*“Are you not happy that you have the same
Relationship with me as Haroon (a.s.) had
With Moosa (a.s). The only difference is that
There will be no prophet after me.”*

Ref: Sahih Bukhari, Vol 3,Page 54

Hearing this, Hazrat Ali (a.s.) happily went back to Madina. And the Prophet (s.a.) proceeded with the army towards the border of Syria. The ruins of the Tribes of Thamud were on the way. When they reached the place, the Prophet (s.a.) asked his men not to take any water from the wells there, neither for ablutions nor for drinking purpose. When his eyes fell on the ruins, he hid his face with a cloth and rode his camel faster to leave the place behind as soon as possible. The next day the Muslims ran short of water. They came to the Prophet (s.a.) and told him that if they were allowed to take water on the way, this situation of scarcity wouldn't have arisen. The Prophet (s.a.) lifted his hands for prayer and before his prayer was over, dark clouds appeared on the horizon and copious rain started. The men drank it and also stored in their containers.

The journey through the dry deserts was very tiring. Fifteen to twenty persons had to share one camel or horse. They rode on these animals in turns. They had to trudge through the desert more on foot than astride any animal. For eating they got no more than dry bread and water was very scarce. Those who were unable to bear the hardship, they started returning back. Whenever the Prophet (s.a.) was informed of the deserters, he used to say, “If they have virtue in them, they will come back to join us. If not, it will be lesser burden on our heads!” Hazrat Abu Dharr fell behind because his camel was very emaciated and was unable to keep pace with others. People told to the Prophet (s.a.) that even Abu Dharr had deserted. About him too the Prophet (s.a.) said that if he had virtue in him, he would join back the caravan. When Hazrat Abu Dharr saw that the camel was unable to go any further, he took away his baggage from its back and started moving forward on foot. Some people of the army saw him coming at a distance. They started speculating who the person could be who was walking all alone. The Prophet (s.a.) said it must be Abu Dharr. When the men strained their eyes a little, they confirmed it was him! The Prophet (s.a.) said:

“May Allah have mercy on Abu Dharr

*That he is coming alone, he will die in loneliness
And will be raised on the Day of Judgement
Alone.”*

Ref: Tareeq e Tabari, Vol 2, Page 271

When the army reached Tabook, they struck camp there. For long distances there wasn't any sign of the Roman troops. The Prophet (s.a.) camped there for twenty days, but from no direction there was any sign of approaching armies. The information given by the Syrian traders was wrong. In this time the Prophet (s.a.) sent delegations to the chiefs of the tribes in the area. inviting them to embrace Islam or start paying the Jizia. The chief of Aila, Youhana ibne Ruba came to the Prophet (s.a.) and struck a truce at a Jizia of 300 Dinar. Similarly the Christians of tribes of jarma, Azrah and Maqna too entered into agreements to pay Jizia. The chief of domat al Jundal, Akidar ibne Abd al malik was brought in captivity. He too accepted to pay Jizia and was released. When the Prophet (s.a.) was satisfied that there was no sign of the enemy Roman troops, he ordered his men to return to Madina. There is a valley, Mashqaq, lying between Tabook and Madina. At that place there is a spring from where water was coming at a very slow rate. He ordered that those who reached earlier than him should not drink water from the spring. But some men who arrived there earlier, drank the little water that had accumulated from the spring. When the Prophet (s.a.) arrived there, he found that the pit of the spring was empty of water. He asked the men about who arrived there first. The men took the names of the first arrivals. The Prophet (s.a.) asked them if they were not warned not to drink the water before he arrived. Allama Tabari writes:

“Then the Prophet (s.a) cursed them”

Ref: Tareeq e Tabari, Vol 2, Page 373

The Prophet (s.a.), noticing the scarcity of water, held his palms under the oozing water and the palms were full of it, he offered a prayer. And the water from his hand he poured into the pit. The prayer was answered and the spring started yielding water copiously. Everyone of the army quenched his thirst.

On the return journey another sad event happened. When they reached Uqba zi Fataq, they thought that the passage through the hills was tortuous and difficult. If the animals became restless, there was a likelihood of their falling into the ravines. The Prophet (s.a.) announced that no one should take that route till his camel goes. But some persons conspired that they will disturb the Prophet (s.a.)'s camel to cause an accident. The Prophet (s.a.) was astride his camel and Huzaifa ibne Yaman was holding the rope in the front and Ammar ibne Yassir was at the back. With the lightning they saw 12 riders, with faces covered, proceeding towards the ravine Huzaifa pointed this out to the Prophet (s.a.), and he reprimanded the group. Huzaifa and Ammar pushed back those twelve camels. The Prophet (s.a.) asked Huzaifa who these persons were. He expressed his ignorance. The Prophet (s.a.) said that they were the hypocrites and will ever remain so. They came with a view that they wanted to disturb my camel and cause its fall in the ravine. Then the Prophet (s.a.) told the names of all the twelve culprits to Huzaifa and asked him to keep the information a secret. But despite this

warning, the information got revealed to some people. Once Imam Hassan (a.s.) told to Muawiya ibne Abu Sufian:

“You will recall the day when some persons wanted the camel of the Prophet to fall into the ravine and these persons were twelve in number and one of them was Abu Sufian.”

Shara Ibne Abil Hadeed, Vol 2, Page 103

When the Prophet (s.a.) was proceeding towards Tabook, some deceptive persons came to him and said that they had constructed a mosque so that the diseased and disabled, who are unable to go long distances to the other mosques offer prayers there. They requested him to visit their mosque and offer prayer there. The Prophet (s.a.) said that he was on an important journey then, and would visit the mosque some other time. When he returned from his journey to Tabook and reached Zi Awan near Madina, the following Verse was revealed:

“They too are hypocrites who constructed a mosque to cause harm and dissensions among the Momins.”

The Prophet (s.a.) ordered Malik ibne Daksham and Ma-an ibne Adi to dismantle that mosque.

The expedition to Tabook was a very trying experience for the Muslims. They had to travel through the scorching heat of the desert leaving behind the gardens and the green fields. Only those were steadfast who preferred the Rewards of the Hereafter over the comforts of this life. Those who had accepted Islam to enjoy the power and pelf that they thought it will give them, were unable to bear the hardships of the journey and complained about it. The hypocrites therefore deserted the army at various stages and left a proof of their mindset. So far they were able to hide their infidelity in the thick veneer of hypocrisy. But now they were exposed. Therefore this campaign is also called the Ghazwa e Fazeha because it exposed the veneer of the hypocrites and they faced shame and ignominy. Even if they wanted to keep their hypocrisy in wraps at that moment, they couldn't have done it. They could have hidden their hypocrisy only if they had boldly come out of their homes, faced all the hardships of the journey and remained steadfast with the Prophet (s.a.) all through the campaign. They couldn't do it, and thus they were exposed !

Ghazwa e Tabook is the only campaign of the Prophet (s.a.) in which Hazrat Ali (s.a.) didn't participate. But this was not because he didn't want to be there in the war. It was the decision of the Prophet (s.a.) to leave him behind in Madina to take care of things that he would do while present there. This too was a responsibility like the Jihad that Hazrat Ali (a.s.) performed well. He maintained the law and order in Madina efficiently and effectively.

Whenever the Prophet (s.a.) traveled out of Madina he appointed someone to take charge of the administration of the city. The person used to be given the position of an ordinary governor or administrator. But Hazrat Ali (a.s.)'s appointment was of a different nature. He told him that his status, in the eyes of the Prophet (s.a.), was the same as that of Haroon (as.) for Moosa (a.s.). Haroon (a.s.) was the caliph and Successor of Moosa (a.s.)! the Holy Quran therefore says about the prayer of Hazrat Moosa (a.s.):

“From the people of my house, make my brother Haroon my vizier and through him make my back strong and make him the sharer of my tasks.”

The Prophet (s.a.) terming Hazrat Ali (a.s) as the equivalent of Hazrat Haroon (a.s.) proved that as Haroon (a.s) was the Caliph and Vicegerent of Moosa (as.) so was Ali (a.s.) his own Vicegerent. Saying that Hazrat Moosa (a.s.) nominated Hazrat Haroon (a.s) his successor for a short while, and so was the appointment of Hazrat Ali (a.s.) temporary is not correct. But the question arises, why Hazrat Moosa (a.s) didn't appoint anyone else instead of Haroon (a.s)? The answer is that he was the most superior and the most competent to be the successor and the vicegerent of Moosa (a.s). So was Ali (a.s.) the most superior and the most competent to be the Prophet (s.a.)'s Caliph and Vicegerent!

45. PROPAGATION OF SURAT AL BARA-AT

The infidels and hypocrites of Arabia used to perform the Haj at the Kaaba and even after the conquest of Makka, they continued the practice. In their practices, circumambulating the Kaaba in naked state was one amoral aspect. It was necessary to stop it. So far the Prophet (s.a.) had not banned them from coming for the ritual. But the initial Verses of the Surat al Bara-at express disgust for the infidels and hypocrites. In compliance with this, it was felt necessary to stop them from entering the precincts of the Kaaba. The Prophet (s.a.) gave these verses to Hazrat Abu Bakr and sent him to Makka. Soon after sending him, he deputed Hazrat Ali (a.s.), to proceed on his personal camel, Azba, and take the parchment on which the Verses were inscribed from Ab Bakr and proceed to Makka to recite them to the people there. Hazrat Ali (a.s.) rode the camel fast, overtook Hazrat Abu Bakr, communicated the Prophet (s.a.)'s message, obtained the Verses from him and proceeded to Makka. He also told to Hazrat Abu Bakr that if he wished he could go along with him or else return to Madina. Ibne Athir writes:

"The Prophet (s.a) gave the Surat al Bara-at to Hazrat Abu Bakr to take to Makka, but called him back from the way and told him that for the propagation of the Verses the person from his own house was suitable and therefore entrusted the Verses to Ali (a.s.)"

--Jame al Usool, Vol 9, Page 475

Allama Tabari has written about this event in greater detail:

"The Prophet gave the Verses to Abu Bakr, and sent him appointing him the Ameer e Haj. When he reached the Valley of Zil Halifa near the Mosque Shajra, Hazrat Ali (a.s) arrived and took the Verses from him. Hazrat abu Bakr came back to the Prophet (s.a.) and said, 'I sacrifice my parents on you! Is there any revelation about me?' The Prophet said, No! But these Verses have to be propagated either by me or the one who is from me!"

Ref: Tareeq e Tabari, Vol 2, Page 383

Hazrat Ameer al Momineen (a.s.), on reaching Makka, recited the Verses to the people at Arafat and Muna and announced that the hypocrites who had committed the breach of trust, the truce agreement with them would go void in four months. And then no infidel and hypocrite, who has not embraced Islam, shall be allowed to enter the precincts of Kaaba to circumambulate it for performing the Haj Pilgrimage. It caused some brows to frown among the hypocrites, but none had courage to say anything. They were helpless before the might and dominance of Islam. They were forced to pretend that they had embraced Islam. Allama Tabari writes:

"The hypocrites blamed each other and returned and said that since the Qureish had embraced Islam, they had no way other than following suit!"

Ref: Tareeq e Tabari, Vol 2, Page 283

This task was not so simple as it appeared. The truce agreements with the infidels were being abrogated and entry into the Masjid al Haram and performance of Haj by them was banned. It was possible that they turned rebellious and started to conspire against the Muslims. Because of these fears the Prophet (s.a.) was worried about the safety of Hazrat Ali (s.a.) and was eagerly awaiting his return. When Hazrat Abu Dharr gave the news of

his return, the Prophet (s.a.) was overjoyed. He went out of the city with his companions and welcomed Hazrat Ali (s.a.).

For this task removing one emissary and appointing another was not the personal decision of the Prophet (s.a.) but it was in compliance to a Revelation from Allah. All the Commands of Allah have always a definite purpose behind them. The purpose behind the change must have been the need to highlight the importance and the superiority of the person entrusted with the job! Therefore, if from the beginning Hazrat Ali (a.s.) was deputed, it would have been considered a matter of routine. Detailing an important person and withdrawing him midway to send Hazrat Ali (a.s.) highlighted the importance of the task and the eminence of the person who replaced the earlier emissary! Then the announcement that the replacement was at the Command of Allah gave the act more eminence! It is a matter of conjecture that a person whom Allah didn't deem fit to propagate a couple of Verses of the Quran to the people of Makka, was elevated to the caliphate after the demise of the Prophet (s.a.)! It is a pity that some people took shelter behind the excuse of public opinion and installed a person to caliphate and sending the candidate into oblivion who was most deserving of the position. The Commentator of the Quran, Ibne Abbas, too mentions about this incident to prove Hazrat Ali (a.s.)'s right to caliphate. He says:

"By Allah! The Prophet (s.a.) had thought only him suitable to recite the Verses of Surat al Bara-at to the people of Makka."

Ref: Kanz al Amaal, Vol 6, Page 391

Ibne Abbas arguing about the Right to caliphate referring to the incident about the Recitation of the Surat al Bara-at meant that the Prophet (s.a.) was hinting at his choice of the successor. Hazrat Ali (a.s.) himself referred to the incident while making claim of the Caliphate at the meeting of the Shura. He said:

"Is there anyone amongst you who was entrusted with the task of propagating the Surat al Bara-at and the Prophet (s.a.) had told him that anyone other than the prophet (s.a.) and ME could do the task."

Ref: Shara ibne Abil Hadeed, Vol 2, Page 61

If claim is made for Hazrat abu Bakr siting his Imamatus of the prayer, wouldn't they have used the incident of the Surat al Bara-at as another strong proof to claim the Caliphate for him! Then why they don't accept this as a proof for the claim of Hazrat Ali (a.s.) for the caliphate?

46. THE CALL FOR MUBAHILA OR IMPRECATION

Najran is in the north of Yemen about ten stages away from Sanaa. It was a fertile area with 73 settlements those days. In those conglomerates about 40,000 christians lived. They were initially idol worshippers like the Arabs but a Christian hermit, Fimiyoan, who earned his living as a mason, converted them to Christianity. Fimiyoan was a migrant from Rome. It was his selfless missionary zeal that the entire population converted to Christianity. Very soon Najran became an important centre of Christianity. They constructed a Church for performing their religious rites. This was built with the skins of the camels and became famous as Kaba e Najran. People assembled there for prayers and made offers. In addition to the offerings made at the Church, its income was 200,000 annually that was used for the upkeep of the hermits and the pastors.

When Islam progressed after the conquest of Makka, and the warring groups capitulated, the Prophet (s.a) invited those tribes that had not embraced Islam till then. In 10H a message was sent to the Christians of Najran as well. They were asked to embrace Islam or start paying Jizia as the subjects of the Islamic Dominion. When the Bishop of Najran read the Prophet (s.a.)'s letter, he gathered all the important persons of the area and discussed the matter with them. he told them that they should all put their head together and devise the strategy to find a solution for the problem. Although the news created a commotion in the population, the braves started talking of battle. The Bishop calmed them down. When he talked to the people, there were different suggestions to face the situation. In the end, after much deliberation, they decided to send a delegation to Madina and talk to the Prophet (s.a.). Therefore a delegation of 14 persons under the leadership of Aqib Syed and abu Harita was constituted. Abu harita was an eminent scholar of Christian Faith and Aqib Syed was known for his sagacity and wisdom. When the delegation arrived at Madina, the people were surprised at the grandeur of their raiment! Earlier no other delegation had arrived with such pomp! When they descended from their carriages near the Masjid e Nabavi, and entered proudly into the Mosque, the Prophet (s.a.) noticed the gold rings in their fingers. and their dresses of silks, he turned away his face from them! The time for their prayer was at hand and turning to the East, they commenced their prayer. Some persons wanted to stop them from praying but the Prophet (s.a.) prevented them from doing it. After their prayer the delegates waited for a while. When the prophet (s.a.) didn't pay them any attention, they had frowns on their faces and left the mosque in a huff. When they saw Hazrat Othman and Abd ar Rehman outside, they complained to them about the cold treatment meted out to them. They said that they have come in response to the message of Mohammed (s.a.) but he turned away his face from them and didn't acknowledge even the greetings! They said that they didn't know why he treated them like that. But Hazrat Othman asked them to go to Hazrat Ali (a.s.). They took the delegates to Hazrat Ali (a.s.) and mentioned about the cold treatment that the Prophet (s.a.) gave them. He told them that they should go in ordinary raiment and without the gold rings in the fingers. Then the Prophet (s.a.) will give them a

good reception. They followed Hazrat Ali (a.s.)'s advice and the Prophet (s.a.) sat down with the delegates after the Asr Prayer and discussed with them many matters of mutual interest. When he invited them to embrace Islam, they said that they were already Muslims! He asked, *"How are you Muslims when you eat pork, worship the Cross and consider Jesus as the Son of God?"* They replied that certainly they consider Maseeh as the Son of Allah! They asked the Prophet (s.a.), *"If he is not the son of God, then who is his father? Can anyone take birth without a father?"* The Prophet(s.a.) recited the following verse from the Quran:

"For Allah the example of Eesa (a.s.) is like that of Adam (a.s), whom He made with the soil and said, 'Be', and he 'Was'"

The Prophet (s.a.) conveyed that Eesa (a.s) didn't have only the father, but Adam was created by Allah without either parent. Then why don't they call Adam (a.s.) the Son of Allah? They had no reply for this argument and hence they started unnecessary debate. When they were not paying any heed to the arguments, the following Verse was Revealed:

"When you got the knowledge and even then they argued about Eesa (as.) with you, then tell them, 'let us settle the matter this way. We call our sons and you yours, we call our women and you yours, we call our Conscience and you yours! Then we lament to Allah to Curse the liars!'"

The Prophet (s.a.) read this Verse to the Cristians and invited them for the imprecation (Mubahila). The need for imprecation arose because if the matter was closed just with discussions, they would turn back and say that they requested the Prophet (s.a.) for a debate, but we were not satisfied with his arguments. There was only one alternative to challenge them for the imprecation. After the Mubahila, they would have nothing to brag home about. Initially the Christians were scared about the prospect of an imprecation. But later they relented. They asked the Prophet (s.a.) to give them a days.respite.Then they went back to their inn and had a long discussion between themselves. Everyone had his own opinion. Abu Harita said that if Mohammed (s.a.) came tomorrow with his Comanions and lot of men in attendance, we can accept to go for imprecation with him.But if he came in humility with his children and the family members, we must refue to have imprecation with him!

After making the agreement for the imprecation, the Prophet (s.a.) selected a place outside Madina for the purpose. Salman Farsi prepared it by removing the grass and the weeds from the ground. Early next morning the Christians reached the venue of the imprecation.The Mohajirs and Ansar too came to the ground. When the Prophet (s.a.) learned that the Christians had reached the site, he called for Ali, Fatima Hassan and Hussain (a.s).

Saad ibne Abi Waqas says:

"When the Verse of Mubahila (Imprecation) was revealed, the Prophet (s.a.) called Ali, Fatima, Hassan and Hussain (a.s) and said, 'O Allah! These are my Ahl al Bayt!'"

Ref: Sahih Muslim, Vol 2, Page 278

Ibne Yaqubi writes:

"The Prophet (s.a.) came out early morning that Hassan and Hussain were holding his hands, Ali was in his front and Fatima was behind him."

Ref: Tareeq e Yaqubi, Vol 2, Page 66

When the Prophet (s.a.) reached the grounds of Mubahila he squatted under a tree and made Ali (a.s.) sit in his front, Fatima (a.s.) at his back and Hassan (a.s.) and Hussain (a.s.) on his right and left. He told them that when he offered prayer they should all say 'Aameen!' When the Christians saw with the Prophet (s.a.) one male, a female and two children, they were first surprised and then an unknown fear took hold of them! Abu haritha said:

"O group of Christians! I am seeing such faces that if Allah Desire to move a mountain from here, He will do it for those faces. Don't imprecate with them! Or else you will meet with death and destruction!"

Ref: Tafseer e Kashaf, Chapter 3.

When the Christians knew that the persons coming with the Prophet (s.a.) were his cousin and son-in-law, Ali (a.s.), the daughter Hazrat Fatima (a.s.) and the grand-children Hasnain (a.s.), they were dumb founded. They now thought that if the Prophet (s.a.) hadn't strong Faith, he wouldn't have exposed his family to the imprecation! They were still in a dilemma when Abu Haritha's brother Cruz ibne Alqama, who was already impressed with the Truth of Islam, said, *"O Group of Christians! I see that Mohammed (s.a.) himself is that last prophet about whom there is reference in our Sacred Bulletins. We should not imprecate with him. Because those who imprecate with the Prophets, they fall perpetually in the abyss of destruction. Just open your eyes and see the surroundings. The nature is silently telling about your impending destruction!"* When they lifted their eyes, they noticed that the brightness of the sun had dimmed, in the atmosphere there were clouds of smoke, the leaves were shed by the trees and the birds were hiding in their nests! The hearts of the Christians shook seeing these manifestations of the nature! They requested to be excused from the imprecation. The Prophet (s.a.) readily acceded to their request. He appointed Hazrat Ali (a.s.) to settle the terms of the truce with Najran. Hazrat Ali (a.s.) agreed on the following terms:

Every year twice, in the months of Safar and Rajab, they will give 1000 drapes (each valued at 40 Dirham) as Jizia to the Muslims. If there were hostilities in Yemen, Najran will give to the Muslims 30 armors, 30 swords, 30 horses as their war effort. In return they will be free to till their own lands and live in peace. The safety of their lives and property will be the concern of the Muslims.

This victory in the annals of human history is unique and only one of its type. On the one side are five individuals, unarmed, of whom there is one lady and two innocent children! They were firm on the strength of Faith and made the representatives of Najran capitulate before them and enter into a treaty on their terms!

At this time the Ansar, the Mohajirs, the Ashra e Mubashhira, the Ashab e Badrain along with their children too were present. According to the Verse of the Quran, the Ashab, and their families, too could have been included in the imprecation! But only Ali, Fatima and Hasnain (a.s.) were selected for the event! If the meaning of the Verse was that one should go with two sons, one daughter and a person dear to him, then the Prophet (s.a.) could have told to the others that he considered them to participate in the imprecation.

But according to the Verse of the Quran, he was permitted to take only four persons along. He could have also said that if there was scope for more than four persons, he would have taken them along. It was not the restriction on the numbers for not including more persons in the imprecation. It was the qualities that were not present in any other persons than the four who went. Otherwise there was no reason for the Prophet (s.a.) to ignore others for the event.

For entering the stage of Mubahila, two qualities were absolutely essential. One was Yaqeen (Strong Faith) and the other Sidq (Truthfulness). Strong Faith was essential because without it there was risk of fatality as a result of the imprecation if the participant was weak in his Faith. In such situations only those will come forward who are truthfully following their Faith without any doubt or fear. Therefore, the Prophet (s.a.) selected the persons who were absolute in their Faith and the most truthful. The imprecation was with the untruthful persons, if there was the slightest element of untruth on this side, the result could be fatal! The Christians, by the Nass e Qurani were Kaazib or untruthful on account of their beliefs, because they falsely believed in three gods---the father, the son and the Holy Spirit! But the belief of Unity is so strong that they also said that there is only one God! Because of this confusion, their Faith or Belief was not strong. The philosophy of Trinity is the innovation of some inventive minds and the Holy Quran says about it:

“When the hypocrites come to you they say that they bear witness that you are prophet of Allah, and Allah bears witness that they are liars.”

Therefore this proves that if the heart is separated from the tongue, in a way that the heart thinks something and the tongue says something else, then it is a falsehood, although the words coming out of the tongue may be factual. Sidq (truthful) is the word that is compatible with both the heart and the tongue. What comes out of the tongue is factual and is also there in the heart. Who can deny that the persons whom the Prophet (s.a.) selected to participate in the imprecation were paragons of Faithfulness and Truthfulness. Hazrat Ali (a.s.) himself said:

“The Prophet of Islam (s.a.) didn’t find the slightest untruth in any of my talks nor any falsity or weakness in my actions.”

Nahj al Balagha

While this selection manifested the Strength of faith and Truthfulness of the Ahl al Bayt, and their superiority over others, that Allah deemed their participation necessary in the act of imprecation, the Prophet (s.a.) asked them to say ‘Aameen’ on the completion of his prayer of Mubahila! It was thanks to their exemplary characters that Islam achieved the Victory---the Fath e Mobin! It is surprising that those who were actively participating with the Prophet (s.a.) in his Prophetic Duties (Kar e Risaalat), and without whose participation the Mubahila was not possible, they were kept aside in the matter of the Caliphate that they were not thought necessary even at the consultative stage of the Succession!

47. SARIA BANI ZABEED

When the Prophet (s.a.) returned from Tabook the chief of a branch of Bani Mazhaj, Bani Zabeed, Umro Ibne Ma-ad Yakrab came to Madina and met the Prophet (s.a.). When he was invited to embrace Islam, he accepted. And his tribesmen followed suit. Umro's father, Ma-ad Yakrab was killed during the period of Ignorance. Umro told to the Prophet (s.a.) that he wanted to claim Qasas for his father's life. The Prophet (s.a.) said that the heinous practice has been abolished and he should forget about Qasas. He kept quiet at that time but returning home he took to rebellion and also recanted from Islam. He attacked Bani Harit ibne Kaab and killed their men.

When the Prophet (s.a.) heard of his mischief, he sent three hundred men under Hazrat Ali (a.s.) to Yemen for subduing these rebellious people and also to collect the Jizia from the Christians of Najran. When Hazrat Ali (a.s.) was about to start on his journey, the Prophet (s.a.) gave him the Standard and tied the headgear, one end of which he kept on the chest and the other on the back. The Prophet (s.a.) told to Hazrat Ali (s.a.) that any outbreak of fight with Bani Zabeed, if it takes place, should be from their side only. Another contingent, under Khalid bin Walid, was also sent at the same time towards the tribe of Bani Jaufi. He instructed Khalid that if ever both the contingents came together, and were involved in fight, Ali (a.s.) will hold the joint command. Hazrat Ali (a.s.) made Khalid ibne Saeed the chief of the front guard of his contingent and Khalid ibne Walid appointed Abu Moosa Ashari. Both the contingents moved towards their destinations. When Bani Jaufi learned of the arrival of the Muslim army, they divided into two groups, one group went to Yemen and the other joined Bani Zabeed. When Ameer al Momineen (a.s.) learned about this, he sent word to Khalid that when he received the message, he should halt at that place. But Khalid thought that this way he would lose the command of the contingent and refused to halt. Hazrat Ali (a.s.) sent a group of men under Khalid ibne Saeed to go and stop Khalid from proceeding any further. Khalid ibne Saeed moved forward and stopped them. When Ameer al Momineen (a.s.) joined with the other contingent he reprimanded Khalid ibne Walid for his attitude and the army went forward. When they reached a place called Kashar, they came face to face with Bani Zabeed. Umro ibne Ma-ad Yakrib came to fight. Khalid ibne Saeed wanted to start fighting, but Ali (a.s.) restrained him and himself came out with his sword. Umro ibne Ma-ad Yakrib was a famous combatant, but when he saw Hazrat Ali (a.s.) himself in the arena, he fled. One of his brothers and a nephew was killed. His wife Rakana binte Salama and children were taken captive. Besides them several other women too were taken captive and plenty of booty too was captured. After defeating the enemy, Hazrat Ali (a.s.) proceeded toward Makka for Hujjat al Wida leaving behind Khalid bin Saeed to extract Sadaqat from Bani Zabeed and if any of them embraced Islam, provide them amnesty. When Umro ibne Saad Yakrib learnt that his wife and children had been taken captive, he came to Khalid ibne Saeed, embraced Islam and got his wife and children released. At that time he presented his famed sword, Samsaama, to Khalid ibne Saeed.

Ameer al Momineen (a.s.) had taken one slave girl from the Maal e Ghanimat. Khalid ibne Walid sent a letter to the Prophet (s.a) in which he complained about this action of Hazrat Ali (a.s.). When the Prophet (s.a.) read this letter, he was much upset and told to Bara ibne Azib:

“What opinion you have about this person who is a friend of Allah and the Prophet and they befriend him”

Ref: Sahih Tirmizi, Page 215

Bara, finding anger written on the face of the Prophet (s.a.), said, “O Prophet of Allah! I seek refuge from the anger of Allah and His Prophet (s.a.)! I have come to you only as a courier. “Hearing this, the Prophet (s.a.) cooled down.

Ameer al Momineen (a.s.) had every right on the booty of the battle. And his share could have been much more than a maid servant. But those who have enmity in their hearts searched for such opportunities to turn the Prophet (s.a) against him. At that time too, they made a similar attempt, but the tables turned on them only. The Prophet (s.a.) shut their mouths saying that Ali (a.s.) was a friend of Allah and His Prophet (s.a.) and they his friends!

48. THE HAJJAT AL WIDA

In 6H the Prophet (s.a.) started with the intention of performing Umra (the Minor Pilgrimage) at Makka but the Qureish obstructed the effort and he returned to Madina from Hudaibia. During 7H too he went for Umra but because of the terms of the truce with the infidels he couldn't stay in Makka for more than three days. In 8H Makka was conquered and the Kaaba was cleared of the idols. In 9H Hazrat Ali (a.s.) was deputed to Makka with the Verses of the Surat al Bara-at to purify the various aspects of the Haj from the undesirable practices of the infidels. He banned the infidels from entering the precincts of the Kaaba. In 10H the Prophet (s.a.) decided to perform the Haj and the invitation for the pilgrimage was announced all over.

“Call the people for Haj! They will come from far and near on foot and on other conveyances, tired, to acquire the welfare of this world and the Hereafter.”

On the call of the Prophet (s.a.) Muslims came from all over and assembled in Madina to join his entourage to Makka to learn about the Islamic Rites of the Haj and to perform the pilgrimage with him. The Prophet (s.a.) left Madina along with thousands of pilgrims on 26 Zil Qidda. Hazrat Fatima Zehra (a.s.) and the Prophet (s.a.)'s spouses too were in the group. When around the Zuhr Prayer the caravan reached the Valley of Zul Halifa, they took the bath prior to wearing Ahram (the Haj uniform) and everyone recited the Talbia –Labbaek allahumma labbaek.

Hazrat Ali (a.s.) was still in Yemen when the Prophet (s.a.) wrote to him to proceed to Makka for Haj. With a small contingent of troops he started on the journey. On the way he gave the command of the men to a senior person and wore the Ehram at Yalamlam and reached Makka before the arrival of the Prophet (s.a.) to welcome him. When the Prophet (s.a.) saw him, his face glowed. He asked, *“Ya Ali (a.s.)! With what Niyat (Intent) you have worn the Ehram - for Haj or for Umra?”* Hazrat Ali (a.s.) replied, *“Since you had not mentioned about the matter in the letter, I have worn the Ehram with the intent that I shall perform the same pilgrimage that you perform! I have left behind 34 camels for the sacrifice.”* The Prophet (s.a.) said that he had with him 66 camels and that Ali (a.s.) was a member of his family for the rites of the Haj and the Sacrifice of the animals. Then Hazrat Ali (a.s.) made a report about his campaign in Yemen and gave the account of the booty and Jizia collected. He said that he had left those things in the charge of the contingent and had started for the pilgrimage. The Prophet (s.a.) asked him to fetch his contingent to Makka. He must have gone a small distance when he saw his contingent arriving. He reprimanded the men for coming away without orders. He also saw that they were all wearing cloth from the booty as Ehram. He told to the person incharge of the contingent to take the cloth pieces from the men..The men were not too happy about this order and they complained to the Prophet (s.a.) when they met him. The Prophet(s.a.) said:

“O people! Don't complain about Ali (a.s.)! He is strict in the Cause of Allah!”

Ref: Tareeq e Tabari, Vol 2, Page 402

Prior to Islam people used to perform two types of Haj---Haj e Afrad and haj e Qaran. In both these types Umra has a definite and permanent place which is performed after the rites of the Haj. The only difference between the two types is that for the Haj e Qaran the sacrificial animals have to be with the pilgrim and for the Haj e Afrad the sacrificial animals will not be with the pilgrim..

At this time the Verse “*Wa atimmul haj wal Umrat lillah*” was Revealed and a third type of Haj, Haj e Tamatto came into vogue. In this type of Haj, both Haj and Umra are performed together. The Umra here is performed , at the same time, prior to the Haj. After the Umra the Ehram is removed and is again put on for the Haj. This is called Haj e Tamatto because the restriction of wearing Ehram between Umra and Haj is removed. Here the Ehram is removed and again put back on 8 Zil Hijja , the Day of Tarwia and the rites of Haj are performed. This Haj is for the people who live within 48 miles or more from Makka.

During the Hajjat al Wida mostly there were people who didn't have the sacrificial animals with them. The Prophet (s.a.) asked them to change their intent for Haj to that of Umra and remove the Ehram thereafter. Those who had the animals with them must keep wearing the Ehram after the Umra. Since the Prophet (s.a.) was having the sacrificial animals with him, his intent was for Haj e Qaran and since Hazrat Ali (a.s)'s intent too was same as that of the Prophet (s.a.), he too didn't remove the Ehram and continued with the performance of the Haj e Qaran. When the people saw the Prophet (s.a.) continuing with the Ehram, they were hesitant about removing theirs. When he saw them not obeying the orders, he felt sad and anger appeared on his face. Hazrat Ayesha says about it:

“the Prophet (s.a.) arrived at Makka on the 4th or 5th of Zil Hijja and came to me in great anger. She asked, 'Ya Rasool Allah! Who has angered you? May Allah send the person to the Hell!' he said, 'Don't you know that I gave an order to the people and they hesitated in obeying it! If I had known that the situation would develop like this, I wouldn't have brought the sacrificial animals with me, bought the animals here and then I could have removed my Ehram as they are supposed to do!’”

Ref: Sahih Muslim, Vol 1, Page 403

As people opposed the haj e Tamatto during the lifetime of the Prophet (s.a.), they did the same after him as well and preferred their own wish against the order of the Shariah. Therefore Imran ibne Haseen says:

“The Verse of Haj e Tamatto was Revealed in th Quran and the Prophet (s.a.) ordered us about it. Later on no further Verse was revealed on the matter to change the order nor did the Prophet (s.a.) stop us from it till his death. But there was one person who said, what he said with his own intuition.”

Ref: Sahih Muslim, Vol 1, Page 403

The Commentator of Sahih Muslim, Nawadi writes:

“here Omer ibne Khattab is meant because he was the first to raise objections against the Haj e Tamatto. As far as Hazrat Othman and others were concerned, they were his followers!”

Ref: Foot notes on Sahih Muslim, Vol 1, Page 402

Anyway, on 8 Zil Hijja the Prophet (s.a.) ordered the people who had removed Ehram after the Umra to wear them again for the Haj. The Prophet (s.a.) was already in Ehram and so was Ali (a.s.) on the instructions of the Prophet (s.a.). When the people wore the Ehram, they proceeded to Muna. The next day, after the morning prayers, the pilgrims moved to Arafat. Prior to Islam the Qureish had established a custom that they used to stop at Mashar al Haram and say that they were the Ahl e Haram and that they would not go out of the Haram. But the other people used to go to Arafat. The Qureish were thinking that the Prophet (s.a.) too would not go beyond Mashar al Haram. But the Quran ordained, "*Summa afeezu min hais afaz al naas - From where others start to go, you too should go!*" Therefore, the Prophet (s.a.) proceeded towards Arafat, and reaching there, camped at Nimra. The prayers for Zuhre and Asr were offered together and then spending the night at Mashar al Haram they returned to Muna on the day of Idd. After stoning the Jumra e Uqba, the Prophet (s.a.) sacrificed the thirty camels with his own hands and asked Hazrat Ali (a.s.) to sacrifice the remaining animals. After the sacrifice he took one piece of meat from each animal, got it cooked, tasted a little and got the rest distributed.. After the sacrifice, they got their heads shaved, changed from the Ehram into ordinary clothes and returned to Makka. Then they circumambulated the Kaaba and did the Sayee between the Safa and Marwa. Now they returned back to Muna where they waited till 13 Zil Hijja and did the stoning of the Rami Jamarat. Now all the rites of the Haj were over and the prophet (s.a.), with his retinue, started for Madina.

49. GHADEER E KHUM

When The Prophet of Islam (s.a.) started his journey towards Madina after the Haj, there were approximately 100,000 persons in the entourage who hailed from various towns and villages. Some people wanted to travel to Madina with the Prophet (s.a.) before they disbursed towards their respective homes. There were others who would leave the caravan when they reached the places from where they were to take diversion towards their homes. As the homes of the people were getting nearer, they advanced faster. Some of them were very happy that they were returning safely after performing the pilgrimage and some others were morose that the felicitous journey was coming to an end. The caravan was moving smoothly when at a place about three miles from Hajfa there was a thorny valley that is known as Ghadeer e Khum. The Prophet (s.a.) ordered the caravan to halt there. This was such a sudden and unexpected order that the people were rather surprised. The surprise was more because the place was not for the halting of caravans. There was no provision for shelter from the sun in the place.

The purpose of stopping the caravan was that the Prophet (s.a.) wanted to communicate to the Muslims an important Commandment of Allah. This was the most appropriate place and time because very soon the crowds would disburse and proceed towards their respective homes. People from all the places were there and it was the best occasion to disseminate the important message to all the nooks and corners of the Islamic domain. There was another valid reason to stress the importance of the message that Ghadeer e Khum was not a regular station for rest and recuperation of the caravans. They were asked to stop there specifically because something very vital was to be communicated to them. They were eagerly and patiently waiting to hear about the important Commandment of Allah.

Prior to this the Dawat e Ashira was in a small group of close persons from Bani Hashem, and during the Ghazwa e Tabook and the Propagation of the Surat al Bara-at the Prophet (s.a.) had subtly indicated about the succession that was sufficient for any intelligent person to know that Ali (a.s.) was the person he desired to succeed him as his Vicegerent. On the other side were the persons who didn't like even small matters of import assigned to Ali (a.s.). How was it possible for them to bear with the declaration of Ali (a.s.) as the Prophet (s.a.)'s Successor! The Prophet (s.a.) was fully aware of this tendency in some persons. He was reading from their faces their inner feelings concerning Ali (a.s.) and their actions strengthened his conviction about their thinking and knew that they would bring about all sorts of impediments in the matter of the succession. He wished that there should be a positive Command from Allah in this regard and He fulfilled his wish thus:

“Ya ayyuhal Rasool balligh ma anzal ilaika min Rabbik wa an lam tafal fama balaghta risalat wallaho yasemak min an naas.

“O Prophet (s.a.)! Communicate the Command that has been revealed towards you from your Creator. If you don't do this, it will be like you have not communicated any Message. Allah will protect you from the peoples' wickedness.”.

Allama Qazi Shaukani writes:

“An Abu Saeed al Khudri qaal nazalat haadal ayat ya ayyuhal Rasool balligh ma anzal ilaika ala Rasool Allah Yaum Ghadeer Khum fi Ali ibne Abi Talib”

“Abu Saeed Khudri says that the verse “Ya ayyuhal Rasool balligh maa inzal ilaika” was revealed in Ghadeer e Khum concerning Ali ibne Abi Talib (a.s.)”

Ref: Fath al Qadeer, Vol 3, Page 57

After receiving this implicit Command, there was no scope for any delay in communicating the contents to the Ummat. The Prophet (s.a.) dismounted from his camel and others too followed suit. On the shouting of the slogan of Hai aala khairil amal those who were going ahead turned back and the stragglers hurriedly came forward. They all gathered in that desert wilderness. It was midday and the winds were scorching hot. Barring some thorny Acasia bushes there was no greenery around. The Companions took off their cloaks and tied them round their limbs and sat down intently listening on the burning sands. The Prophet (s.a.) asked his men to improvise a pulpit by stacking saddles of the camels one over another between two Acasia bushes. He then ascended the pulpit. Zaid ibne Arqam says:

“Qam Rasool Allah yauma feena khatiba bema yadyi khama bain Makkat wal Madinat fahamd Allah wasna alaihi wa waazwa zikr summa qaal amma baad ala ya ayyuhal naas fa annam ana basher yushak an yaati Rasool Rabbi fa ajeeb wa ana taarik feekum al thaqalain awwalahuma Kitab Allah fihil hadi wan noor fakhazu be Kitab Allah wastamsaku afhas ala Kitab Allah wa raghab feehe summa qaal wa ahl e Bayti azkar kum Allah fi Ahl e Bayti azkar kum Allah fi Ahl e Bayti azkar kum ALLAH fi Ahl e Bayti

“The Prophet of Islam (s.a.) stood at the dried lake, Ghadeer e Khum, which lies between Makka and Madina, and after Praising Allah and sermonizing the gathering, said, ‘ O People! I am a mortal human being and the time is not far when the Messenger will come from Allah and I shall have to abide by the Call! I am leaving behind with you two weighty things, one is the Book of Allah which has radiance and Guidance. Keep holding it firmly!’ He stressed on the need of the people holding fast to the Book of Allah. Then he said, ‘ The second weighty thing that I leave with you are my Ahl al Bayt. I Remind you of Allah regarding the Ahl al Bayt! I remind you of Allah regarding my Ahl al Bayt! I remind you of Allah regarding my Ahl al Bayt!’”

Sahih Muslim, Vol 2, Page 279

After these introductory words the Prophet (s.a.) called three times in a high pitch, *“Alast awla bekum minkum be anfusukum- Don’t I have more right over you than you have yourself?!”* The gathering assented in unison, *“Allahumma bala - Of course! It is so!”* After obtaining this assent from the people, the Prophet (s.a.) raised Ali (a.s) by putting his hands under his arm pits and said:

“Ya ayyuhal naas! Innallaha maulahi wa ana Maula al Momineen wa ana awla behim min anfusahum faman kunta Maula fa haaza Maula allahumma wale man wala wa aade man aadah”

“O People! Allah is my Maula (Master) and I am the Maula of all the Momins, I have more right over them than their selves (Nafs)! Remember of whomsoever I am the Maula, he too is their Maula! O Allah! Be a friend to one who befriends him and be an enemy of one who is his enemy!”

Ref: Sawaiq Mohraqa, Page 41

Ibne Abd al Barr writes:

“Qaala yaum Ghadeer e Khum man kunto maula fa Ali Maula Allahumma wale man walaho wa aad e man aadaho”

“The Prophet (s.a.) saidd on the Day of Ghadeer e Khum, ‘Of whom I am Maula, this Ali (a.s.) too is his Maula! O Allah! Whosoever befriends him, be his friend; be the enemy of those who have enmity for him!’”

Isteaab, Vol 2, Page 460

After this announcement the Prophet (s.a.) descended from the makeshift pulpit and offered the Duhr Prayer in congregation. After the prayers he went into his tent and asked people to go to Ali (a.s.)’s tent in groups and congratulate him on his appointment to the august position. Therefore the Companions met him and gave their felicitations. The Prophet (s.a.)’s Consorts and other ladies too expressed their happiness over the event. Hazrat Omer’s words of praise are an indelible part of the History:

“Hanialak ya Ibne Abi Talib! Asbahat wa amsait maula kullo Momin wa Mominat!”

“Felicitations O son of Abu Talib! You have become the Maula of every Momin and Momina!”

Ref: Masnad Ahmed Hanbal, Vol 4, Page 281

While the people were felicitating Ali (a.s.), Jibraeel came and gave the good news of Completion of the Faith and the Fulfilment of the Blessings:

“Al yauma akmalta lakum Deenakum wa atmamta alaikum nemati wa razaita lakum al Islam Deena”

“Today I have perfected your Faith in sll respects and fulfilled My Blessings on you and preferred the Faith of Islam for you!”

Jalal uddin Siyuti writes

“An Abi Saeed Khudri qaal lema nasb Rasool Allah alia Yaum e Ghadeer e Khum fanaadi lahu bilwalayat habt Jibraeel alaih behaaza al ayat al yauma akmalta lakum deenakum.”

“Abu Sayeed Khudri says, ‘When the Prophet (s.a) raised Ali (a.s.) in his place at Ghadeer e Khum and announced his Wilayat, Jibraeel came to the Prophet (s.a.) with the Verse ‘Al Yauma akmalta lakum Deenakum.’”

Ref: Tafseer Durr eMantur, Vol 2, Page 259

The tradition of Ghadeer has been narrated in continuity and is free of any doubt whatsoever. None could refute it. But people have been making some interpretations to dilute its importance. Ilm al Huda Syed Murtaza has said that refuting the event of Ghadeer is like denying the existence of the Sun and the Moon! Allama Muqbal has said that if the event of Ghadeer is not certain, then there is nothing certain in the Deen! The narrators of both the schools agree that the Prophet (s.a.) addressed a huge gathering of Muslims and took oath of their allegiance to himself. Then he told them that for whomsoever he was the Maula, Ali (a.s.) too was the Maula. But efforts have been made to interpret the meaning of the word Maula to hide the fact of the matter. Because if they accepted that Ali (a.s.) had the same status for

the Ummat as did the Prophet (s.a.) , the plan of some people to manipulate the succession and the event of Bani Saqifa would have failed. Therefore they attach the meaning of friend to the word maula. Sometimes they say that it means supporter and helper. But it is a matter of conjecture that the Prophet (s.a.) had to hold the crowds eager to reach their homes in that hot desert to communicate the message of help, support and friendship?!. The message was of such import that he didn't want it communicated to their homes through individual couriers and wanted to convey in the huge gathering of the Momins. At that time a part of the Caravan was staggering far behind and another group was advancing fast in front and reached Hajfa, about three miles ahead. He ordered both the groups to assemble in the hot desert and started his talk only when all had arrived. Then the Prophet (s.a.) took an oath from the large gathering that he had complete right over each and every individual in the Ummat. When they assented in unison, the Prophet (s.a.) said that Ali (a.s.) too was their maula with the same rights as himself. No intelligent person will agree that the Prophet (s.a.) went through all the inconvenience and trouble at that extremely hot place just to stop people and tell them that if he was their friend and supporter , Ali (a.s.) too was the same! There wasn't any need for him to announce about the friendship because the Holy Quran had already proclaimed:

"Al momenoon wal mominaat baazuhum awlia baaz."

"Momineen - both men and women are friends to each other."

The announcement was not necessary just to create or strengthen friendship between all the Momins. That was already expected and mandated by Allah. The purpose was that there were pressure groups in the Ummat and Allah had also said *"Wallaho yasemuk min an naas - Allah will save you from the mischief of men"*. This mischief was not only external but also from the inside and therefore the announcement was made so forcefully. In fact this announcement was the echo of the announcement that the Prophet (s.a.) made to the small group of Bani Hashim twenty years ago at the Feast of Ashira:

"An haada aqi wa wasi wa khalfati feekum fa asmaoo lahu wa atiyu."

"This is my brother and my heir and successor. Hear him and obey him!"

--Tareeq e Kaamil, Vol 2, Page 42

This announcement not only cleared the matter of the Caliphate but its importance in all the propagation of the Faith carried out by the Prophet (s.a.). Although the Prophet (s.a.) had from his Annunciation to Migration and then till Hajjat al Wida spelled out the commandments that were revealed from time to time. The Muslims implicitly started following these commands as and when they were communicated to them. Therefore they started offering mandatory prayers, fasting during the month of Ramadan, participated in the Jihad and came in hordes for the Haj. But the Verse *"Wa in lam tafal fama balaghta Risalat - If you don't do this, it will be as if you have not delivered any message at all"*, proves that all the earlier commands would be ineffective unless the last and final commandment was communicated to the Ummat. This means that the 23 years of the Prophet

(s.a)'s Mission depended on its completion on the conveyance and fulfillment of the last Commandment Revealed at Ghadeer e Khum.

If this message was not communicated, the task of Prophethood would have remained incomplete. Two things become evident from this. One is that this Commandment is the principal and foundation (Asal wa asas) of the Faith of Islam. The other tenets have a secondary, though mandatory, nature. As a superstructure cannot stand firm, like a house of cards, without a strong foundation, so also this Commandment is the foundation of the Faith of Islam.

50. JAISH E OSSAMA - THE CONTINGENT OF OSSAMA IBN E ZAID

The Prophet of Islam (s.a.) had deputed Harit ibn e Omair Azdi as his ambassador to the ruler of Basra with the Message of Islam. But on the way the ruler of Balqa, Sharjeel arrested and killed him. When the Prophet (s.a.) got this sad news, he sent a contingent under Zaid ibne Haritha, Jafar ibne Abi Talib and Abd Allah ibne Rawaha with instructions that if Zaid was killed, Jafar ibne Abi Talib should assume command. If he was martyred, Abd Allah ibne Rawaha should take charge of the contingent. When they reached Ma-aan, they got news that Heraclius of Rome was camping at Balqa with the armies of Rome and Syria. When the Muslims got wind of the huge enemy armies, they halted at Ma-aan and wanted to call more troops from Madina. But Abd Allah ibne Rawaha encouraged the men to improve their morale and said that they should not be afraid of the disparate groups forming the enemy ranks and that they must go forward and confront the enemy! The courage of the Muslims was thus boosted and they marched forward. When they reached, Masharaf, a satellite town of Balqa, they turned towards Mauta sensing the movements of the enemy and confront them appropriately. They organized their men into proper left and right flanks. The enemy troops too arrived there and organized themselves. Zaid ibne Haritha went forward with the Standard in his hand and was martyred fighting. Now Jafar ibne Abi Talib took the Standard in his hand and lost his right hand fighting the enemy. He took the Standard in his left hand. That too was severed during the fight. He now held the standard close to his chest and bearing more than eight wounds from swords and arrows, he was martyred. The Prophet (s.a.) gave him the posthumous titles of Dualjanaan (One with two wings) and Al Tayyar fil Jannat (The one who flies in the Heaven). Abd Allah ibne Rawaha now took charge of the battle and he too was martyred fighting. After these well known commanders, there was none of the renowned warriors left. But one Ansari, Tabit ibne Arqam picked up the Standard and asked the men to select a standard bearer from amongst them. They proposed that he himself should do the duty. He said that he wasn't ready to take the responsibility. Therefore Khalid ibne Walid came forward to become the Standard bearer. After a little while of fighting the dusk fell and it became dark. The fighting stopped because of the darkness. Khalid considered the nightfall was to his advantage and withdrew with the men in the cover of darkness and started the return journey to Madina. When the fleeing contingent reached Madina, the people started pelting dust on their faces to shame them. They used to hide their faces while going around and salama ibne Hisham stopped going to the congregational prayers in shame. When they went to the mosque, the people used to shame them with the calls of deserters! They used to say:

"Are you one of the persons who deserted from Allah's Way!"

Ref: Tariq e Tabari, Vol 2, Page 323

This event took place in Jamadi Awwal 8 H but no steps were taken to exact Qasas for the martyrs of Mauta. It appears that, for some reason, the Prophet (s.a) wanted to postpone it for his last days. Therefore, during his

illness, he called Ossama ibne Zaid, a youth of 18 or 19 years, and put him at the head of a contingent. Ibne Saad writes:

“Falam yabaq man wajooah al mohajireen al awwaleen wal Ansaar al antadab fit ilk alghazwat feehim Abu Bakr al Siddek wa Omer ibn al Khattabwa Abu Obaida ibnal Jirah wa Saad ibne Abi Waqas wa Saeed ibne Zaid wa Qatada ibnal Noman wa Salama ibne Aslam ibne Harish”

“From the Ansar and Mohajirs there was hardly any prominent person who was not asked to join the Ghazwa. Amongst them were Abu Bakr Siddeek, Omar ibne Khattab, Obaida ibn al Jirah, Saad ibne Abi Waqas, Saeed ibne Zaid, Qatada ibne Noman and Salama ibne Aslam ibne Harish were included”

Ref: Tabqaat, Vol 2, Page 190

When the Prophet (s.a.) , despite his illness, handed over the Standard to Ossama ibne Zaid, the Muslims started criticizing his capability instead obeying the Commands of the Prophet (s.a.) and accepting him as their commander. Sometimes they said that Ossama was too young and inexperienced and at other times they said that he was the son of a freed slave and it was below their dignity to serve under him. When the Prophet (s.a.) got wind of this gossip, he came out with covered head, in a state of high fever, and said:

“An tatanau fi amartahu faqad kuntum tatanoun fi amarta abihe man qabl waem Allah anhi kaana leman ahab al naas ila wa an haada ahab al naasila baadahu”

“If you have objection about his Commanding the Contingent, you have been critical of his father’s command too. By Allah! He was capable of the Command and in my eyes more likeable than others! This youth too is dear to me than the others!”

Ref: Sahih Muslim, Vol 2, Page 283

Then he went into the house and the ailment became more acute. Even in that state he was repeatedly telling:

“Jahzu Jaish Ossama anfazu wa Jaish Ossama arsalu Jaish Ossama”

“Send the Contingent of Ossama soon, send the Contingent of Ossama urgently, send the Contingent of Ossama urgently!”

Ossama came to the presence of the Prophet (s.a.) to see him and said, *“O Prophet of Allah (s.a.)! It would be better if the contingent leaves after you recover from your illness!”* He replied, *“No! You must start forthwith without any delay!”* Ossama got up to go and prepare for the departure of the contingent. On the other side, the Prophet (s.a.)’s ailment increased and he swooned. When he recovered slightly he asked if the Contingent had left or not? When he was told that the preparations for the departure were under way, he folded his brow and said:

“Jahzu Jaish Ossama laan Allah min takhlafd anha”

“Send the Contingent of Ossama urgently and Allah’s curse on those who don’t join it”

Ref: Lanhal, Page 8

With repeated exhortations of the Prophet (s.a.) the Contingent moved out of Madina, but it halted at a distance of three miles in the Valley of Jaraf. Someone came to them and gave the tiding that the Prophet (s.a.) was

in his last throes. Hearing this Ossama, Hazrat Omer and Abu Obaida came back to Madina. When the Prophet (s.a.) demised, the rest of the Contingent returned to Madina.

For the Muslims every Command of the Prophet (s.a.) is the Command of Allah. Going against his commands is tantamount to disobeying Allah. Despite the repeated exhortations by the Prophet (s.a.) , the persons nominated to be a part of the Contingent were hesitant in proceeding on the campaign. When the Prophet (s.a.) asked for paper and pen to dictate his will, they said that he was in a state of delirium and not in his senses. But when they refused to obey the Command for proceeding on the Campaign what excuse they were offering for disobeying the Orders of Allah's Prophet (s.a.)?

To understand the reasons for the behavior of the Companions at that time, we shall have to go into the scenario of the event. History points out that after the Hajjat al Wida, the Prophet (s.a.) started keeping indifferent health. This illness was the forerunner of his death. The Prophet (s.a.) had hinted in his Sermons of the Hajjat al Wida and Ghadeer e Khum that the time for his departure was nigh. After returning from the Hujjat al Wida he hinted about it. The Companions were understanding that this sun was about to set after giving his radiance for 23 years! Abd Allah ibne Masood says:

"Nayia ilaina wa habibana nafsahu qabl maut basher."

"Our Prophet (s.a.) gave the tiding of his death a month before he died."

Ref: Tareeq e Tabari, Vol 2, Page 435

On the one hand the Prophet (s.a) was talking about his imminent demise and on the other he was expressing concern about mischief by some people in th Ummat. Therefore one night he wlked with much difficulty to Jannat al Baqi and and prayed for the people of the graves and said,

"Lihan lakum ma asbahtum feehe mimma asbah al naas feehe qad aqbalta alaftan kaqata al lail al mazlam yatba ikhraha aulaha wal aakhirat shar minal aula."

"seeing the living people the way they are, your condition is praiseworthy. Now mischief is spreading like dark nights and the mischief that will rise will be worse than the earlier one!"

In the trying circumstances when the time for his Call was nigh on one hand and on the other mischief was raising its ugly head. He had to think whether to suppress the mischief or to seek Qasas for the martyrs of Mauta. Almost two years had passed since the persons were martyred at Mauta and the Qasas was not obtained so far. The subject was almost in the cold storage for very long and why did the prophet (s.a.) think of sending a contingent to extract the Qasas now when he was himself critically ill? He also didn't have the tendency of conquering people and annexing places. He always fought in his own defence. Then why did he repeatedly order the contingent to go, and also prayed for the Curse of Allah for those who abstained from joining the Contingent. He had never in the past taken such a stringent stand. Whenever any person made excuses for not joining to Jihad, he readily conceded his request. But here there is only one command that the people in the Contingent must leave immediately for the campaign. Generally people during their last days have the wish to have all their kin and companions

near them to make their passage smooth and help in arranging the last rites. Here the Prophet (s.a.) was sending away two of his closest Companions on a campaign under the Command of a youth of 19 years! If the Prophet (s.a.) had the matter of the Shura and the imminence for the selection of the successor in his mind he would never have tried to send the two important contenders for the position hundreds of miles away from Madina at this critical juncture! If he had the idea of prevention of possible mischief after his demise through their good offices, he would never have packed them away to a distant destination! It is a fact that the Prophet (s.a.) was not happy with the men around him. Some persons were deviating from Islam when they felt that his end was near and others gave indications that they were paving their way to capture the seat of power. They were busy designing and devising ways to usurp power through these stratagems dividing people. The Prophet (s.a.) had already declared at Ghadeer e Khum that Ali (a.s.) was his Vicegerent and Caliph. But he was foreseeing certain difficulties in the implementation of this decision. He had felt that attaching the slightest importance to Ali (a.s.) upset and disturbed certain persons. He knew that these persons would oppose the implementation of what was decided at the Feast of Dual Ashira and Ghadeer e Khum. Those who did not accept the Command of Ossama ibne Zaid in the Prophet (s.a.)'s lifetime, they would go to any length to deny the Caliphate to Ali (a.s.) when the Prophet (s.a.) was not around. The Prophet (s.a.) had appointed Ossama the

Commander of the contingent over Abu Bakr and Omer because he was indirectly impressing on them that youth was no bar for persons holding positions of responsibility. The Prophet (s.a.) did feel that his antagonists would raise the question of Ali (a.s.) youth when the question of Caliphate came up. Even after this exercise of care the opponents did raise the question that Ali (a.s.) was young and an old person should take the office of the caliph. The contingent of Ossama bin zaid was set up with the twin purpose of extracting Qasas for the martyred Muslims and also to send away the main contenders for the Caliphate hundreds of miles away to facilitate smooth succession. But the contenders had their well thought out plan ready and even at the cost of getting cursed by the Prophet (s.a.) they didn't move more than a few miles from Madina. It was their utter misfortune that they didn't comply with the last Command and instruction of their beloved Prophet (s.a.)!

During the lifetime of the Prophet (s.a.) his command was treated in a cavalier manner. But soon after his demise, the first thing the Caliph did was to send Ossama's Contingent on the Campaign. It was a poor attempt to cover their tracks that they had blatantly disobeyed the prophet (s.a.)'s Commands. This was done by Abu Bakr despite opposition from many quarters. The Ansar were of the view that the Campaign should be postponed and , if not, some person other than Ossama should command it. Therefore Omer took sides with the Ansar and Abu Bakr pulled Omer's beard in anger and said:

"Takalat amak wa admatak ya Ibn al Khattab astamala Rasool Allah wa tamarni an anza-aa"

“You die and let your mother sit in mourning for you! O son of Khattab! He was appointed the Commander by the Prophet (s.a.) and you ask me to remove him!”

Ref: Tareeq e Tabari, Vol 2, Page 462

If sending of the Contingent was in compliance of the Command of the Prophet (s.a.), then no demand should have come for removing him from the post because he was selected by the Prophet (s.a.) himself. Ossama was the choice of the Prophet (s.a.) and although Omer was asking Abu Bakr to remove Ossama as a mouthpiece of the Ansar, he should have himself told them that he was the choice of the Prophet (a.s.) instead of strongly seeking his removal! Abu Bakr too should have taken out his ire on the Ansar for their demand instead of pulling at the beard of Omer in anger. Abu Bakr didn't join the campaign because of his duties as the Caliph. Omer took permission from Ossama, the Commander, to stay away. The question is whether Ossama had the right to permit the persons named and detailed by the Prophet (s.a.) to join the contingent for the Campaign to stay away!? But how could the poor youth act against the might of the ruling clique!

51. LEADING THE CONGREGATION

The Prophet (s.a.), during his illness, as long as he had strength, regularly kept going to the mosque for prayers. But when the ailment increased he had to stop going there. Therefore on Monday, after the call for the morning prayers was sounded, Bilal came to the Prophet (s.a.) and reminded him to go for the prayer. He told him that he didn't have enough strength to reach the mosque and that someone else may be asked to lead the congregation. Hazrat Ayesha suggested that her father, Abu Bakr, be asked to do it. Hafsa said her father Omer could do the job. When the Prophet (s.a.) heard the names of Abu Bakr and Omer from them, he realized that instead of being in the Contingent of Ossama they were still in Madina contrary to his orders. In anger he got up and with difficulty proceeded towards the mosque. He thought that one of them might lead the prayer and make it an excuse for elevation to the position of the Caliphate. He kept his arms round the shoulders of Fazal ibne Abbas and Ali ibne Abi Talib and went to the mosque. He found that Abu Bakr had reached the arch of the mosque. The Prophet (s.a.) waved him to move back, went forward and led the congregation. The incident had been given another color that the person who was the deputy of the Prophet (s.a.) at the congregation, deserved to be the first Caliph of Islam. But we have to see whether Abu Bakr, on his own, went to the Prophet (s.a.)'s place of prayer or he was ordered to do so? Even if he was ordered to lead a prayer in the mosque, is it a qualification to be named the Caliph?

The traditions recorded in the books of History are so different and contradictory that it is very difficult to accept them as authentic. One narration says something and another something else about the same incident. Most of these narrations are from Hazrat Ayesha. The contradictory nature of these narrations render them weak. We shall mention a few of the narrations to prove our point of view. Ibn e Hisham writes:

“Da-aa Bilal il al salat fa qaal marwa man yasli bil naas qaal faqarajat fa aza Omer fil naas wa kaan Abu Bakr ghaiba fa qulta qum ya Omer fasal bilnaas qaal faqaam falama kabarsama Rasool Allah sautahu wa kaan Omer majhara qaal faqaal fain Abu Bakr ya billah zaalik wal muslimoon yabillahzaalik wal muslimoon qaal fabaas ila abi Bakr fajaa baad an sala Omer tilkas salat fasali bilnaas.”

“Bilal reminded the Prophet (s.a.) about the prayer when he asked Abd Allah ibne Zamaa to ask someone to lead the congregation. Abd Allah says ‘I went out and didn't find Abu Bakr and Omer with the people there. I asked Omer to come and lead the prayer. When he loudly sounded the Takbeer, the Prophet (s.a.) asked where was Abu Bakr? Allah and the Muslims don't agree that Omer leads the prayer. Then Abu Bakr was called but he arrived when Omer had already finished the prayer. Abu Bakr too offered the prayer with the congregation.’”

Ref: Seerat ibne Hisham, Vol 2, Page 302

It appears from this tradition that in the beginning the Prophet (s.a.) didn't name any particular person to lead the prayer and had left it to the discretion of Abd Allah to ask someone to do the job. Because of this open permission he asked Omer to lead. When he started the prayer the Prophet

(s.a.) called for Abu Bakr to lead the prayer. But before he arrived Omer had completed the prayer and Abu Bakr repeated the process. It surprises seeing this narration that when the Prophet (s.a.) had told to Abd Allah that he should ask someone to lead the congregation, and Omer complied, then what was the need to rush a person to call Abu Bakr to come and repeat the process? Was praying behind Hazrat Omer not legitimate? If it was legitimate, then what was the sense in repeating the process? If the Prophet (s.a.) wanted that only Abu Bakr should lead the prayer, then he could have instructed Abd Allah in the first instance to ask that person to lead! If that was done Omer could have been spared the ignominy that his leading the prayer was voided!

Ibne Saad says:

“Falama kabr qaal Rasool Allah la la aina ibne Abi Qahafa qaal fantaqzat as sauf wa an saraf Omer fama barhana hatta Talha ibne Abi Qahafat wa kaan bilsnaha fa taqdam fa salli bil naas”

“When Hazrat Omer sounded the Takbeer the Prophet (s.a.) said, ‘No!No! Where is the son of Abu Khahafa?’ Hearing this the rows got disturbed and Hazrat Omer moved away from the niche and Abu Bakr came forward and led the prayer.”

Ref: Tabaqaat, Vol 2, Page 222

In the first narrative quoted above it is mentioned that a person was sent to call Abu Bakr and from this narration it seems that he arrived himself. In the first narrative it is recorded that Abu Bakr arrived after the prayer was over and in this narration it is said that Omer had to give way from the middle of the prayer! Besides the contradictions, there is one thing that disturbs the minds is that what was the need to interrupt the prayer. If it is accepted that the person leading the prayer was a sinner and transgressor, there is one group in Islam which doesn't enforce the condition of Adalat for Imam during prayers. And the group in which Adalat of the Imam is mandatory, breaking the prayer in progress is not permitted! If during the prayer it is learned that the Imam is a sinner, the people can change the intent from the congregational prayer to individual prayer and complete the process. In no event they can break the prayer when they have started to offer it.

Ibne Jareer Tabari writes:

“Marawa Abu Bakr yasalli bil naas qaal faqaraj yahadi bain rajalain wa qad mah taqtaan fil ard falama dani min Abi Bakr takhar Abu Bakr fashar ilaihi Rasool Allah an qam fi maqamak faqad Rasool Allah fasali ila janb Abi Bakr jalasa qaalat fakaan Abu bakr yasli basalawat alnabi wa hkaan alnaas yasloon besalat Abi Bakr.”

“The Prophet (s.a.) said that Abu Bakr be told to lead the prayer. Then he himself took support of two persons and stirred out in a manner that his two feet were dragging on the ground. When he reached near Abu Bakr, the latter moved back. the Prophet (s.a) waved him to stay where he was. He sat near Abu Bakr and offered his prayer. (Hazrat Ayesha says) that Abu Bakr was following the Nabi Akram and the other people were following him.”

Ref: Tariq e Tabari, Vol 2, Page 439

This narration suggests that the Prophet (s.a.) had sent for Abu Bakr to be called to lead the prayer. When he stood up for the prayer, the Prophet (s.a.) himself, despite his sickness, came and joined the congregation sitting next to Abu Bakr. The Prophet (s.a.) asking Abu Bakr to lead the prayer and then himself coming to the mosque, despite his sickness, gives a doubt whether he really asked for Abu Bakr to lead the prayer. The narration doesn't mention that the Prophet (s.a.) himself asked Abu Bakr to go and lead the prayer. Perhaps like Abd Allah ibne Zamaa asking Omer to lead, similarly someone else might have prompted Abu Bakr to come and take the lead at the prayer. When the Prophet (s.a.) learned of these happenings he would have decided, despite the poor condition of his health, to go to the mosque. The narration that Abu Bakr was following the Prophet (s.a.) in his prayer and the other persons in the congregation were following him is a meaningless contention. Because if Abu Bakr was the Imam for that particular prayer, he couldn't have been the follower of anyone else for that prayer! If the Prophet (s.a.) was the Imam then Abu Bakr would be only the follower and nothing else. It is not possible that a person can be a Imam and the follower at the same prayer!! If such was the case then those who are in the back rows, they become followers of those who are in the rows in front of them!!!

Ibne Jareer Tabari writes

“Qaal Rasool Allah abasu ila Ali fadau faqaalat Ayeshalau baasat ila Abi Bakr wa qaalat Hafsa lau baasat ila Omer fajtamuindahu jamia faqaal Rasool Allah ansar fawa fain tak li hajat abas ilaikum fansarfu wa qaal Rasool Allah an is salat qeel naam qaal fa amro Aba Bakr leyasli bilnaas faqaalat Ayesha anhu rajl raqeeq famar Omer faqaal Omer maa kunta la taqdam wa Abu Bakr shahed fataqaddam Abu Bakr wa wajad Rasool qafat fakharaj falamma samaa Abu Bakr harkat takhhar fajazb Rasool Allahsauba fa aqama wa qaad Rasool Allah faqaraa min hais antahi Abu Bakr.”:

“The prophet (s.a.) asked Ali (a.s.) to be called. Ayesha said she wished he had called Abu Bakr. Hazrat Hafsa said she wished he had called Omer. In that time all of them assembled near the Prophet (s.a.). the Prophet (s.a.) said, 'You people go away. I shall call you when needed!' Therefore they went away. Then the Prophet (s.a.) asked if it was time for prayer. He was told it was the time. He wanted to ask Abu Bakr to lead the prayer. Ayesha said he was weak of heart and Omer must be asked to lead. The Prophet (s.a.) then agreed for Omer to be asked for leading the prayer. Omer said that with Abu Bakr around he wouldn't agree to lead. Abu Bakr went forward. In this time the prophet (s.a.) felt some relief from his ailment and came out of his room. Abu Bakr heard his footsteps and tried to move back. The Prophet (s.a.) pulled at the lapel of his cloak and made him stand where he was. He himself sat down and where Abu Bakr had stopped the Recitation, he continued.”

Tareeq e Tabari, Vol 2, Page 439

In this narration certain things have come that help in understanding the real facts. One thing is very evident that the prophet (s.a.) had asked for Hazrat Ali (a.s.) to be called. But why and for what reason, the narration

doesn't elucidate. In the last part of the narration the Prophet (s.a.) asked if it was time for the prayer? He was replied in the affirmative. This highlights that the Prophet (s.a.) was calling Ali (a.s.) when it was the time for the prayer. What else could have been the reason of calling him at the time of the prayer other than that he was to be asked about leading the prayer. This was so evident that Hazrat Ayesha and Hazrat Hafsa read between the words and suggested and wished that their fathers were called. If the Prophet (s.a.) was calling Hazrat Ali (a.s.) for some other specific work there was no reason for Ayesha and Hafsa suggesting that their fathers be called! Their suggestion would be reasonable when they were sure of the purpose of the call and that they preferred their fathers to substitute Hazrat Ali (a.s.) for performing that task. There is another point to be noted that as soon as the names of the two persons are suggested, they arrive. Their arrival suggests that it was a pre planned move thinking that the Prophet (s.a.)'s condition wouldn't warrant his coming to the mosque and that when a call came from Ayesha and Hafsa they would rush to the mosque to take the lead in the prayer. On this basis their claim to caliphate would strengthen. But the Prophet (s.a.) sends them away saying that he didn't need their presence immediately and would call them when needed. This proves that the Prophet (s.a.) wanted to be alone at that time to discuss the matter for which he had called Ali (a.s.). If he wanted Abu Bakr to lead the prayer, what was preventing the Prophet (s.a.) to ask Abu Bakr to lead the prayer before asking him to go away from his presence. It was the time for prayer and Abu Bakr was present before the Prophet (s.a.)! As soon as he goes out of the room he is given a message that he should lead the prayer! The question arises that why Abu Bakr was not asked to lead the prayer when he came to the Prophet (s.a.)'s presence and was sent the instruction immediately after coming out of the room. What was the strategy in the message and who carried the message to him? The answer to this question is that neither any message was given to him nor was there any messenger who carried it to him!

At that time Ayesha made an excuse that Abu Bakr was weak at heart and that Omer should be asked to lead the prayer in his place! When Hazrat Ali (a.s.) was called, she didn't talk of Omer and said that she wished Abu Bakr was called and later on she expressed about the weakness of her father's heart and suggested the name of Omer for leading the prayer. The more surprising thing about the narrative is that the Prophet (s.a.) agrees with this suggestion! Although in the narration of Abd Allah Ibne Zamaa it is mentioned that when the Prophet (s.a.) heard Omer loudly saying the Takbeer, he was angered and said that Omer leading the prayer was neither to the liking of Allah nor do the Muslims like it! Now, in the latter narration the Prophet (s.a.) is very willingly allowing Omer to lead the prayer! Now the dilemma is whom to believe and whom not to believe. How is it possible that the person whose lead in the prayer is not to the liking of Allah and the Muslims is permitted to lead in the end on the recommendation of Ayesha! And when Omer is at last asked to lead, he withdraws saying that when Abu Bakr was around he wouldn't come forward to lead. This doesn't sound correct because when Abd Allah ibne Zamaa asked him to lead, he

immediately agreed without a whimper of protest in favor of Abu Bakr. It is another matter that the prayer that was already offered was voided, or left incomplete, and Abu Bakr took over the lead. No sooner Abu Bakr stood up to lead the prayer, the Prophet (s.a.) arrived. The plausible reason is that when the Prophet (s.a.) called Hazrat Ali (a.s.), it was thought that he might ask Ali (a.s.) to lead the prayer. To circumvent this they told to Abu Bakr, as if on behalf of the Prophet (s.a.), that he should lead the prayer. When he stood up to lead the Prophet (s.a.) somehow arrived at the mosque to stop him and take the lead himself. Otherwise, when the Prophet (s.a.) had expressed in ability to go to the mosque, what persuaded him to change his plan? In this narration a sentence has been added saying that the Prophet (s.a.) continued the Verse that Abu Bakr was reciting from the point where the latter stopped. This was an attempt to make Abu Bakr a partner to the Prophet (s.a.) in leading the prayer. We wonder if this prayer too was void like the one that Omer was leading a while ago. If the recitation is done from the middle, it will be in complete and there will be a doubt of the prayer becoming void.

Mohammed ibne Ismail Bukhari writes:

“An Ayesha Qaalat lama marad an Nabi marda al ladi maat feehe atah Bilal yuzanhu bis salat faqaal marwa aba Bakr falaisalqalat an AbaBakr rajl asaif an yaqam maqamak yabki fala yaqdar alal qaratqaal marwa Aba Bakr falaisal faqalat maslahufaqaal fil talita aw alrabeaa ankun sawaheb Yusuf falaisal fasli wa kharaj an Nabi yahadi bain rajlain kaani anzarilahi yakhat berajlehil ard falama raah Abu Bakr dahab yatakhar shar ilaihi an sal fatakhhar Abu Bakr wa waqad an Nabi ila junbehi wa Abu Bakr yasma an naas al takbeer.”

“Hazrat Ayesha says that” when the Prophet (s.a.) suffered from his last illness, Bilal came and mentioned about the prayer. The Prophet (s.a.) said that Abu Bakr be asked to lead the prayer. I said that Abu Bakr had a weak heart and standing in your place he might start crying and may not be able to recite the Verses. Again the Prophet (s.a.) said that Abu Bakr must lead the prayer and repeated the same words. On the third or fourth repetition he said, ‘You are like the women of Yusuf! Abu Bakr must lead!’ Abu Bakr started the prayer. In that time the Prophet (s.a.), leaning on the shoulders of two men, went out and I remember the scene that his two feet were dragging on the ground under them. When Abu Bakr saw the Prophet (s.a.) he started withdrawing. The Prophet (s.a.) asked him to continue with the recitation. Abu Bakr withdrew a little backward and the Prophet (s.a.) sat beside him. Abu Bakr was sounding the Takbeer to the hearing of the congregation.”

Ref: sahih Bukhari, Vol 1, Page 95

In this narration too the weakness of the heart of Abu Bakr is mentioned with a corollary that when he stood in the niche of the mosque he might cry. This way Ayesha wanted to impress on the Prophet (s.a) that the concern that Abu Bakr had about his illness, none other had it. He will shiver standing in the Prophet (s.a.)’s place in the Mosque thinking that his master would never again stand there! The purpose behind this talk certainly was to impress on the Prophet (s.a.) that her father had the greatest love and regard

for him and therefore none other qualified more than him to lead the prayer in the absence of the Prophet (s.a.). The author of *“The Seerat e Halabia”* says the Prophet (s.a.) compared Ayesha to Saheba e Yusuf (a.s) that Zuleikha had gathered the ladies of Egypt for a feast, although the purpose was only to show Yusuf (a.s.) to them. Similarly Ayesha wanted Abu Bakr to lead the prayer but outwardly gave an impression that she didn’t want him to do that.

In this narration it is also mentioned that the Prophet (s.a.) insisted on Abu bakr leading the prayer. On the one hand they talk of the Prophet (s.a.)’s insistence and on the other as soon as Abu Bakr stood up for the prayer, they say that the Prophet (s.a.) arrived with the support of two persons to lead the congregation! Reading this tradition even a person with average intelligence would neither accept that the Prophet (s.a.) insisted on the assignment to Abu Bakr to lead nor even permitting him to stand at the niche of the Mosque. If this appointment was from the Prophet (s.a.) he would certainly have asked Abu Bakr to lead the congregation to the completion of the prayer! When the Prophet (s.a.) took over the lead, Abu Bakr acted as the Mukabbar who sounds the Takbeer when the Prophet (s.a.) went into genuflection and prostration. The Mukabbar is not the Imam and crediting Abu Bakr of leading the prayer instead of the Prophet (s.a.) isn’t right!

Seeing the contradictory nature of these narratives, one cannot believe that the Prophet (s.a.) nominated Abu Bakr to lead the prayer. There was no question of his nomination because the Prophet (s.a.) had detailed Abu Bakr, Omer and other Companions to proceed on the campaign with Ossama ibne Zaid and kept insisting till his last moment that they should go in obedience to his orders! How is it possible that on the one hand he orders them to leave Madina with the Contingent of Ossama and on the other to stay back and lead the prayer?! This story of leading the prayer has been created to justify elevating and justifying Abu Bakr’s appointment to the Caliphate. Ibn e Hajr Makki went to the extent of considering his leading in the prayer as the Nass for Abu Bakr’s Caliphate. He writes:

“lahaaza adyi jami al ulema an khilafat mansoosalaiha.”

“On account of this Imamat all the scholars believe that there was a Nass for Abu Bakr’s Khilafat.”

Ref: Tattheer al Janan, Page 40

If certainly the Prophet (s.a.) made Abu Bakr Mansoos as the Caliph through his leading the congregation at the prayer, then despite his poor condition of health why did the Prophet (s.a.) come out of his room and removed Abu Bakr to lead the prayer himself? If it is assumed that leading the congregation is the Nass e Khilafat then how could Abu Bakr nominate Omer as Caliph when the Prophet (s.a.) had stopped him from leading the congregation at prayer? If leading the congregation in prayer is the Nass e Khilafat, then the Prophet (s.a.) used to detail someone or other to do this whenever he was away from Madina in connection with the Ghazwat. With this logic Ibne am Maktoom was the most deserving candidate because he was given this privilege many a time! Ibne Qatiba writes:

“Wa kaan Rasool Allah yastakhlaf ala Madinat yasli bil naas fi aamat ghazwaat

“the prophet (s.a.) generally on the occasions of Ghazwaat used to leave behind Ibne Amm Maktoom in Madina to lead the people in prayers.”

Ref: Al Ma-arif, Page 126

From this Imam of Ibne Maktoom, that was for much longer duration than the one time Imam of Abu Bakr, have people ever thought that it was the Nass e Khilafat for Ibne am Maktoom!? Even in his presence the Prophet (s.a.) asked others to lead the prayers on several occasions. The prominent among such persons are Abul Baba, Sabah ibne Arfata, Atab ibne Asaid, Saad ibne Abada, Abu Darr Ghiffari, Zaid ibne harita, Abu salama makhzoomi and Abd allah ibne Rawaha. Did any one of them who did the Imam of the congregation stake their claim for the caliphate on the basis of this singular privilege enjoyed by them?! Then what is the meaning of considering Abu Bakr standing up to lead a prayer as the Nass e Khilafat in his favor? Abu Harira Doosi narrates from the Prophet:

“As salat wajibat alaikum khalaf kullo Muslim barakan aw fajera wa an amal al kabair.”

“The obligatory prayers can be offered behind any Muslim, virtuous or otherwise, even if he had committed the major sins.”

--Mishkaat, Page 100

If this Imam is the Nass e Khilafat, then the appointment of Ossama above Abu Bakr, Omer and other senior Companions can also be cited as a Nass for claiming the position of the Caliph! The command of the contingent was more important than the Imam of the Congregation at that time as, otherwise, the Mohajirs and Ansar would not have objected to making the son of a slave, and a youth, to lead such heavyweights like Omer and Abu Bakr in battle!.

52. THE CALAMITY OF QIRTAAS

Islam was the life's achievement for the prophet (s.a.) for the propagation of which he had borne all sorts of hardships and severe opposition. Every individual desires that whatever he has developed with hard work remains safe from the machinations of destructive opponents. He preserves and protects it in his lifetime and tries to leave it in safe hands when the time for leaving the world arrives. He therefore makes an oral will or reduces his instructions on paper to doubly safeguard his legacy. Can we imagine that the Prophet (s.a.) would leave intestate especially when it was the question of preserving and protecting his legacy which was the great Faith of Islam!

In view of this very important and urgent need, knowing that his sickness was of terminal nature, the Prophet (s.a.) asked for pen and paper brought to him two to four days before he demised. He wanted to write a document that would be a source of guidance for the people till the end of the world and safeguard his Ummat from getting divided into many sects and groupings. But some persons conspired to obstruct the Prophet (s.a.) from making his will and testament.

"Hazrat Omer said that the Prophet (s.a.) was overwhelmed with pain and for us the Book of Allah is sufficient."

Sahih Bukhari, Vol 1, Page 25

This is a narration from Bukhari who also says:

"The Prophet (s.a.) said, 'Bring a paper to me that I write for you a document after which you will not go astray!' On this persons started sharp arguments, although quarreling near the Prophet (s.a.) wasn't proper. People said, 'The Prophet (s.a.) is in a delirium!' the Prophet (s.a.) said, 'Leave me to my scruples! I am fine in whatever condition I am than what you are calling me to!'"

Ref: Sahih Bukhari, Vol 2, Page 121

When the differences overstretched and the sounds of shouts were coming, the consorts of the Prophet (s.a.) said from behind the curtains:

"Give to the Prophet (s.a.) whatever he is asking for. Hazrat Omer asked them to keep quiet and said that they were like the women of Yusuf who cry when the Prophet (s.a.) falls ill and when he is hale and hearty ride on his neck. At this the Prophet said, 'They are better than you!'"

Ref: Tabaqaat ibne Saad, Vol 2, Page 244

The ladies kept calling from their private quarters but none paid any heed and never gave a paper and pen to the Prophet (s.a.). The Prophet (s.a.) was sad over the Companions disobeying his Commands, terming his ill health, although he was in full senses, as delirium (Hizyaan) and raising a rumpus instead of leaving him in peace. He was fed up of the happening around him and said, *"Qoomua anni - Go away from me!"* this was the worst calamity of the History of Islam that its founder wanted to write down his last will and testament for the benefit of the Ummat to protect them from going astray and his voice was submerged with in the noise raised by the people around him. Alas! He left this world disappointed and dismayed with certain of his close associates! Ibne Abbas used to cry much thinking of the events of that day and the pebbles of sand kept in front of him used to get wet with the tears that dropped from his eyes:

“It was such a great calamity that the differences between the Companions and their shouting and misbehaviour obstructed the Prophet (s.a.) writing down his will.”

Ref: Tabqaat Ibne Saad, Vol 2, Page 244

People have tried in several ways to find excuses from the happenings of that sad day. They tried to put the blame on the entire crowd instead of pin pointing the culprits and exposing their evil designs and faces! But all these efforts went in vain and the facts couldn't be hidden from the public gaze. Bukhari's two narrations quoted above are a reflection of this. While in the first narration there is reference of the Prophet (s.a.)'s acute pain and the accusation of delirium, he has tried to hide the name of the person by referring to the accuser in the plural form as “*Qaalua*” instead of mentioning it as a singular and recording the name of that person. Where the events are light of nature Bukhari doesn't refrain from using the names of the characters involved! Where the words used are unpalatable he cleverly tries to avoid the name of the person who used them. But this attempt doesn't seem to protect the memory of the perpetrators of those cruel and undesirable words. In some narratives they use the word “*some*” instead of blaming the “*crowd*” to protect the big ones from ignominy. Ibne Saad says:

“Some persons who were there said that because of the intensity of the ailment, the Prophet (s.a.) was uttering insensible words.”

Ref: Tabqaat, Vol 2, Page 242

In this narration the circle of the perpetrators has been narrowed down. But even there the use of the word “*some*” doesn't pinpoint the real culprit! However Sheik Shehab uddin Khafaji has lifted the curtain from the face of the person and written the fact, and nothing but the fact!

“Hazrat Omer said that the Prophet (s.a.) was uttering insensible words.”

Ref: Naseem ar Riyaz, Vol 4, Page 278

Accusing the Prophet (s.a.) of delirium and insensible talk, from whatever quarter, is the most heinous thing to do and the persons who perpetrated such talk must be identified! A person having the ordinary knowledge of the Irfan e Nabuwat (or the Divine Knowledge of the Prophet) will never dare to say that the prophet (s.a.) was talking insensible things in his delirium. Because of this impertinent talk the Prophet (s.a.) had to ask those persons to leave him alone! It is really a great calamity that the people succeeded in preventing the Prophet (s.a.) from making his will and testament. One fails to understand what fear the person had in his mind that he was not allowing the Prophet (s.a.) to get the paper and pen? Even in the state of delirium he wanted to write something, what was the problem for the person allowing to reduce to writing down the last wishes of a person no lesser than the Prophet Of Islam (s.a). The persons who were bent on disobeying the Prophet (s.a.) succeeded in disobeying his last Command and wish!!

Here, to get over the blame of disobeying the Prophet (s.a.) they said that the Faith was Complete and the chain of the Revelations was already broken. Therefore it was not necessary to write down any thing else. Of

course, the Deen or Faith was complete, but it doesn't mean that the Ummat was totally safe from going astray. If it was the case there would never have been schisms in the ranks of the Muslims nor the springing up of myriad sects. This is all the result of the Ummat going astray. To eliminate these causes the Prophet (s.a.) wanted to write down his final Will and Testament. if he had not thought it necessary, what was the need for him to ask for paper and pen? It is also not correct to say that the chain of the Revelations was broken. Till the last breath the Prophet (s.a.) continued to get the Revelations. Therefore Anas bin Maalik says:

"Allah continued the series of Revelations from the time before the demise of the Prophet (s.a) till his last breath and the maximum revelations came on the day of his death."

Ref: Tabaqaat Ibne Saad, Vol 2, Page 93

This proves that whatever the Prophet (s.a.) was saying, and whatever he wanted to be written down, was on the basis of revelations and the commands of Allah. The person who said that it was delirious talk, even if it was reduced to writing, they would have rejected it to suit their own ends!

We have also to consider what the Prophet (s.a.) was trying to communicate and what was the need for doing it. The books of history and tradition are witness that on his death bed, the Prophet (s.a.) was continuously saying:

"I am leaving behind me two things for you. If you remain attached to both of them, you will not go astray after me. Both the things are bigger than each other. One is the Book of Allah which is a rope that has one end in the Heaven and the other on the earth. The second thing is my Itrat, my Ahl al Bayt. These two shall not separate from each other till they come to me at the Cistern of kauthar. You must think yourself what attitude you should have for these things."

Ref: Mishkaat, Page 599

When the time for his death drew nigh, he raised the hand of Ali (a.s.) and said:

"this Ali (a.s.) is with the Quran and the Quran is with him. The two will not separate from each other till they reach me at the Cistern of kauthar. I shall ask them how you proved yourself in THEIR regard?"

Ref: Sawaiq Mohriqa, Page 126

In the tradition previous to this, the Prophet (s.a.) had termed remaining attached to the Quran and the Ahl al Bayt as a guarantee against depravity and going astray. The words used by him were, *"Lan tazillu baadi---You will not go astray after me"*. We have also used the same words here lest we go astray in our act! Lan tazillu baadahu - after now you shall never go astray! This proves to every individual of average intelligence that the things that the Prophet (s.a.) termed as the guarantee for their protection from going astray, he wanted to write in his Will and Testament for the benefit of the Posterity. He knew that there were certain forces in the Ummat who will leave no stone unturned to obstruct people coming to the Right Path. For this reason he wanted it to be reduced to writing that the people must attach themselves firmly to the Quran and the Ahl al Bayt. The opponents knew it well that the Prophet (s.a.) wanted to make his will in support of Ali (a.s.)

and they enacted all the drama to obstruct it. Therefore one of the chiefs said, "*Indana kitab Allah hasbana---* Allah's Book is sufficient for us!" Although this sentence was said in a situation of disorder, it grew and bore fruits in the time to come! One sect made this saying as the foundation of their Faith and rejected even the Traditions of the Holy Prophet (s.a.). Although Hazrat Omer, in his later life, realized that the Quran was not sufficient to guide the people in their lives and he had to make access to the Traditions of the Prophet (s.a). So the author of Hasbana Kitab Allah realized very soon that he was not right when he said this. When there was a dispute between the Qureish and Ansar for the Caliphate, instead of seeking a solution from the Quran he said "Al immat min al Qureish and for denying the Garden of Fadak to Hazrat Fatima (a.s.), they quoted the tradition, "Ana ma-aashar al anbiya laa nauras---We the group of prophets (as.) don't leave any inheritance. Whenever Omer said Laula Ali (a.s) lahlak Omer he was turning to Ali (a.s.) for resolution of his problems instead of solely depending on the Holy Quran! In practice he was not following his own dictum of hasbana Kitab Allah!! The Quran without its interpreters (The Ahl al Bayt) is certainly not sufficient!!!

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53. THE PROPHET (S.A.)'S LAST JOURNEY

One day prior to his demise the Prophet (s.a.) called Hazrat Ali (a.s.) close to himself and said, *“O Ali! Now is the time for my departure! After my death you must give me the bath, drape me in the shroud and put my mortal remains in the grave. You must fulfil the promises that I have made with people. I have taken a loan from a certain Jew for the expenses of the Contingent of Ossama ibne Zaid. You must clear this debt!”* Then he took out the ring from his finger and asked Ali (a.s.) to wear it. He also gave to Ali (a.s.) his sword, helmet the yellow turban and other arms. That day was over and the next day was Monday 28th of Safar 11. Hijri. Now the condition of the Prophet (s.a.)'s health deteriorated. The clouds of death were hovering over his head. He was in semi comatose condition prior to death. The time was close when the human body stops breathing and the spirit travels towards its final destination. The Prophet (s.a.) opened his eyes and when he didn't find Ali (a.s.), who had gone out for some errand, he said, *“Call my Habeeb, My friend!”* Hazrat Ayesha says:

“When the time of his departure was nigh, the Prophet (s.a.) asked his Habeeb to be called. Someone went and called Hazrat Abu Bakr. The Prophet (s.a.) didn't look on him and put his head down. He again wanted his Habeeb to be called. A person went and called Omer. When the Prophet (s.a.) saw him he put his head down and again asked for his Habeeb. Now Hazrat Ali (a.s.) came. When the Prophet (s.a.) saw him, he took him under his quilt and remained like that till he was dead. His hand was over Hazrat Ali (a.s.) at that moment.”

Ref: Riyaz al Nazra, Vol 2, Page 237

This was the greatest tragedy in the History of Islam. Everyone was affected with this sad event but for the Bani Hashim and his close family it was the most irreparable loss. The condition of the Prophet (s.a.)'s Daughter was such as if her own life had been snatched away from her. Her children were crying for the loss of their doting Grand-father. The entire world of Ali (a.s.) was changed. In spite of exercising maximum control over his emotions, tears were running from his eyes. Crying, he touched his hands to the face of his departed mentor and cousin and touched his own face. He closed the eyes of the Prophet (s.a.) gently and covered his face with the cloth. Then, as per the wish of the Prophet (s.a.), he got busy with the preparation for his interment. Ibne Saad writes:

“When the Prophet (s.a.) died, his head was on the lap of Ali (a.s.). It was Ali (a.s.) who gave him the last bath. Fazal Ibne Abbas was supporting the Prophet (s.a.) and Ossama ibne Zaid was giving the water.”

Ref: Tabaqaat, Vol 2, Page 263

When the Ameer al Momineen (a.s.) had given the bath to the Prophet (s.a.), he draped his body in the shroud and alone offered the Funeral Prayer. The persons who were gathered at the mosque were discussing as to who must be asked to lead the last parting prayer for the Prophet (s.a.) and where he should be interred. Some people thought that the compound of the mosque was a suitable place for the purpose. Other said that the Jannat al Baqih was the right place. When Hazrat Ali (a.s.) learned about these discussions, he came out of the room and said, *“The Prophet (s.a.) was our*

leader in his lifetime and is our Imam and leader in his death too! Therefore every individual group should go into the room and offer Furada Funeral Prayer! As far as the place for his interment is concerned, he will be buried at the same place where he breathed his last!" As instructed by the Imam (a.s.) the Bani Hashim first went into the room and offered the Funeral Prayers. Then followed the Mohajirs and the Ansar. Of course, one group was deprived of offering the Prophet (s.a.)'s Funeral Prayer. They were the persons who were jostled together at the Saqifa bani Saeda busy in the worldly conclave of deciding about the corporal power structure! After the Funeral Prayers, the Prophet (s.a.) was interred in the same room where he expired. Zaid ibne Sahl excavated the grave. The persons in charge of the interment were Hazrat Ali (a.s.), Abbas ibne Abd al Mutallib, Fazal ibne Abd Al Mutallib and Ossama ibne Zaid. When the time for burial came, the Ansar called from outside, *"O Ali (a.s.)! Please include one of our persons in the process that we don't remain deprived of the felicity!"* Hazrat Ali (a.s.) called Aws ibne Khaulī to come in and allowed him to descend into the grave of the Prophet (s.a). Hazrat Ali (a.s.) took the body in both his hands and lowered it into the grave. When the body was laid in the grave, he removed the cloth from the face and turned the body towards the Qibla and put the cheek on the dust in the grave. Hazrat Ali (a.s.) put the earth on the body with his own hands, leveled its surface and sprinkled water over it!.

54. COMPLIANCE WITH THE WILL

The things that a person leaves unfulfilled in this world, and those that need to be done only after the death of the person, he entrusts to a person close to himself whom he deems capable and willing to comply with his wishes. It is the bounden duty of a person to comply with the will of a dear departed person to the best of his capability. The Prophet (s.a.) had appointed Hazrat Ali (a.s.) as his Wasi with the confidence that he would comply with all his wishes and instructions during his lifetime and thereafter. He would treat them as his bounden duty. Therefore, Hazrat Ali (a.s.) acted as the most responsible and committed executer of the Will of the Prophet of Islam (s.a.). For the last rites of the Prophet (s.a.), in accord with his wish, Hazrat Ali (a.s.) personally gave him the bath and the burial. Despite of the unfavorable conditions in the neighborhood and the machinations of the adversaries, his only concern at the time was to comply with the last wishes of the Master. In addition to these normal duties, he was responsible for fulfilling the promises that the Prophet (s.a.) had made to some people and to clear his outstanding debts. This has also been cited in one of the traditions of the Prophet (s.a.): *“Ali yanjaz adati wa yaqzi deeni--Ali (a.s.) will fulfil the promises made to me and will clear my debts.”* Hazrat Ali (a.s.) meticulously performed all the tasks and responsibilities that were entrusted to him by the Prophet (s.a.). Abdul Wahed ibne Awan says:

“When the Prophet (s.a.) died, Ali (a.s.) appointed a herald to announce that whatever promises the Prophet (s.a.) made to the persons or the debts he owed to them, should call on him for settlement. Every year during the Haj he used to send a person to make an announcement near Uqba, the place of sacrifice, about his commitment to honor the promises made to the people by the Prophet (s.a.). After him Imam Hassan (a.s.) followed the practice and so did Imam Hussain (a.s.). Then the practice was discontinued.”

Ref: Tabaqaat ibne Saad, Vol 2, Page 319

Could there be a better example of dedication and fulfilment of responsibilities than this that during the Haj when people from all over are assembled the announcement was made for fifty years to ensure that the demands of no person remained unattended? For such settlement Hazrat Ali (a.s.) neither made the condition of any written documents nor he asked for any witnesses. Abd Allah ibne Aun says that whatever claims anyone made, Hazrat Ali (a.s.) settled them

This attitude of Ameer al Momineen (a.s.) should have been a lesson for the persons who didn't value the claim of the Prophet (s.a.)'s Daughter and made the excuse that the requirements of the witness were not completely complied with. They should have also thought that when the legacy of the Prophet (s.a.) was the property of the State then, logically, the liabilities of the Prophet (s.a.) too should have been the responsibility of the State as well. But they kept their silence on this matter! It doesn't stand to reason that the fixed assets of a person are attached by the State and the debts incurred by him, also in the discharge of his duty to the State, were left for others to discharge! One has to recognize that one who took the

responsibility of discharging the debts was the Prophet (s.a.)'s Deputy after him and the usurpation of the Prophet (s.a.)'s was not a legitimate act!.

55. DENYING THE PROPHET (S.A.)'S DEATH

There was a pall of gloom over Madina after the death of the Prophet (s.a.). Muslims were gathered inside and around the Masjid e Nabavi. Their eyes were turning again and again towards the room where the mortal remains of their beloved mentor were lying. Every person was in deep sorrow and grief.. The initial rites of the funeral were being performed in the midst of tears and mourning. Suddenly in this sad environment rose a shrill voice:

“Some hypocrites think that the Prophet (s.a.) has passed away! By Allah! He is not dead and is visiting Allah as did Moosa ibne Imran and returned after remaining away from his people after forty days. At that time too it was said that Moosa was dead. By Allah! The Prophet (s.a.) will return and cut the hands and feet of the persons who say that the Prophet (s.a.) has died.”

Ref: Tareeq e Tabari, Vol 2, Page 442

Again the voice rose in a warning tone:

“One who says that the Prophet (s.a.) is dead, I shall strike him with my sword. The Prophet (s.a.) has been carried away to the Firmament!”

Ref: Tareeq Abul Fida, Vol 1, Page 156

These sounds were coming from the mouth of Hazrat Omer who was adamant in saying that the Prophet (s.a.) was alive and the rumor of his death has been spread by the hypocrites and thus he had put guard over the tongues of the people swinging around his sword. Ibn e Kathir writes:

“Hazrat Omer stood up and started sermonizing and threatened the people who talked about the death of the Prophet (s.a.) that he would cut them to pieces! He said that the Prophet (s.a.) was lying unconscious and when he rose he will kill people and cut their limbs. At this time Umro bin Zaeda was reciting the following Verse at the rear of the Mosque: ‘ Mohammed (s.a.) is a Prophet and many prophets have gone by afore him’!”

Ref: Al badaya wal Nihaya, Vol 5, Page 242

The effect of this outrageous talk of Omer was to effect the thinking of the people and to change their topic of discussion. Therefore the saddened masses started looking at one another in surprise and whispering to one another whether the Prophet (s.a.) had really died or was alive! Although the people who heard him were not willing to believe his words, they had no courage to ask him to go inside and see for himself whether the Prophet (s.a.) was really dead or not. Everyone was dumbfounded and they were looking at Omer fencing around with his sword! He was sometimes saying that the Prophet (s.a.) was lying unconscious, again he said that he has been raised to the Firmament and he said that like Moosa ibne Haroon he had gone into hiding! Now, which version of his to accept and which to reject? There was total confusion among those who were standing around watching his fencing skills! What was the need of frightening the people with his martial skills with the sword? If the spirit had gone to the Firmament, as he said, then that was death! If according to Omer the Prophet (s.a.) had gone the way Moosa went, then Moosa had gone bodily and had returned with the Torah. The Prophet (s.a.)'s body was very much there and there was no

purpose his going the way Moosa (a.s.) went. When Hazrat Moosa (a.s.) went for forty days he left behind his brother and Vicegerent, Haroon (a.s.). Omer in his outrage was silent about this very important aspect of the comparison that he was making! The Holy Quran says:

“Moosa told to his brother Haroon , ‘You are. my Caliph and successor amongst my people and you must reform the people and should not tread on the way of the rebellious people.’”

Hazrat Omer should have hinted at this aspect when he was drawing a comparison with what happened to Hazrat Moosa (a.s.). But, perhaps, discreetly, he was avoiding hinting at this point in his talk!

Besides, he should have also clarified about who those hypocrites were who, according to him, spread rumors about the death of the Prophet (s.a.). He knew that, naturally, the sad news emanated from the household of the Prophet (s.a.) where the consorts of the Prophet (s.a.), Hazrat Fatima Zehra (a.s.), Hazrat Ali (a.s.), Hasanain (a.s.), Abd Allah ibne Abbas, Fazal ibne Abbas, Abd Allah ibne Jafar and others from Bani Hashim were there. Were these the hypocrites whose limbs, according to Omer, the Prophet (s.a.) would return to cut away!

Certainly there was confusion in the people about the demise of their beloved Prophet (s.a.). This confusion would have persisted, but Abu Bakr arrived from the place of Sakh in the environs of Madina hearing about the demise of the Prophet (s.a.) and heard Omer ferociously denying to accept that the Prophet (s.a.) was dead. He went inside, removed the cloth from the face of the Prophet (s.a.), went out, talked with Omer for a while and then addressed the people thus:

“One who worships Allah must know that Allah is immortal and those who worshipped Mohammed (s.a) should know that Mohammed (s.a) has expired. Then he recited this Verse, ‘Mohammed (s.a.) is only a prophet of Allah. Before him there were prophets who have gone. If he dies , or is assassinated, you will turn to infidelity. And those who turn back they cannot harm Allah in any way. And Allah will soon Reward the grateful.’”

Ref: Tareeq e Tabari, Vol 2, Page 443

When Omer heard this Verse from the mouth of Abu Bakr, he expressed surprise and said:

“Is it a Verse from the Holy Quran? I didn’t know that it is a Verse from the Quran. Then he added, ‘O people! This is Abu Bakr who has ascendancy over the Muslims! Owe allegiance to him! Owe allegiance to him!’”

Ref: Al Badaya wal Nihaya, Vol 5, Page 242

Hazrat Omer who was insisting that the Prophet (s.a.) was not dead a while ago accepts the fact hearing the Verse from the mouth of Abu Bakr. Seering this sudden change in his attitude a doubt rises in the mind that whether Omer really believed that the Prophet (s.a) was alive and not dead. If so, did he get the idea only after hearing that the Prophet (s.a.) was no more? If his belief was such, while obstructing the Prophet (s.a.)’s call for pen and paper for writing his will, he could have said that wills are made only by mortal human beings and the Prophet (s.a.) was immortal and he did not need to make a will! Instead of this, he said that the Prophet (s.a) was in a state of delirium and he might utter insensible words as his will! A while

ago he was adamantly denying the Prophet (s.a.)'s death and now changed his stance and said:

"By Allah! I decided to say what I said because of this Verse:' In the same way We have made you the Middle Ummat that you bear witness to the people and the Prophet (s.a.) a witness over you!' By Allah! I had the feeling that the prophet (s.a.) will remain with his Ummat till the end to bear witness over them!"

Ref: Tareeq e Tabari, Vol 2, Page 450

Then he had seen the Prophet (s.a.) struggling between life and death, and now he had seen that the Prophet (s.a.) had no signs of life in his body. There were wails rising from the house and the people were expressing sadness over the demise.

This vehement denial of the death of the Prophet (s.a.) and sudden volte face suggests to every right thinking person that there must have been some strategy behind his behaviour. His sudden advocacy of people's allegiance to Abu Bakr instead of thinking of the last rites of their beloved Prophet (s.a.) suggests that he was not so much concerned about the Prophet (s.a.) than the matters of power and Caliphate. The truth is that Hazrat Omer was not so ignorant that he was not recognizing the fact of the demise of the Prophet (s.a.). This was his well thought out political move.

To understand this political move we shall have to recapitulate on certain events. The history is witness that Hazrat Ali (a.s.) was closely associated with the invitation to the faith of Islam from the very time of the annunciation of the Prophet (s.a.) and was always ready to serve the cause. The Prophet (s.a.) wished to propagate and protect Islam through him. This fact is evident from the events of Daawat e Ashira and the Ghadeer e Khum. Most of the Companions, both the Mohajirs and Ansar, were aware of the choice of the prophet (s.a.) for his Vicegerent and Successor. Ibne Abil Hadeed writes:

"The majority of Mohajireen and Ansaar had no doubt that after the Prophet (s.a.) Ali (a.s.) will be Wali e Amr (the Vicegerent)"

Ref: Shara ibne Abil Hadeed, Vol 3, Page 8

It cannot also be denied that the Nabuwat and Khilafat in the same family was not acceptable to a particular group, and the reason was that they wanted to establish their own hegemony. Therefore they started preparing their strategy from the living days of the Prophet (s.a.) itself. They put impediments against any move that they found was going against their interests. The Prophet (s.a.) asks for paper and pen from his deathbed, and they talk impertinently to avoid writing of the will by the Prophet (s.a.). The Prophet (s.a.) orders these persons to proceed on a Campaign under the command of Ossama ibne zaid and they disobey the Prophet (s.a.)'s orders. One of the main perpetrators of this disobedience was the same Hazrat Omer who enacted the drama that the Prophet (s.a.) had not demised when the ostensible reason for disobeying his command was that they were sure that he was going to demise and they wanted to be around to manipulate the Caliphate in their favor! Bala Dari writes:

"When the Prophet of Allah died, Abbas said, 'O Ali! Come out! I shall owe allegiance to you in front of the people to ensure that none differs about

you.’ But Ali (a.s.) refused and said , ‘Who can differ (or deny) our Rights and who can overwhelm us?!’ Abbas said, ‘Then you will see this will happen!’”

Ref: Al Ansaab al Ashraaf, Vol 1, Page 583

Omer was one of the persons who didn't want the Nabuwat and Khilafat remaining with one family and feared that the initiative for the Bai-at might assume a practical shape. Therefore he wanted to crush the movement before it raised its head. At that juncture he couldn't think of any strategy and hence, to gain time by diverting the attention of the crowds, he played the ruse of the Prophet (s.a.)'s immortality and that the story of his death was a rumor spread by the hypocrites! As soon as Abu bakr arrived the entire drama was over and Omer started seeking the people's allegiance for his Caliphate! What was the need for asking for the people's allegiance at that somber moment? Anyway, after his appeal for votes, it became evident that all his fencing with the sword and the words was merely to play to the galleries till his candidate for the Caliphate arrived on the scene and none else was proclaimed as the successor and Caliph to the Prophet (s.a.). Therefore the events of the Saqifa e Bani Saaeda are witness to the fact that the group considered installation of their candidate as Caliph more urgent than attending to the last sickness of their beloved Prophet (s.a.) and his last rites! They gave a political defeat to the Ansar and established their own hegemony!.

56. AN OVERVIEW OF THE EVENTS OF SAQIFA

The drama that was enacted about the demise of the Prophet (s.a.) was over. It had to be over because it was enacted to gain time till Hazrat Abu Bakr arrived on the scene. But it created doubts in the minds of the Ansaar. They started thinking that the rumpus over providing paper and pen to the Prophet (s.a.) for writing his will, the disobedience to proceed for the campaign with Ossama ibne Zaid and the imminent and vehement denial of Omer about the Prophet (s.a.)'s demise were the links of the same chain. The purpose was to divert the Caliphate from its main focus and take it somewhere else. They urgently put together a conclave at Saqifa e Bani Saaeda to owe allegiance to a person from the Ansaar and render the Mohajir's plan unsuccessful. If the Ansaar were sure that the Mohajirs will not obstruct Hazrat Ali (a.s.) assuming the Caliphate, they would never have established the conclave at the Saqifa. Their conscience always raised the same call that they did at the Saqifa, *"La nabayeh illa Aliya --- We shall owe allegiance to none other than Ali (a.s.)"*

In that conclave both the tribes of Ansar--- Aus and Khazraj--- participated despite their differences. Whether it was Aus or Khazraj, the dominance of one group of the Mohajirs was not acceptable to them, nor they considered their hegemony in the interest of the Ansaar. However, the people of Khazraj were very active in organizing this conclave and one of their prominent persons, Saad ibne Ibada was the secretary of the meeting and was sitting there with a quilt around his body as he was suffering from a fever at that time. He started the proceedings with his speech that was delivered in a very low tone because of his weakness. His son, Qais, repeated loudly what he said. He said, *"O people of Ansaar! The precedence and importance that you have in the Faith, no other Arabs have it! The Prophet (s.a.) kept inviting his people to the Right Path for ten years, but only a few persons accepted to embrace Islam. It was not in the power of a few persons to safeguard the Faith. Allah Blessed you that you embraced Islam and acted as shields of protection for the Prophet (s.a.) and his small group of companions! You entered the field of battle and fought for the cause. With your swords the proud Arabs were vanquished! The Prophet (s.a.) has left this world! He was happy and satisfied with you till his last breath! Who is more deserving of the Caliphate than you who have rendered yeoman service to the Faith! Therefore rise and make your hold tight over the Caliphate!"* All the participants appreciated his talk and said that they would support him to become the Caliph. If this was only the matter of the Ansaar, they could have finalized the bai-at and decided immediately. But there was a fear that if the Mohajirs opposed the move, there would be unnecessary conflict. Therefore, after the speech of Saad ibne Abada the question arose that if the Mohajirs did not agree with them, then how would the problem be resolved? Some suggested that if they don't agree then they can opt for one emir from each side. Saad said that this is the weakness of the Ansaar. He said that if there was solidarity in their thoughts they would never have suggested sharing power with the Mohajirs and would decide the matter before the other side thought of the Bai-at.

Although the people of Aus too were present at this conclave, they were there just as observers. They also wanted to give others a feeling that the Ansaar were not divided. But in their hearts they still carried a grudge against the Khazraj. They had even fought a bloody battle, known as the Battle of Ba-aas, that was fought just before the advent of Islam to their area. Although Islam paved the way for peace and amity between them, and to a major extent removed the hostility between the two groups, but the human failing always maintained a sort of distance between them. Therefore, at this time too, some men of Aus carried the message about the conclave to Omer. Omer was disturbed with this news and, accompanied by a couple of cohorts, went to the Saqifa to disrupt the conclave. Ibne Athir writes:

“When Omer heard this news he came to the place of the Prophet (s.a.) where Abu Bakr was present. He sent word to Abu Bakr to come out for a while. He said that he was busy with the Prophet (s.a.). Omer sent word that some accident had happened and his coming out was important. Therefore Abu Bakr came out and he was informed of the event. Both of them took Abu Ubaida along and proceeded fast towards the quarters of the Ansaar.”

Ref: Tareeq e Kaamil, Vol 2, Page 222

Hazrat Omer thought it necessary to inform Abu Bakr about the conclave of the Ansaar. This was not a personal or individual affair and concerned the entire Ummat. If there was any fear of harm to the community at large from the conclave of the Ansaar, then informing to the other important persons too was very essential. Were Abbas, Ali (a.s.), Zubair and other persons from Bani Hashim not important enough to be taken into confidence. Instead of surreptitiously sending a message to Abu Bakr, Omer could have himself entered the chambers of the Prophet (s.a.) and informed the persons there about the gravity of the situation. But his maintaining secrecy about the matter creates doubts about the intentions of the two comrades.

When these three persons arrived panting at the Saqifa, the Ansaar were completely surprised. With the revelation of their secret conclave, they thought that their plans had gone awry. The Aus too got a chance to join hands with the Mohajirs to defeat the plans of the Khazraj. As soon as Omer arrived there, he viewed the gathering and asked, *“Who is the person draped in the quilt?”* He was informed that it was Saad ibne Ibada who was presiding over the conclave and was the candidate for the Caliphate. Omer knit his brows and wanted to say something to the gathering.. Abu Bakr knew his vitriolic temper and stopped him from uttering anything that might harm their own interest. Omer sat down saying:

“I shall not disobey the dictates of the Caliph of the Prophet (s.a.) in a day or two!”

Ref: Tareeq e Tabari, Vol 2, Page 444

Hazrat Abu Bakr rose and addressed the gathering:

“Allah sent the Prophet (s.a.) at a time when idol worship was rampant. He stood up to stop people from worshipping the idols and start worshipping the one and only Allah. But the Arabs didn’t agree to forsake their ancestral faith. Allah selected the initial Mohajirs, who are from the

same clan as the Prophet (s.a.), to bear witness to his Faith. They bore with patience the hardships inflicted on them by the men of their own clan. At that time all the people were against this handful of the supporters of the Prophet (s.a.) They remained steadfast in their Faith and were the first to worship Allah. These people are the true friends of the Prophet (s.a.) and are from his clan. Who could be more deserving of the Caliphate than them? Those who dispute with them in this matter will be termed rebellious! O Group of Ansaar! Your felicity in the Faith and the precedence in accepting Islam too cannot be denied! Allah made you the supporters of the Prophet of Islam and gave you elevated status! Therefore we shall be the Emir and you will be the Vizier! No matter shall be settled without your consent!"

This speech of Hazrat Abu Bakr reflected his foresight, understanding of the situation and the political wisdom. It was his political wisdom that he prevented the outburst of Hazrat Omer when they arrived at the Saqifa to ensure that in his anger he didn't use words that would upset the Ansaar. Hazrat Abu Bakr was seeing that the situation was not for strictness and needed discreet and smooth handling. Therefore, in his well balanced words, he impressed the Ansaar by terming them the advisers for the Mohajirs and offered to them to be their Vizier. The main point about the speech was that while he was not the opponent of the Ansaar, he gave them the impression that the Mohajirs were one with them. he didn't present himself as an opponent but as a one who had come to them as a facilitator. He talked about the Mohajirs and Ansaar in a manner that he never sounded that they were opponents. If the question of Mohajir or Ansaar had arisen, it would be to great disadvantage to his own group. It was then possible that the endemic tribal rivalry amongst the Arabs would have raised its head once again. Then the race for power would have started and none would achieve any success. He was also very discreet in not posing the Mohajirs in general against the Ansaar but only the small group who had the privilege of embracing Islam in the early days and helping with the Prophet (s.a.)'s Mission. He did this to impress on them that he was not trying to project the tribal superiority of the Mohajirs and only the felicity of the small group that was close to Prophet (s.a.) in his early days of propagation of the Faith. Then, to strengthen his point of view, while he praised the contribution of the select group of the Mohajirs, he praised the contribution of the Ansaar to the Cause. To establish the claim of the Mohajirs for the Caliphate he mentioned the qualities of the Mohajirs that were convincing for the audience. The Ansaar knew that among the Mohajirs there was a small group who had precedence over all in embracing Islam under very difficult circumstances. He stressed his point to establish the claim for the Caliphate and this point went well with the audience! He knew that Ali (a.s.) had precedence over everyone else in embracing Islam, he was from the Qureish and was the closest person to the Prophet (s.a.) throughout his Mission. But Abu Bakr gleaned over this fact and kept the Ansaar quiet by offering to them the carrot of becoming the Vizier. This offer also removed the doubts from the minds of the Ansaar that their rights might be denied to them in the new disposition. It is another matter that the position of vizier was created

neither during the time of Abu Bakr nor Omer. It was just a non-existent carrot that was offered to the Ansaar only at the Saqifa. But during the reign of Hazrat Othman, a position almost similar to vizier, the Kaatib, was created. But how could an Ansaar dream of the position when an Umavi was available!

Aus were happy with the oratory of Abu Bakr because they were not happy with the claims of superiority by their rivals, the Khazraj. They kept sitting with their head bent and didn't raise any objection to whatever he claimed. But the Khazraj did speak out. Their representative, Habab ibne Manzar rose to say:

"O people of Ansaar! You must firmly take your stand! These people are living under your shadow! None can dare to say anything against you or act against your wishes. You have respectability, affluence, strength and valor! Neither you are lesser in numbers than them nor in martial skills. People are looking towards you. Remain united. If you don't remain together, you will fail in your endeavor. The Prophet (s.a.) migrated to settle in your City. Because of you there was freedom for Worship and Mosques were constructed. With the help of your swords the Arab Tribes were subdued and Islam was successful. You are not the wrong claimants of the Caliphate. If these people don't accept your rights, there must be one Emir from our side and one from theirs!"

The spirit with which Habab started his speech, it became evident that the Ansaar wouldn't capitulate to the Mohajirs at any cost nor will they allow the diminution of their determination. But that was not to be. Omer suddenly rose and said, *"How is it possible to have two chiefs at the same time? By Allah! The Arabs will never agree for this arrangement to bring you to that position when the Prophet (s.a.) wasn't one of you The Arabs can certainly accept the Wali al Amr only from the clan of the Prophet (s.a.) Therefore, whoever opposes our right to Caliphate, we shall oppose him with this argument! Whoever clashes with us about the Emirate of the Prophet (s.a.)'s Domain will be a sinner and will be the cause of his own destruction!"*

After Hazrat Omer's talk Habab rose once again. And with great emotion addressed the Ansaar, *"O group of Ansaar! Remain steadfast on your stand! Don't pay any heed to the talk of these persons. If they don't accept your claims, push them out of the city! Then select anyone you wish to have as your emir. By Allah! You are more deserving of the Caliphate than these persons. Because the Faith was spread through your efforts and the people bent towards Islam! By Allah! If anyone refutes me I shall cut his nose with my sword!"*

Habab's talk didn't convince the gathering when compared to the oratory of Abu Bakr and Omer. Although Habab was considered a person of opinion amongst the Ansaar, he didn't have the foresight and maturity that is required to make a success out of a popular movement. An example of his indiscretion was reflected in his speeches at the gathering. It was required at the moment that instead of exhibiting emotional outbursts prevalent during the age of ignorance and exercising discretion in making statements that was the need of the day. Therefore, with his outburst he made his position weak

and wasn't able to make any impression on the audience. Abu Obaida was realizing the gravity of the situation. He shook the religious sentiments of the Ansaar by saying, *"O group of Ansaar! You have given us support and succor when we had the need! Don't change your ways now and remain steadfast with your past attitude! "The result of this talk was that even the people of Khazraj relented. Seeing the direction of the wind, Basheer ibne Saad Khazraji said, "O group of Ansaar! Although we have the felicity of taking on the infidels and took precedence in accepting Islam, the only thing in our sight was the pleasure of Allah and the obedience for the Prophet (s.a.)! It is not proper that we use the Faith for worldly advancement and contest for gaining power. The Faith is a Blessing given by Allah. The Prophet (s.a.) was from the Qureish and therefore his tribe has the right to bring forth his successor and Emir. May Allah forbid that I dispute with them on this matter! You must fear Allah and don't get embroiled with them.."* When Bashir uttered these words, the unity of the Ansaar manifested so far went into thin air. Their attitude suddenly changed. There is no doubt people's attitude takes no time in changing!

As a result of the weakness and irresolution of the Ansaar when the foundations of their claims started shaking, the Mohajirs got the opportunity to exploit their weakness. Therefore Hazrat Abu Bakr stood up and said that sitting in their presence were Omer and Abu Oaida and they may pledge their allegiance to any one of them! This was a move which could certainly confuse the audience but might not bring about an assent. The condition of the minds of the audience was like that of a traveler who had lost his way and was standing confused at the crossroads. He fails to decide which way to take. People started staring at each others faces and got confused for the selection of one of the two. If Abu Bakr had suggested only one name, there wouldn't have been any difficulty in the gathering agreeing to it. The reason would be that they look to a person's suggestion who has impressed their thinking at the meeting and they go with closed eyes in the direction pointed out by the person. But Hazrat Abu bakr neither proposed only one name for the position nor he expressed any particular interest in any one of the two. It appears a very clever move that he wanted to confuse the gathering and divert their attention towards the source of the suggestion, that was himself! Sensing the confusion in the minds of the audience Omer suggested that Abu Bakr was suitable in all respects to be the Caliph. He asked Abu Bakr to stretch his hand that he and others extend their allegiance to him. Abu Bakr istnataneously stretched his hand as if the proposal of the other two names was just a formality and the matter was already predetermined between them. Hazrat Omer was about to put his hand in the hand of Abu Bakr when Bashir ibne Saad put his hand on the outstretched hand of Abu Bakr in token of owing his allegianc to him. Then Hazrat Omer and Abu Obaida did Bai-at with Abu Bakr followed by the people of Khazraj. Although the people of Aus had come to the conclave as supporters of Saad ibne Ibada, they wouldn't have liked someone from the Tribe of Khazraj to get a position of power. Therefore, the representative of the Aus, Osaïd ibne Hazeer, seeing the Khazraj move forward to owe allegiance to Abu bakr said:

“By Allah! If Khazraj are able once to rule over you, they will get superiority over you for all time. Then they will not give you any share from that emirate. Therefore rise and owe your allegiance to Abu Bakr.”

Ref: Tareeq e Tabari, Vol 2, Page 458

The words of Osaid ibne Hazeer indicate that they were agreeing to owe allegiance to Abu Bakr only on account of the differences between the tribes of Aus and Khazraj. They never wanted anyone from the Khazraj to become the Caliph and dominate them for ever. Another motivation that the vazirate was being offered to the Ansaar and the Aus might rise to that position in time to come. But it is a fact of history that the Ansaar were neglected even for small positions of power and the position of a Vizier was never instituted. The talk of Habab ibne Manzar proved true that he told to Ansaar while asking them not to owe allegiance to the Mohajirs, *“O group of Ansaar! I see with my eyes that your children are begging at the thresholds of the progeny of Mohajirs with outstretched lapels and no one giving them even water to drink!”*

In this hullaballo of the Bay-at Habab ibne Manzar took out his sword but it was snatched away from him and was disarmed. Saad ibne Ibada was trampled under feet. Omer came back in his element. While he was subdued in the beginning, now after the dispelling of the political danger, he could take a stern stance. With Saad bin Ibada he exchanged harsh words and pulling of each others beards. Hazrat Omer shouted and said:

“Kill him! May Allah perish him! He creates unresat!”

Ref: Aqd al Fareed, Vol 3, Page 63

The words of Tareeq e Tabari are:

“May allah kill him. He is a hypocrite!”

Ref: Vol 2, Page 459

Saad bin Ibada, was an important person from the Ansaar and a chief from the Tribe of Khazraj and one of the important companions of the Prophet (s.a.). What was his crime to be termed a hypocrite and trouble maker? If he was a claimant of the caliphate, others too had come there for the same purpose. If Abu Bakr and Omer thought that it was important to decide about the Caliphate before the Prophet (s.a.)’s funeral to avoid unrest and dispute, the Ansaar too had gathered together for the same purpose. If the conclave was illegitimate, the Mohajirs too made use of the same illegitimate conclave to get their candidate foisted as the Caliph. When they said that the conclave of the Ansaar was non representative because of the Mohajirs not being there, then how could the selection of the Caliph be legitimate when there were only three persons from the Mohajirs and none of the Bani Hashim was present at the Conclave. When the relationship with the Prophet (s.a.) was made a condition for the selection of the Caliph, Bani Hashim were the closest of his kin. If the elders have to meet and decide the urgent and important matters, then the action of Saad ibne Ibada cannot be termed illegitimate. Calling him a hypocrite and trouble maker was not warranted. The truth is that Saad ibne Ibada was a candidate for the caliphate and that was not palatable to Hazrat Omer.

All this proves that the Bai-at of Abu Bakr came about in disturbed and emotional circumstances. On the one hand there was the clash between Aus

and Khazraj and on the other was mutual antagonism between two Khazrajites that provided an opportunity to the Mohajirs to put forward a candidate for the Bai-at. Bashir ibne Saad tried to obstruct the claim of Saad ibne Ibada took the first initiative in extending his hand in Bai-at to Abu Bakr. Seeing Bashir, the Khazraj yielded and Aus followed too. In this pell-mell there was no chance for any parleys or consultation. and the Bai-at was done in a hurry. Hazrat Omer too considered it the creation of the unusual circumstances and said:

“Abu Bakr’s Bai-at was a ‘falta’ or something done without thinking about it. Even then Allah spared us from His anger. Again if someone follows this method, he must be killed.”

Ref: Sawaiq Mohraqa, Page 36

Allama Zamakshari describing the meaning of ‘falta’ writes:

“Hazrat Abu Bakr put the shackle of Khilafat in his neck in a way as if something is snatched from another person or is snatched away with the talons. Without doubt such a Bai-at is born of mischief and wickedness but Allah saved people from evil consequences.”

Ref: Faaeq, Vol 1, Page 146

It may be right to call this Bai-at a Fitna or Mischief because although he had decided on the candidature of Abu Bakr, beforehand, and had enacted subterfuges to clear the ground, but he kept the name of Abu Bakr secret till the last moment. When he felt that the Ansaar were about to achieve unanimity about one candidate, in an opportunistic manner he extended the hand of Abu Bakr for the Bai-at. People were raring to cast their lot. As soon as a candidate was presented before them, they rushed to give their votes. Thus the ‘Fitna’ came about!

It was Hazrat Omer’s political acumen that besides the confidantes none else got wind of what was brewing. If this secret leaked some persons could have opposed the move. If the Bani Hashim had learned about the scheme, it would have run into failure. The reason was that the contention of the Mohajirs was that Abu bakr was near of kin to the Prophet (s.a.). if someone from the Bani Hashim was around, this contention would have collapsed! The reason being that whether someone was from Bani Teem or Bani Adi, he couldn’t claim nearness to the Prophet (s.a.) in comparison with Bani Hashim. If Hazrat Ali (a.s.) had reached there, there wouldn’t have been the question of anybody else getting selected for the Caliphate. Therefore Manzar ibne Arqam, representing the sentiments of the Ansaars says:

“Among the Mohajirs, Ali ibne Abi Talib was one that if he contested for the Caliphate then not a single group of the Ansaar would go against him.”

Ref: Tareeq e Yaqubi, Vol 2, Page 103

In view of the Democratic Caliphate, what came about cannot be called an exercise in democracy. The requirement of the democratic process was that the common man was allowed to express his choice. But what really happened was that at first the Caliphate was restricted to the Mohajirs, and then only three persons from the Mohajirs quietly present themselves at the conclave of the Ansaar for the selection of a leader at the Saqifa. In the beginning the majority of the conclave was in the favor of Saad ibne Ibada. If that selection was concluded, at least, it would have sent a signal that in

Islam selection of the caliph is not on the basis of tribal affiliation. When the caliphate can be got by Bani Teem and Bani Adi, why not the Ansaar? If it is accepted that the caliph can only be from the clan of the Prophet (s.a.) then the nearest to him was Ali ibne Abi Talib, as against those who meet with the Prophet (s.a.) with the ninth or tenth forbear! About this Hazrat Ameer al Momineen(a.s.) has said:

“They argued about the tree but had destroyed the fruits.”

Ref: Nahj al Balagha

At Saqifa bani Saaeda the opponents were the Ansaar, the contention that worked was *“the Arabs want to see the Caliphate where Nabuvat was”*. If the competition was with the Bani Hashim, then Omer would have said what he told once to Ibne Abbas:

“People don’t like that the Nabuvat and Khilafat come together in one family!”

Ref: Tareeq e Kaamil, Vol 3, Page 34

57. BAI –AT AND USE OF COERCION

The efforts of Hazrat Abu Bakr, Hazrat Omer and Abu Obaida bore fruits and they succeeded in getting the Caliphate in their favor. When this campaign was over, they started from the Saqifa towards the Mosque. On the way some other persons joined them. On such occasions generally people come getting influenced by curiosity or the position of power the person has attained. On the way the persons they met were asked to shake hands with Hazrat Abu Bakr. Thus taking Bai-at, and announcing about the Bai-at this small group proceeded on its way. Bara ibne Aazib says:

“Whosoever they met on the way, they forced him to come along and for Baith touched his hand with that of Abu Bakr, whether he wished to do it or not.”

Ref: Shara Ibne Abil Hadeed, Vol 1, Pahe 74

When they arrived at the Mosque, they sent some couriers to catch hold of people and bring them for the Bai-at. Therefore people were assembled at the Mosque where in one of the rooms the Prophet (s.a.) was being given his final bath before burial. The process of the Bai-ath proceeded with the slogans of Takbeer. Baladari writes:

“Hazrat Abu Bakr was brought to the Mosque and the people did their Bai-ath with him. Abbas and Ali (a.s.) heard the sounds of Takbeer from the Mosque when they had just completed the bath for the Prophet (s.a.).”

Ref: Ansaab al Ashraaf, Vol 1, Page 582

This is a very sad reflection of the unfaithfulness of the world that on the one side are the mortal remains of the Prophet of Islam (s.a.) and on the other there is a crowd of persons come to take Bai-ath at the hands of the new rulers. Only sometime ago the same people were sad in mourning. But now there is no tear in any eyes nor any sign of mourning on their faces. This gives us an idea of the minds of the populace. In such a situation they cannot be expected to think how the selection of the Caliph came about and also whether it was legitimate or not. Was it done with the consent of the people or done with the opinion of selected few? Who were these selected few? Were there any other persons involved than the three who managed to go to the conclave of the Ansaar? Were Abbas, Ali (a.s.), Salman Farsi, Abu Dharr, Miqdad , Ammar , Zubair, Khalid ibne Saeed and the important persons of the bani Hashim consulted before making the selection of the Caliph? People were just flooding in as if they were coming out of curiosity. If anyone raised a little objection, he was either silenced by force or through promises of material benefit. Those who had some power behind them were avoided for the time being. Therefore clashing with Saad ibne Ibada was not thought discreet before establishing themselves in the reins of power. When the disposition was consolidated with the Bai-ath of Othman, Abd ar Rehman ibne Auf, Saad ibne Abi Waqas, Bani Omayya and Bani Zahra, he was sent a message to come and owe his allegiance. His reply was:

“By Allah! I shall not owe my allegiance till I throw the arrows from my quiver on you and battle with you along with the men of my Tribe!”

Ref: Tabaqaat ibne Saad, Vol 3, Page 616

Hearing this reply Hazrat Abu Bakr kept quiet. but Hazrat Omer was furious and said that he will not rest till he took the Bai-at from the person.

Bashir ibne Saad said at this point that if he has refused to owe allegiance, he would rather give his life than condescend to the demand! His family members too will prefer to die with him and they will not die till the tribe of Khazraj totally perished, and Khazraj will not perish till a single person of the Aus lived. The most far sighted thing would be to leave Saad ibne Ibada to his own scruples. Therefore they didn't approach him thereafter. During the rule of Abu Bakr, he lived in Madina but kept no contact with the ruling clique. He neither participated with them in the prayers nor went with them for the Haj. When Omer came to power, he once met Saad on the way and told him if he was the same Saad. He replied in the affirmative and added that his stand was the same and unaltered as before! He said that he hated Omer's company as much as he hated before! Omer asked him why he then didn't leave Madina for good? Saad now felt that Omer might make an attempt on his life any time. Therefore he left Madina and moved away to Syri and after sometime became the victim of someone's arrows at a place called Hauraan. Ibne Abd Rabba Andalasi writes:

"Omer sent one person to Syria and asked him to demand Bai-ath from Saad. If he refused, seek Allah's help against him. The person reached Syria and met Saad within the four walls of a house and invited him for the Bai-ath. He replied that he would never give Bai-ath to any Qarshi. The person said that in the case he will battle with him. Saad replied that he didn't mind battling. The man said that he wanted to be out of what the entire Ummat had accepted. He replied that he preferred to be out of the Bai-ath. The man took out an arrow and shot him dead."

Ref: Aqaed al Fareed, Vol 3, Page 65

The person who killed him is said to be Mohammed Ibne Aslama or Mughira Ibne Shouba but a rumor was spread that a Jinn had shot him with an arrow.

During the First Caliphate Saad ibne Ibada was neither troubled nor was treated with cruelty. But the operatives of the Caliphate immediately started efforts to obtain allegiance from Hazrat Ali (a.s.) and didn't abstain from any harsh method to obtain their objective. Therefore he was spending the life of a recluse at home. A message inviting for the Bai-ath came from the rulers. Hazrat Ali (a.s.) and others who were at his house refused to abide by the invitation. Omer, in a rage of anger came threatening to burn down the house of Hazrat Ali (a.s.). Baladari writes:

"Hazrat Abu Bakr sent a message to Hazrat Ali (a.s.) seeking his Bai-ath. But Hazrat Ali refused to comply, at which Omer brought burning fire. Hazrat Fatima (a.s.) saw Omer and said, 'O son of Khattab! Will you burn down the door along with me?' Omer replied, 'Yes'."

Ref: ansaab al Ashraaf, Vol 1, Page 580

Zubair ibne Awam was present in the house of Hazrat Ali (a.s.) at that time. Although he was the son-in-law of Abu Bakr, from the side of his mother safia binte Abd al Mutallib he was related to the bani Hashim as well. When he saw Omer trying to burn down the house in a rage, he came out angrily with his sword unsheathed. But Salama ibne Asheem snatched away the sword from his hand and arrested him disarmed. The historian Tabari writes:

“Omer ibne Khattab came to the house of Ali (a.s.). At the house there were Talha, Zubair and a few Mohajirs. Hazrat Omer called for them to come out for Bai-ath. He swore by Allah that he would set fire to burn all of them down. Zubair took out his sword and came out to fight. But he stumbled, the sword fell off his hand, the men overwhelmed him and he was arrested.”

Ref: Tareeq e Tabari, Vol 3, Page 443

Omer and his men somehow succeeded in taking Hazrat Ali (a.s.) to Hazrat Abu Bakr for the bay-ath. Protesting against the demand, Hazrat Ali (a.s.) said:

“I am more entitled to Khilafat than you! I shall not do the Bay-ath with you but you must owe allegiance to me! You snatched the caliphate from the Ansaar with the plea that you were close relations of the Prophet (s.a.). And now you are bent on snatching away the Khilafat from the Ahl al Bayt. Didn't you make a claim with the Ansaar that you were more deserving of the Caliphate than them on which basis they entrusted the leadership and Emirate to you? The reason that you gave to the Ansaar for establishing your right, for the same reason I prove my right to you. We are more important for the Prophet (s.a.) in his life and his death. If you have embraced the Faith, be just to us. Otherwise you are not unaware that you are committing an injustice!”

Ref: Al Imamah wal Siasat, Vol 1, Page 11

Hazrat Abu Bakr sat quietly but Omer threatened that till he agreed for the Bay-ath he wouldn't be released. Hazrat Ali (a.s.) replied that he was neither going to give any cognizance to his talk nor owe allegiance to any one. Then bringing out the hidden secret, Hazrat Ali (a.s.) said:

“Milk (the cow that is) the Khilafat! You too have an equal share in that! By Allah! You are killing yourself for the Khilafat of Abu Bakr that tomorrow he leaves it behind for you!”

Ref: Ansaab al Ashraaf, Vol 1, Page 587

On the Ameer al Momineen (a.s.) refusing to owe allegiance to Abu Bakr they went to great lengths to force him into acquiescence. They threatened to burn down his house, they dragged him with a rope round his neck and also threatened to assassinate him. The treatment meted out to Hazrat Ali (a.s.) was so harsh that Muawiya ibne Abu Sufian wrote a letter to Mohammed ibne Abi Bakr in a very sarcastic manner:

“Those who were first to usurp Ali (a.s.)'s right were your father, Abu Bakr and Farooq. They demanded Bay-ath from Ali (a.s.) but Ali (a.s.) delayed his acquiescence. On account of it the two inflicted on him mountains of difficulties and torture!”

Ref: Murawwij al Dahab, Vol 2, Page 60

The procedure adopted for obtaining the Bay-ath was absolutely illegitimate and unwarranted. In no law it is permitted to force one's will on others. If they had evidence that Hazrat Ali (a.s.) was preparing from the time of the Prophet (s.a.) to acquire a position of power, and also if he had organized a group for such a purpose, there could have been some justification in adopting harsh measure to protect their own interests. But when there was no such evidence, it is surprising why Abu Bakr and Omer adopted very harsh measures to extract Bay-ath from Hazrat Ali (a.s.). How

could such measures be called just and legitimate from no lesser persons than the first and the second Caliphs of Islam!

Hazrat Ali (a.s.)'s refusal to give Bay-ath was not just for sentimental reasons. But his denial was purely on principles. Even if the aggression had gone to the maximum extent, he wouldn't have bowed down to the injustice inflicted in the name of democracy. There was no justification from the Shariah for such hegemony. Therefore he bore with great courage all the hardships inflicted on him. He never accepted the Democratic Caliphate and therefore no question arises of his ever acquiescing to owe Bay-ath to those Caliphs!

58. AMEER AL MOMINEEN'S DISCREET SILENCE

Ameer al Momineen (a.s.) openly challenged the Democratic Caliphate and proved his Right with the same proofs that his opponents used at the Saqifa. His proof was , in fact, more valid than that of his adversaries. His was a protest against the politics that resulted in the 'elected ruler' who assumed the status of Caliph of the Prophet (s.a.)! In his protest there was neither wish for acquiring power nor craze for position of strength. If he had such ambitions he could have also indulged in politics of the same order that the other group did. He could have accepted the cooperation of persons who had offered their support to him for such moves. But he discreetly turned their offers down.

When the selection of Hazrat Abu Bakr was taking place in Saqifa, the Umavi Chief Abu Sufian was not present in Madina. The Prophet (s.a.), during his last days, had deputed him for some work away from there. When he returned after the Prophet (s.a.)'s demise, and heard about the passing away of the Prophet (s.a.) and the elevation of Abu Bakr to the Caliphate, he raised a hue and cry. He went running to Abbas ibne Abd al Mutallib and after discussing with him came to Hazrat Ali (a.s.) and wanted to assure him of the support of his tribe to stand against the self styled rulers. Therefore, in a very confident tone he said:

"How has the governance gone into the hands of a person from the lowliest family of the Qureish. If you wish, by Allah, I can fill Madina with cavaliers and foot-men!"

Ref: Tareeq e Tabari, Vol 2, Page 449

Any ordinary person would find it very difficult to control his emotions. He might tend to accept such an offer in a similar situation. But Ameer al Momineen (a.s.) was never influenced by emotions nor could he be tricked by wearing a cloak of friendship. He read through the subterfuge of Abu Sufian that it was not the spirit of friendship and fairplay that motivated his offer. But it was his ulterior motive to cause trouble in the fledgling Islamic State and usurp power in the bargain. Refusing his offer, the Imam (a.s.) angrily said:

"By Allah! Your aim is only to create disorder. You have always opposed Islam and I don't need your sympathies and advice!"

Ref: Tariq e Tabari, Vol 2, Page 449

This fact needs consideration that what enmity Abu Sufian had with Hazrat Abu Bakr that immediately on arrival he started lobbying against him. In fact both persons were always very chummy and even during the days of Abu Sufian's infidelity, Hazrat Abu Bakr didn't like to hear anything against him. Once some companions, amongst whom were Salman, Sohaib and Bilal, were sitting at a place when Abu Sufian passed by. They passed a remark that the enemy of Allah was not killed by Allah's Swords even to that day! Hazrat Abu Bakr was angry at their remark and said that they were making an impertinent remark against a senior chief of the Qureish and moved away from there. He then went to the presence of the Prophet (s.a.) and repeated what he had heard them say about Abu Sufian. The Prophet (s.a.) said:

“Perhaps you have offended those persons! If you have angered them, you have angered Allah!”

Ref: Ansaab al Ashraaf, Vol 1, Page 489

Hearing these words from the Prophet (s.a.), Hazrat Abu Bakr returned to those persons and asked them if they were upset with what he told them concerning Abu Sufian. They only said, *“May Allah forgive you!”*

This incident can only be from the days of Abu Sufian’s infidelity. If he wasn’t an infidel the persons wouldn’t have termed him as Allah’s enemy and deserving of getting killed by Allah’s Swords. Even Abu Bakr wouldn’t have referred to him only as a senior Qureish Chief. Some historians have clarified that this event took place at the time of Hudaibia in 7 H and Abu Sufian embraced Islam after the conquest of Makka in 8 H.

It becomes evident from this event that neither Abu Sufian had any enmity with Hazrat Abu Bakr, nor Abu Bakr disliked him. Then how is it that the person thought of disturbing his apple cart and trying to bring a person from the Tribe inimical to his own who had personally dispatched many of his close kinsmen in recent battles! The truth is that he played the trick to give an impression to the rulers of the day that he was capable of creating a group in opposition to them to put their rule in danger. This way he wanted to frighten Abu Bakr and his cohorts to get things decided the way he wanted them. Therefore, this strategy of his proved successful. When the rumor spread that Abu Sufian was conspiring with Bani Hashim against the rulers, the rulers quietened him by giving him undue favors. Hazrat Omer told to Abu Bakr:

“Abu Sufian has arrived! He is bound to create some mischief. The Prophet (s.a.) himself used to keep him appeased with regard to Islam! The charities that are in his control they should remain with him. Therefore, Abu Bakr did accordingly and Abu Sufian was happy. He extended his Bay-ath!”

Ref: Aqd al Fareed, Vol 3, Page 62

Abu Sufian was not only appeased in this manner. His son Yazid was appointed the governor of Syria that proved as the cornerstone of the Umavi Dynasty!

Hazrat Ali (a.s.)’s discreet quiet is reflective of his sagacity and understanding of the fissiparous conditions prevalent at that time. If he had agreed to fight at the instigation of Abu Sufian, the conflict wouldn’t have been given any other name than the search for power. The hands of the enemies of Islam would have strengthened as a result of the war of attrition between two groups of Muslims. People would have felt that taking shelter behind the Prophet (s.a.)’s name he was running after acquisition of power. Then his silent protest against the existing power center would have gone in vain. He still had strength in his arms to face any adversary, the example of which he had set time and again in the Ghazwaat that he won single-handed while other important functionaries were fleeing, and he had the courage and will to stand any onslaught. But his farsightedness stopped him from taking any precipitate action. The defeated Jews and the captive Ansaar were looking for a chance to rise no sooner they smelled that the Muslims were a divided house. The hypocrites were busy in the garb of Muslims as well. All these forces were raring to unite under one flag to

inflict one final blow to the Muslims! This is a great favor to Muslims from Hazrat Ali (a.s) that he made only silent protest and didn't rise against the persons who had deprived him of everything that was rightfully his as Ordained by Allah and His Prophet (s.a.).

59. ABOUT THE LAND OF FADAK

Fadak was a personal property of the Prophet (s.a.). When the Verse, wa aat zal qurba haqqa, was revealed, he transferred its ownership to Fatima Zehra (a.s.) through a document. The land was in the possession and use of Hazrat Fatima (a.s.) till the demise of the Prophet (s.a.). When Abu Bakr assumed power, he evicted her from the possession of the land and the garden thereon. She went into appeal against this action and produced Hazrat Ali (a.s.) and Umm e Aiman as her witnesses. They both gave the evidence that Hazrat Fatima (a.s.) was right in her claim that the Prophet (s.a.), in his lifetime, had made the Hiba of the property in her favor. Hazrat Abu Bakr rejected the claim saying:

“O Daughter of the Prophet ! The evidence is not complete unless there are two male witnesses or one man and two female witnesses!”

Ref: Futooh al Baladaan, Page 38

Hazrat Fatima (a.s.) seeing that the evidence of Hazrat Ali (a.s.) and Umm e Aiman was deemed incomplete and the gift (Hiba) of the Garden of Fadak was rendered invalid she claimed it as an inheritance from her father, the Prophet (s.a.). The contention was that if Abu Bakr didn't consider it as a Hiba, he should concede it to her as an inheritance from her father. Abu bakr said that the properties of the Prophet (s.a.) are not to be transferred to his off-spring as inheritance.because the Prophet (s.a.) had said:

“Ana ma-aashar al Anbiya laa nauras maa tarakna sadaqat”

“We the group of Prophets don't make any inheritors and our assets are the Sadaqa.”

Hazrat Fatima (a.s.) rejoined:

“Is it written in the Book of Allah that you receive your father's inheritance and I don't! Hasn't the Prophet (s.a.) said that the right of a person is that his off springs are protected.”

Ref: Tareeq e Yaqoobi, Vol 2, Page 106

Hazrat Fatima (a.s.) was so upset with the verdict of Hazrat Abu Bakr that she stopped talking to him and was cross with him the rest of her life. This attitude was not a momentary thing. The person, Hazrat Fatima (a.s.), whose truthfulness and veracity the Prophet (s.a.) established and proved on the day of Mubahila was suspected of making a false claim by Abu Bakr. Imam Bukhari writes:

“Fatima binte Rasool (s.a.), after her father's demise, claimed from Abu Bakr Siddeek that the property that the Prophet (s.a.) acquired from the infidels without battling, and had left behind as inheritance, was her right and must be given to her. Abu Bakr said, ‘rasool Allah (s.a.) has observed that the prophets don't give any inheritance. Whatever they leave behind is a Sadaqa (charity)’.Fatima binte Rasool (s.a) was very angry at this and severed all contact with Abu Bakr till her demise.”

Ref: Sahih Bukhari, Vol 2, Page 132

If we presume that neither a Hiba was made of the Fadak nor it was an inheritance, what was the problem in Abu Bakr giving away the land to Hazrat Fatima (a.s.) considering her nearness to the Prophet (s.a.). It is considered a right and the duty of a Hakim e Amr that he can give anything to anyone at his discretion! Therefore Mohammed al Khazrami Misri writes:

“The Shariah of Islam doesn’t prevent the ruler from giving any gift to any Muslim.”

Ref: Atmam al Wafa, Vol 2, Page 132

Ustad Abu Raya Misri writes:

“It is the right of the Khalifa that he can give what he wants to give to anyone!”

Ref: Shumara 518, Vol 11.

Therefore Hazrat Abu Bakr gave to Zubair ibne Awam a property in the valley of Jaraf and Omer too transferred to him a property in the Valley of Aqeeq. Hazrat Othman gave away Fadak to Marwan during his reign. Why didn’t Abu Bakr give the garden of Fadak to Hazrat Fatima (a.s.) in the same manner? Hazrat Fatima (a.s.) was certainly angry with Abu Bakr and the gravity of this anger can be judged from what the Prophet (s.a.) himself had said:

“O Fatima (a.s.)! Allah is angry if you are angry and if you are happy Allah will be happy!”

Ref: Asaba, Vol 4, Page 366

It surprises one as to what rule of Shariah was followed when the claim of Hazrat Fatima (a.s.) was turned down. The Prophet (s.a.) had given to her the possession of the land and made the document of Hiba. If the possession was not there, Hazrat Abu Bakr could have said that since she was not in possession of the land the Hiba was incomplete. Since possession is the proof of ownership, the burden of proof was on Abu Bakr to establish that the Hiba was wrong. There was no need for him to ask her to produce witnesses. Could anyone have doubted Hazrat Fatima (a.s.) would tell falsehoods just to keep possession of the Fadak and make a claim over something that didn’t belong to her. Her truthfulness is a established fact and the certificate is issued by no less a person than Bibi Ayesha:

“I haven’t found anyone other than Fatima (a.s.)’s father more truthful than Fatima.”

Ref: Isteaab, Vol 4, Page 366

When Fatima Zehra (a.s.) presented the witnesses then Abu Bakr said that the evidence was incomplete. The contention was wrong because the Prophet (s.a.) in his time, had decided cases on the basis of the evidence of even a single witness. If Abu Bakr wanted he could have decided in favor of Fatima (a.s.) by taking an oath from Hazrat Ali (a.s.) that the Prophet (s.a.) had given the land at Fadak as Hiba to her. In the books of tradition there are several cases where even the need of a witness was not considered for arriving at a decision considering the personal status of the claimant. In some cases they accepted the evidence of one witness only. When the sons of Sohaib went to the court of Marwan claiming that the Prophet (s.a.) had given two houses and a room to Sohaib, they were asked to produce their witness. They said Ibne Omer will bear witness for them. Ibne Omer was called to the court:

“He witnessed that the Prophet (s.a.) had given to Sohaib two houses and a room. Marwan gave a verdict in their favor on the basis of the evidence of Ibne Omer.”

Ref: Sahih Bukhari, Vol 1, Page 357

At that time neither Ibne Omer's evidence was deemed incomplete nor was there any delay in accepting it. Was Hazrat Ali (a.s.) not even of the status of Ibne Omer that his evidence was not accepted. On Ibne Omer there was a remark that he had owed allegiance to the evil Yazeed. Those who bore witness in the matter of Fadak were known for their nobility and strength of character. Therefore Mamoon Rashid once asked the scholars their opinion about those who bore witness about the Hiba of the land of fadak. All of them said that they were truthful and straightforward:

"When the scholars unanimously agreed about their truthfulness, Mamoon gave Fadak to the progeny of Fatima (a.s.) and gave them a certificate to the effect."

Ref: Tareeq e Yaqoobi, Vol 3, Page 196

There was no justification of even rejecting the claim of Hazrat Fatima (a.s.) to the inheritance left by her father, the Prophet (s.a.). The tradition that Abu Bakr quoted in support of his claim is quite contrary to the Command of the Holy Quran that says:

"Wa lekulle ja-alna mawali mimma tarak al walidaan wal aqraboon"

"The inheritance that the father, mother and the relatives leave behind We deem you their inheritor."

When this verse is there, there is no justification in terming the Prophet (s.a.)'s inheritance as Sadaqa and depriving his daughter of the ownership of the land. If it was Sadaqa, then the Prophet (s.a.) would have immediately distributed it to the poor and needy as soon as it came in his possession. Of course, the Prophet (s.a.) used to distribute the produce of the land to the poor and needy. But this doesn't mean that he had forfeited the ownership of the property. Instead of seeking shelter behind the tradition of laa nauras, if Abu Bakr had said that Fadak wasn't the personal property of the Prophet (s.a.) and the question of its going as an inheritance to his daughter didn't arise. But when Abu Bakr accepted it as the property of the Prophet (s.a.), then denying that the Prophets don't leave any inheritance is not tenable. The right of inheritance given by the Quran cannot be voided by a tradition which, according to Abu Bakr, he was himself the sole narrator!! Abu Bakr was silent about the other material inheritance left by the Prophet (s.a.). If the tradition narrated by Abu Bakr pertained only to the property in the form of land, then he should have evicted the consorts from the houses they inherited from the Prophet (s.a.)! Eviction was a far fetched idea, their ownership of the assets was approved by the Caliph. On the basis of this right to ownership that when permission was sought from Hazrat Ayesha for the interment of Imam Hassan (a.s.) near the Prophet (s.a.), she asserted the right of ownership of the room and refused permission! The Umm al Momineen used these words while denying permission:

"This house is my house and I don't permit him to be buried in this house!"

Ref: Tareeq Abul Fuda, Vol 2, Page 183

In the Quran when reference is made about the houses concerning the consorts of the Prophet (s.a.) reference is also made about the houses of the Prophet (s.a.) as well. If the reference is pertaining to the ownership of the houses, then two persons cannot be the owner of the same premises.

Therefore in one case, that of the spouses, it is the right to live in the house and in the other instance, it the right of ownership of the house that was vested in the Prophet (s.a.) If the right to ownership of the houses by the consorts is accepted, we have to know how they acquired the ownership? Did the Prophet (s.a) make a Hiba in their favor? If they became owners through Hiba, then why didn't the First Caliph evict them and asked for the examination of the witnesses to the process of Hiba? If such a procedure was not followed, then the Caliph had concocted the tradition about the prophets being prohibited from leaving any inheritance for their families!

If it is a fact that the prophets can't pass on any inheritance to their next of kin. Then why didn't he Prophet (s.a.) communicate this commandment to the most concerned person, his daughter and the Consorts. He didn't talk about it in the open as well. The only person he told about it was hazrat Abu Bakr! It is very surprising that the Prophet (s.a.) has left behind detailed instructions about the inheritance of properties for his Ummat, but he mentioned about his personal inheritance only to the First Caliph!

After the demise of the Prophet (s.a.) his consorts wanted to claim their share of the inheritance. They preferred their claim through Hazrat Othman. Therefore hazrat Ayesha said:

"When the Prophet (s.a.) passed away the wives wanted to send Othman to Abu Bakr and seek their share of the Prophet (s.a.)'s inheritance. Hazrat Ayesha then said, 'Hasn't the Prophet (s.a.) said that they (the Prophets) don't give any inheritance. Whatever we leave behind is a charity.'"

Ref: Sahih Muslim, Vol 2, Page 91

If the consorts had known about this tradition , they would never have tried to seek their share. If Hazrat Othman had known about it, he could have sounded the ladies about their position. But Ayesha tells to the other wives of the Prophet (s.a.) about this order. Perhaps she had heard this from her father. She once said:

"people differed about the inheritance left by the Prophet (s.a.). I found no single person who knew anything about it. But Abu Bakr said, 'I have heard the Prophet (s.a.) say 'We, the Prophets, don't make anyone our inheritor. Whatever we leave behind is a Sadaqa.'"

Ref: Tareeq al Khulafa, Page 54

If instead of denying the right of inheritance to all the prophets, it was thought of for only the last Prophet (s.a.), it might have been acceptable to people. But when all the prophets have been included in the order, one starts feeling uneasy whether all the successors of the prophets, from Hazrat Adam to Hazrat Eesa were deprived of their fathers' heritage? And despite all the epochs going by, only Hazrat Abu Bakr was fortunate enough to have learned that the prophets have no inheritors! Contrary to this claim, the Holy Quran has talked in clear terms about the inheritance of the prophets. Therefore about the inheritance left by Hazrat Dawood (a.s.) it says:

"Sulaiman was the inheritor of his father Dawood."

People have tried to interpret this Verse in a way that the inheritance received by Sulaiman (a.s.) was not material inheritance but it was the inheritance of knowledge and wisdom. They must know that at the time of the demise of his father Hazrat Suleiman had possessed all the knowledge

and wisdom and the inheritance mentioned in the Book is the material assets of his father , Hazrat Dawood (a.s.). Ibne Qatiba writes:

“When Dawood (a.s.) died Hazrat Suleiman (a.s) inherited his realm.”

Ref: Akhbaar al Tawaal, Page 20

Mohammed ibne Saeb kalabi says:

“Those good and pedigree horses that were produced before Hazrat Suleiman (a.s.) were the one thousand steeds that Hazrat Suleiman (a.s.) had inherited from his father.”

Ref: Aqd al Fareed, Vol 1, Page 84

Similarly, through Hazrat zakariya (a.s.) it is related in the Holy Quran:

“After me I have fear of my people and my wife too is sterile. O Allah! From your side give me a successor who should receive mine and also the inheritance of Aal e Yaqoob (a.s.)! O Allah make him a popular person!”

Even interpreting this Verse to mean inheritance of knowledge and wisdom is not correct. Knowledge, wisdom and prophethood are not hereditary. If that meaning is taken then the fear expressed by Hazrat zakariya (a.s.) loses its meaning. Did he have a fear that the people would steal his knowledge and occupy it forcibly? Or was he scared that despite not having the capability of prophethood he was made a prophet? It is evident that such a fear was neither there nor there was any reason of being there. But the fear could have been there that his not having any children, people could have usurped his property and belongings. Hazrat Zakariya didn't want that his possessions went to his tribesmen because they were greedy and avaricious people and they would use the assets for wrong purposes. Therefore he prayed for such an inheritor who would be liked by Allah and that he should use his assets for good purposes.

After these clear proofs , taking shelter behind the tradition and saying that the prophets don't have inheritors is tantamount to going against facts. Against the evidence from the Quran giving credence to a tradition where the narrator is only one person certainly creates doubts about its veracity. The authenticity of this tradition was denied in clear terms by the daughter of the Prophet (s.a.) and his Vicegerent (a.s.). If Hazrat Fatima (a.s.) had accepted this tradition as the saying of the Prophet (s.a.), there was no reason for her to become angry on Hazrat Abu Bakr. To the contrary she would have sympathized with him saying that he was helpless with regard to her claim. And if Hazrat Ali (a.s.) had accepted this tradition, instead of taking sides with Hazrat Fatima (a.s.) he would have asked her to forget her claim. In fact the events prove that even Hazrat Abu Bakr had doubts about the authenticity of the tradition nor the caliphs after him gave any cognizance to it. Therefore in the beginning Hazrat Abu Bakr acknowledge Fatima Zehra (a.s.)'s right to inheritance and even he had written down the document and given to her. But with the intervention of Omer he had to retract his decision. Allama Halabi writes:

“Hazrat Abu Bakr wrote the document about Fadak and gave to Fatima (a.s.). At that moment Omer came and asked what it was. Hazrat Abu Bakr said that he had written down the document about Fatima (a.s.)'s inheritance that came to her from her father. Omer then asked what was he

going to spend on the Muslims while the Arabs were raring to battle with them? Saying this Omer tore away that document.”

Ref: Seerat e Halabia, Vol 2, Page 400

If Hazrat Abu Bakr was certain about the authenticity of the tradition, and was confident that the Prophet (s.a.) was not entitled to an inheritor, he wouldn't have prepared the document in the first instance. When Omer intervened he didn't cancel the deed because Fatima (a.s.) had no right over the property but for other reasons. If Omer was confident about the tradition he needn't have mentioned about the monetary needs of the State and could have only insisted on the disqualification of the Prophet (s.a.)'s daughter from the inheritance. Although Omer intervened at that time and tore away the document, his agreement with the tradition narrated by Abu Bakr is not indicated. It is recorded in the books of Ahl al Sunnat to the extent that, in his own time, accepting the right of Fatima (a.s.) to the inheritance, he had entrusted Fadak to Hazrat Ali (a.s.) and Abbas ibne Abd al Mutallib. Therefore Yaqub Hamawi writes:

“A dispute arose between Hazrat Ali (a.s.) and Abbas ibne Abd al Mutallib about Fadak.. Hazrat Ali (a.s.) says that the Prophet (s.a.) had given Fadak to Fatima (a.s.) in his lifetime. Abbas denied this and said that the Prophet (s.a.) died intestate leaving Fadak as his property and that he was its inheritor. This dispute reached Omer. He said that they understood their matters themselves and he had entrusted it (the Fadak) to them!”

Ref: Maujim al Baladaan, Vol 14, Page 239

According to this narration the point of dispute between Hazrat Ali (a.s.) and Abbas was that whether Fadak was a gifted (Hiba) property or an intestate property (Tarka) of the Prophet (s.a.). Abbas was claiming that since it was a tarka, he had a right over it as a close relation of the Prophet (s.a.). Now a decision was to be made whether the land was a Hiba, Tarka or a property of the Prophet (s.a.) that, according to one opinion, was to remain in public domain. If Hazrat Omer thought that it was a Hiba property he would have handed it over to Hazrat Ali (a.s.). If he thought that it was a Sadaqa, then it would remain as a public property. He allowed it to remain in the joint hands of Ali (a.s.) and Abbas. This proves that he neither considered the land as Hiba nor Sadaqa and since he felt that it was an inherited property he entrusted it to both the persons as they had an interest in it as the inheritors of the deceased. This proves that if Hazrat Omer had given any credence to the tradition of “*Laa Nauras*” he wouldn't have given this decision. In this matter people invent an excuse. They say that Hazrat Omer did not transfer the estate to Hazrat Ali and Abbas. He had just entrusted it to them as the official representatives! If such was the case, he could have clearly told to the persons about his intention while entrusting the property to them.

It is certainly proved from this tradition that Hazrat Omer did accept the right to inheritance and as far as the actual handing over of Fadak was concerned, the coming events don't support it but it remained as a ‘no-man's-land’ for long. The men in power allowed its use to whoever they favored in their time! Therefore when Hazrat Othman's reign came, he gifted it to his son-in-law Marwan in 34 H. The historian Abul Fida writes:

“Hazrat Othman gave the Fadak as a Jagir to Marwan although it was a Sadaqa of the Prophet (s.a.) and Fatima (a.s.) had claimed it as an inheritances.”

Ref: Tareeq Abul Fida, Vol 1, Page 179

When Muawiya ibne Abu Sufian came into power, he took Fadak in his control and left a third of it in the use of Marwan, gave a third to Omer ibne Othman and the remaining portion to his own son Abd al Azeez. When Omer ibne Abd al Azeez got it as an inheritance, he handed it over to the Progeny of Fatima (a.s.). Yaqut Hamawi writes:

“When Omer ibne Abd al Azeez assumed the Caliphate, he wrote to the administrator of Madina ordering that Fadak be returned back to the progeny of Fatima Razi allah Anhu.”

Ref: Maujam al baladaan, Vol 14, Page 239

It is evident from this action of Omer ibne Abd al Azeez that he didn't give any credence to the tradition of *“Laa Nauras”* and termed the decisions of the past caliphs as absolutely wrong. It is a highly commendable act that he recognized the truth and returned the usurped right of Hazrat Fatima (a.s.) to her children. But after him the same things happened that were happening before him. Yazid ibne Abd al Malik, on succeeding Omer, took back Fadak from Bani Fatima and gave it to Bani Marwan. Till the collapse of the Bani Omayya Dynasty it remained with Bani Marwan. When Abul Abbas Safah acquired power, he gave Fadak to Abd Allah ibne Hassan ibne Hassan ibne Ali. After Safah, Mansoor Dawaneeqi took the land away from the progeny of Hassan (a.s.). But Mehdi ibne Mansoor once again gave the land to Bani Fatima. When Moosa ibne Mehdi assumed power he took away the land as a state property. Till the time of Mamoon Rashid it remained a state property. On sitting on the throne in 210 H Mamoon ordered the administrator of Madina, Fatham ibne Jafar:

“The Prophet (s.a.) had gifted Fadak to his daughter Fatima (a.s.). It is such a clear and established fact that there is no difference of opinion between the aal e Rasool (s.a.) about it. Fadak requires from ameer al momineen (Mamoon) that because of his true dedication to the Prophet (s.a.) it is most appropriate that Fadak be given back to them who are its true inheritors. This way the rights ordained by Allah will be discharged and the orders of the Prophet (s.a.) complied with. Therefore he orders that this decision be recorded in all offices and the functionaries informed accordingly. At the time of the demise of the Prophet (s.a.) it was the practice that during the Haj it used to be announced that whoever was given any Sadaqa or anything was given as a Hiba, he should come and prefer a claim for it. The claims used to be accepted and the promises fulfilled. Then Hazrat Fatima (a.s) was the most deserving of getting the thing that the Prophet (s.a.) had apportioned for her. Her word and claim should have been accepted. Ameer al Momineen (Mamoon) has given written orders to his freed slave, Mubarak Tabari that he should return the estate of Fadak to the progeny of Fatima (a.s.) alongwith the slaves and the grains stored therein.”

Ref: Fatooh al baladaan, Page 40

Therefore, according to the decree of Mamoon, Fadak was handed over to Bani Fatima. When Mutawakkil assumed power, he again withdrew the estate from them. Baladari writes:

“When Mutawakkil became the caliph, he ordered fadak to be restored to its former state that it was before Mamoon.”

Ref: Fatooh al baladaan, Page 41

With the prevaricating stand of different rulers over the ownership of Fadak, it is evident that the tradition narrated by Abu Bakr wasn't given credence by many of them. A pious and just ruler like Omer ibne Abd al Azeez realized the weak points of the tradition narrated by Abu Bakr and thought that depriving Fatima (as.) of her inheritance was a gross injustice. He did justice, but injustice continued to be inflicted on Bani Fatima for centuries to come!

60. THE MISCHIEF OF APOSTACY

After the provisional Bai-ath at Saqifa e bani Saaeda the majority of the people of Madina owed their allegiance to Hazrat Abu Bakr and his caliphate was established from the democratic point of view. But when this news spread far and wide, a wave of discontent arose and reslessness developed in the minds of the Arab Tribes.that urged them not to cooperate with the establishment. Some of the tribes joined under the flags of the apostates. From every side the voices of opposition started emanating. In this atmosphere only Qureish and Bani Thaqeef remained steadfast with the establishment. Ibne Atheer writes:

“The Arabs became apostates. The land of Arabia became a center for mischief and unrest. Barring the Qureish and Bani Thaqeef, almost all the tribes, or certainly a part of each, turned to apostacy.”

Ref: Tareeq e Kaamil, Vol 2, Page 231

During the reign of Hazrat Abu Bakr the chiefs of the apostates who raised their heads had already turned apostate while the Prophet (s.a.) was alive. Therefore Aswad Anasi, Masilama Kaddaab and Taliha ibne Khawilad had already turned hostile and made claims of prophethood during the lifetime of the Prophet (s.a.). Aswad Anasi was killed by Firoze Deelmi during the times of the Prophet (s.a.) and his supporters created mischief. Maasilama was killed by Wahshi during the period of Hazrat Abu Bakr. Taliha embraced Islam during the time of Hazrat Omer. Similarly Alqama ibne Alasa and Salma binte Malik became apostates during the time of the Prophet (s.a.) and after his demise entered into armed conflict. However Laqeet ibne Malik became an apostate after the Prophet (s.a.) and Sajah binte Harit too made a claim of prophethood after his demise. Laqeet was vanquished by the Muslims totally and Sajah was rendered a supplement of Masilama and married him to spend the rest of her life in obscurity. These were the apostates who created mischief during the period of Hazrat Abu Bakr. The people who were known as those who refused to pay the Zakat were from these tribes. They were the same persons who claimed to be prophets and their cohorts. Therefore Hazrat Abu Bakr had said about the delegation of Taliha ibne Khawilad:

“Even if they refuse to give the rope that is used for tying the camels, I shall fight a Jejad with them.”

Tareeq e Tabari, Vol 2, Page 476

This mischief had raised its head during the lifetime of the Prophet (s.a.) and later on some more tribes joined them. But saying that barring the Qureish and Thaqeef all other tribes were involved in apostacy was far from the truth. How could it be possible that immediately after the Prophet (s.a.) all the tribes became antagonistic to Islam. Did they embrace Islam out of fear of the growing power of the Muslims? When they knew that the Prophet (s.a.) was no more they recanted from Islam. This sort of thinking will strengthen the idea of some people that Islam didn't spread with the missionary zeal of the Prophet (s.a.) and that the main cause of the spread was the swords of the Arabs.

The truth is that to settle scores with some tribes, they were unreasonably blamed of apostacy and they were attacked with this excuse. Therefore

Umro ibne Harith asked Saeed ibne Zaid whether he was present at the time of the Prophet (s.a.)'s death? He replied in the affirmative. He asked on what day the Bai-ath of Abu Bakr took place? He replied that happened the same day as the Prophet (s.a.)'s demise. He was asked, did any one oppose the selection? He replied:

"None objected except those who were apostates or were about to become apostate."

Ref: Tareeq e Tabari, Vol 2, Page 447

This reply proves the fact that those who opposed the candidature of Abu Bakr were dubbed apostate, although their refusal to owe allegiance to Abu Bakr was the only thing that prompted such an extreme reaction from his supporters. As far as withholding of payment of Zakat is concerned, when those people had not accepted abu Bakr as the Caliph, they were naturally reluctant to pay the Zakat. They were just refusing to pay the Zakat and were not against the institution of Zakat. They were aware that the Zakat Tax was mandatory in the Shariah. But since they didn't approve of the new establishment, they were refusing to fulfill their obligation of paying the Zakat. The evident proof that they were not apostates was that they regularly offered their mandatory prayers. They had also not denied the rules and conditions for the Zakat. They were only refusing to pay Zakat to the rulers of the day and not denying it as an obligatory pillar of the Faith. They cannot therefore be termed apostates. Therefore, when Hazrat Abu Bakr mentioned about taking armed action against them, the senior Companions raised objections to the idea. Hazrat Omer too said in clear terms:

"O Abu Bakr! On what account you want to battle with them that the Prophet (s.a.) has said, 'I am not permitted to battle with people till they don't recite the Kalima e Tawheed and besides other rights their lives and properties are secure and their account is Allah's concern!'"

Ref: Atmam al Wafa, Page 24

But at that time neither the Companions opinion was considered nor what Hazrat Omer said. Hazrat Abu Bakr remained firm on his stand and deputed Khalid ibne Walid to destroy the Arab tribes. Therefore he murdered Malik ibne Navera and his tribesmen and added a dark chapter to the history of Islam. He severed the limbs of the people and killed them mercilessly.

Malik ibne Navera was the respected chief of the tribe of Bani Yarboo. No person from the tribe could disobey his commands. He personally went to the presence of the Prophet (s.a.) in Madina and embraced Islam. He learned personally from the Prophet (s.a.) the mandatory rites and duties of the Faith. Trusting his honesty, the Prophet (s.a.) authorized him for the collection of the Sadaqaat. Ibne Athir writes:

"The Prophet (s.a.) appointed Malik ibne Navera for the collection of the Sadaqaat from Bani Hanzala."

Ref: Tareeq e Kaamil, Vol 2, Page 205

His charity, bravery and valor were exemplary. Therefore in Arabia they used to say, *"fata wa laa Kamalak - youth is there, but where is the like of Malik?"* He was so hospitable that his kitchen fires burned day and night. Whenever a traveler lost his way and came in his environs, he used to bring him home and entertain him. Till the last days of the Prophet (s.a.) he

regularly collected the Sadaqaat and sent them. When the news of the Prophet (s.a.)'s demise reached him, he abstained from the collections and told to the people of his tribe that they must retain the amount of Zakat with them till it was confirmed that the new establishment at Madina was trustworthy. In that period Sajah ibne Harith wanted to attack Madina with 4,000 men. When he reached Jaroon near the locality of Bani Yarboo, Bataah, he sent word to Malik for truce and agreement for non hostility towards each other. Ibne Athir writes:

“Sajah decided to battle with Hazrat Abu Bakr and sent a message to Malik ibne Navera and made a request for an agreement of peace and no-war-pact. Malik accepted this suggestions but asked him not to fight with Hazrat Abu Bakr. He suggested to Sajah to attack the tribes of Bani Tameem, instead, and Sajah accepted his advice.”

Ref: Tareeq e Kaamil, Vol 2, Page 239

This agreement and no-war-pact cannot be termed as apostacy. Therefore Ibne Athir writes:

“When the Prophet (s.a.) died and the Arabs turned apostates and Sajah claimed that he was prophet, at that time Malik struck an agreement with him. But this doesn't indicate in any manner that that he was himself an apostate.”

Ref: Asad al Ghaba, Vol 3, Page 97

The strategy in this agreement was to involve Sajah in battle with the non-Muslim tribes and divert him from attacking the Capital, Madina. Therefore Malik was able to divert him from his original plan of attacking Madina and heading towards the habitations of Bani Tameem. If this was apostacy, then Wakihi ibne Malik, who also belonged to Bani Tameem, had also struck a similar deal with Sajah. He was not taken to task by the Caliph. Khalid ibne Walid was deputed to attack Bani Yarboo for destruction and killing. Malik had disbursed the people of Bani Yarboo to restrict the losses of lives. Khalid sent men to chase and round them up. When Bani Yarboo saw this situation, they took to arms. Abu Qatada Ansari, who was in Khalid's Contingent, seeing them armed, said:

“We are Muslims; they say they too are Muslim. We asked, why are they carrying arms? They asked why have you come armed? We told them, 'If you are Muslims according to your claims, then disarm yourselves'. Therefore they disarmed. We prayed and they too joined in the prayer.”

Ref: Tareeq e Tabari, Vol 2, Page 503

When Bani Yarboo were disarmed, then Malik ibne Navera was arrested and brought before Khalid. When Malik was taken prisoner, his wife, Umm e Tamim binte Minhal, came out behind him. Ibne Wazeh Yaqoobi writes:

“His wife came behind him. When Khalid saw her, he liked her looks.”

Ref: Tariq e Yaqoobi, Vol 2, Page 110

Malik, who was aware of Khalid's character, realized that he will now eliminate him. Ibne Hajar Asqalani writes:

“Tabit ibne Qasim narrates that when Khalid saw the wife of Malik, who was an extremely pretty lady, Malik told her, 'You have prepared the way for my killing!'"

Ref: Asaba, Vol 3, Page 337

His fear was correct. Khalid devised an excuse to kill Malik that Malik said a couple of times:

“My doubt is that your master, Abu Bakr, must have said such and such things.”

Ref: Tareeqe Kaamil, Vol 2, Page 243

At this Khalid got angry and said why he was repeatedly calling Abu Bakr his ‘master’ as if he didn’t consider him his own master. He now gave an eye to Zarara ibne Azoor to pounce on Malik and slay him. Then the men of Khalid attacked Bani yarboo and in no time 1,200 persons were killed. They made hearths from severed heads and put the cooking pots on fire over them to cook their food. Allama Tabari writes:

“The soldiers made hearths from the severed heads and put the cooking pots over them.”

Ref: Tareeq e Tabari, Vol 2, Page 503

After this murder and bloodletting Khalid ibn e Walid gave more evidence of his cruelty with regard to Malik’s spouse Umm e Tamim that the men in the army felt revulsion and Abu Qatada Ansari was so much affected that he broke away from the army and went to Madina:

“He made a pledge to Allah that he won’t participate in any other campaign with Khalid ibne Walid.”

Ref: Tareeq e Tabari, Vol 2, Page 503

On the return of Abu Fatada, when this awful news reached the people, they condemned the act of Khalid ibne Walid and Hazrat Omer was furious. When Khalid came back to Madina, he entered the mosque proudly wearing an arrow in his turban, Hazrat Omer went forward and took away the arrow from the turban, twisted and trampled it under his feet in an anguish of temper. He then said:

“You have killed a Muslim and molested his wife. By Allah! I shall stone you to death”

Ref: Tareeq e Tabari, Vol 2, Page 504

Hazrat Omer wanted to stone Khalid for his sin of adultery or execute him for the killing of Malik, or atleast to remove him from his position. But Abu Bakr waved him aside saying:

“Wait Omer! He has made a mistake in his interpretation. Therefore don’t talk about what he has done!”

Ref: Tareeq e Tabari, Vol 2, Page 503

After this event Malik’s brother Mutham ibne Navera came to Madina. He offered his morning prayer at the Mosquer and thereafter he recited some couplets of pathos in the memory of his brother. In one of the couplets he said:

“You invited him in Allah’s name and then you rebelled against him and cheated him. If he had invited you to anything, he would never have shown faithlessness.”

At this Abu Baskr said, *“Maa ghadarta wa maa qatalat - neither have I killed him nor did I rebel against him!”* Then he ordered the Deet to be paid from the Bait al Maal to his people! Ibne Athir writes:

“Abu Bakr ordered that the captives be released and the the Deet paid for the blood of Malik.”

Ref: Tareeq e Kaamil, Vol 2, Page 243

After these events terming such cruel acts as Jihad is tampering with the very concept of Islamic Jihad. Does Islam permit that people should be disarmed and massacred, their heads used cruelly to make pot-stands for cooking food and their womenfolk molested? This act was not only an abject contravention of the Islamic norms but was also contrary to the instructions given by Abu bakr to Khalid. Khalid was under strict instruction not to harm any habitation from where he heard the sounds of Adhaan and prayer. Therefore Allama Tabari writes:

“Hazrat Abu Bakr, in addition to all other instructions, said that wherever the men halted, they should say the Adhaan and Aqamat. If the people there too followed suit, they need not be attacked.”

-Tareeq e Tabari, Vol 2, Page 502

But where Abu Qatada Ansari, Abd Allah ibne Omer and other Muslims find Bani Yarboo saying the Adhaan and offering prayers and bear witness to their being Muslims, Khalid and his men cruelly behead them. Allama Tabari writes:

“Among the persons who bore witness to the Islam of Malik ibne Navera was Abu Qatada Harith ibne Rubai.”

Ref: Tareeq e Tabari, Vol 2, Page 503

The demand of justice is that the misdeed of a person be recognized and to justify his evil act a group of Muslims are not falsely termed apostates. Isn't it a sin to term a Muslim apostate? If Khalid was a Companion, wasn't Malik too a Companion of the Prophet (s.a.)? It is surprising that after the Prophet (s.a.) it is believed that apostacy was rampant and many tribes turned hostile. People don't say that these tribes, in fact, turned hostile to the establishment of the day that was thrust on their head in the name of democracy rather than becoming apostate. Can anything besides their refusal to accept the caliphs be produced as a proof of their apostacy? The refusal to pay the Zakat too was connected with their non-acceptance of the Caliph. When the establishment was not proper in their view, they naturally abstained from paying their taxes. When these people regularly offered prayers, how could they recant from the important tenet of Zakat. Therefore Hazrat Omer too bore witness to their Islam. And even Abu Bakr didn't blame them of apostacy. If Abu Bakr considered Malik and his people apostates, he wouldn't have said that Khalid had made an error of interpretation. When Mutham ibne Navera claimed Qasas, Abu Bakr approved it without raising any question of the apostacy of Malik and his men. However, Abu Bakr's fault was that he didn't institute any action against Khalid ibne Walid terming it as a Khata e Ijtehadi--- the error of interpretation! How could the question of Ijtehad arise when a person blatantly contravenes a clear and established norm of the Faith! If such crimes can be condoned behind the excuse of interpretation, then crime will not remain crime at all and people could get away with anything!

This was the first instance in Islam when the excuse of Khata e Ijtehadi was used to save the perpetrator of a serious crime. Then the door of Ijtehad was wide open for such persons. For every misdeed there was an 'interpretation' to protect the person. Therefore the history records that under the umbrella of Khata e Ijtehadi thousands of Muslims were killed

and innumerable habitations were put to fire. None could raise their voice against this tyranny because whatever happened was , in the eyes of the rulers, on account of Khata e Ijtehadi.

It is surprising under what rule Abu Bakr termed the foul act of Khalid ibne Walid as an error of interpretation.and spared him from drastic punishment? Can error of interpretation be admitted in the matter of killing of Malik or for molesting his spouse. Even if he had admitted her as a Kaneez, could he be exempted from the period of Iddat that any widow has to undergo before her remarriage. Khalid did commit a major sin and the Caliph was condoning it as a Khata e Ijtehadi! Ibne abil Hadeed Motazali, although he tried to protect Khalid, had to concede in the end, saying:

“I don’t condone Khalid of the crime. I feel that he was cruel and heartless. On whatever thing he was infuriated or his carnal desires upbraided him, he didn’t consider the norms of Faith in the matter. Therefore, in the times of the Prophet (s.a.) what he did with Bani Jazima, and more than that his treatment of Malik Ibne Navera proved his cruel nature. The Prophet (s.a.) was upset with him for long. Then he forgave him. Because of this forgiveness he became bolder and he did, what he did, with Bani Yarbo at the place of Batah.”

--Shara Nahj al Balagha, Vol 4, Page 187

61. ISTEKHLAF OR NOMINATION OF THE SECOND CALIPH

At the Saqifa the foundation of democracy was raised in Islam. Whatever that democracy was, couldn't be continued with any more and nomination took its place. Therefore Hazrat Abu Bakr, in his death bed, decided to nominate Omer. He called Othman and Abd ar Rehman ibne Auf and took their advice. Abd ar Rehman said that the choice was right but Omer had an element of anger and cruelty in his nature. Othman fully supported the idea and said that it was for the betterment of the Ummat to nominate Omer as the next caliph. After this discussion Abu Bakr sent the two persons away. He again called Othman to prepare the document of nomination. When he started dictating, and only the preamble was written when Abu Bakr swooned and became unconscious. Othman knew what he was intending to dictate. Therefore during the period of the unconsciousness of the caliph Othman wrote:

"Qad astakhflat alaikum Omer ibnal Khattab"

"I have nominated Omer ibnal Khattab as caliph."

When Abu Bakr revived from his unconsciousness he asked what was written. Othman read to him what he had written down. He asked Othman whether he hurried writing down the name fearing that he might not revive and pronounce the name of his successor and that might cause unrest and differences amongst the Muslims? Othman nodded his agreement. Abu Bakr said that Allah would Bless Othman for what he did!

After this document of succession was completed, Abu Bakr called Omer and gave him the document for safe keeping and to follow the decree recorded therein. Hazrat Omer took the document from him and asked people to pledge that they would abide by the decree of the first caliph! One person asked Omer, what was written in the document? Omer said he wasn't aware of what was written in the document but affirmed that the contents of the document were binding for him. The person said:

"But by Allah! I know what is written in the document. Last year you made him the caliph and now he is leaving creating you the caliph!"

Ref: Kitab al Imamat wal Siasat, Vol 1, Page 33

When this news spread, some people remained quiet out of discretion and some started protesting against the nomination. Therefore a group of Mohajirs and Ansaar came to Hazrat Abu Bakr and said:

"O Deputy of the Prophet! Nominating Ibne Khattab as your succerssor you have placed a ruler over our heads! When you go to the presence of Allah, what reply will you give Him?"

Ref: Talqees al Jabeer, Page 348

Talha ibne Obaid Allah too expressed dissatisfaction on the nomination and said:

"You have imposed Omer over the people as caliph and ruler. You know fairly well that with you around how much hardship he was putting them to! Now he will have total authority to do what he wished to do! What reply will you give to Allah when He asked you questions about the people?"

Ref: Tareeq e Tabari, Vol 2, Page 621

It has been the attitude of the democratic regimes to beat the drums about the peoples' right to elect their representatives. But when they are elected, they keep aside the people's rights and do what suits their own interests. Then the democracy gets restricted to one or a few persons only. The democracy of Saqifa Bani Saaeda came to such a pass. In about two years and half it got restricted to two or three persons! If the process of nomination is accepted, we shall have to acknowledge that the selection of the caliph is not determined by the opinion of the populace. Even if Abu Bakr was the people's representative, he was not given the authority to nominate his successor unilaterally. In no democratic regime such an authority is ever given. Even if Abu Bakr expressed his choice, it was only to Abd ar Rehman ibne Auf and Othman and none else. One of them thought it futile to oppose the nomination and the other wholeheartedly supported the nomination to reap the benefits in the future! The opinion of two persons cannot be termed as the opinion of all the people. If he really wanted advice of the men of wisdom, he could have consulted Abbas ibne Abd al Mutallib about whom the Prophet (s.a.) had said that he was his uncle and his ancestors' representative. Even Ali Ibne Abi talib (a.s.) was available who had been with the Prophet (s.a.) from the beginning of his Annunciation. They had an excuse that he wasn't invited to come to Saqifa bani Saaeda because he was preoccupied with the last rites of the Prophet (s.a.) at that time. But for this nomination process Abu Bakr had no excuse why he avoided consulting Ali (a.s.) on this very important matter. It is surprising that Ali (a.s.) was consulted on all important matters like the Ghazwaat etc., and his wisdom was praised by everyone, including the new coterie, but now he was totally forgotten in this very vital decision. According to the opinion of the Prophet (s.a.), Ali (a.s.) was having the first right to be the caliph. But here he wasn't even consulted on the matter!

Anyway, those who accepted the caliphate on the flimsy democratic process concluded at the conclave of Saqifa, surrendered themselves to the rule of Omer as well. Hazrat Abu Bakr, after being on the throne for two years, three months and ten days, left this world on 22 Jamadi Thani 13 H leaving the reins of power in the hands of Hazrat Omer.

62. SHURA OR THE COMMITTEE

Ten years, six months and four days had passed since Hazrat Omer took the reins of governance in his hands when Abu Lulu Firoze, the slave of Mughira ibne Shauba, struck him with a double edged poniard.. Some people lifted him and shifted home. A physician was immediately called to treat him. The injury was so severe that the Nabeez administered through his mouth came out of the injury inflicted by the blow through the stomach. People around him were confused and confounded. They thought that the throne of the caliphate will be vacant and were whispering to each other about the probable successor. Some said that it would be better if he nominated someone and save the people from the trouble of selecting his replacement. Therefore some important persons came to Omer and suggested to him to nominate someone as his successor. He said with a sigh that he had none in view. He added that if Abu Obaida was living he would willingly have transferred the burden to him. Then if Allah had questioned him he would have said that he had entrusted the caliphate to a person who was termed by the Prophet (s.a.) as the Ameen e Ummat. He said that if Huzaifa's slave Salim was alive, he could have given the position to him. If Allah asked him, he would reply that he had given the control to a person about whom the Prophet (s.a.) had said that he loved Allah very much. Ibne Qatiba had written about Khalid ibne Walid and Ma-aaz ibne Jabal in this connection that Omer remembered them as probable candidates for succession. The person who mooted the idea of Yazeed succeeding Muawiya, Mughira ibne Shauba, suggested to Omer to nominate his son Abd Allah ibne Omer to the caliphate. In reply Omer said:

"May Allah destroy you! By Allah! You haven't said this without keeping Allah in front of you. How can I make a person the caliph who is helpless even to divorce his own wife !"

Ref: Tareeq e Tabari, Vol 3, Page 192

Ibne Hajr makki writes

"This is an indication towards the event when Abd Allah, during the days of the Prophet (s.a.), gave divorce to his wife during the period of menstruation and the Prophet (s.a.) instructed Omer to ask Abd Allah to go to his wife"

Ref: Sawaiq e Mohriqa, Page 104

After rejecting Mughira's suggestion, Omer told to the gathering that if he nominated anyone the caliph, there will be no problem because Abu Bakr too had nominated him, and he (Abu Bakr) was better than himself! He added that even if he didn't nominate a successor, there wouldn't be any problem, because the Prophet (s.a.) didn't nominate anyone as well! And he was better than both of them! In that time Hazrat Ayesha sent word through Abd Allah ibne Omer that he must nominate a successor to save the people from confusion and unrest. Omer said that he had given a serious thought to the matter and was of view that Ali ibne Abi Talib (a.s.), Othman ibne Affan, Abd ar Rehman ibne Auf, Saad ibne Abi Waqas, Zubair ibne Awam and Talha ibne Obaid Allah should form a committee. The Prophet (s.a.) was happy with those persons during his last days. They are capable that they can select one amongst themselves to be the next caliph. When he was alone

he said that if they unanimously select Ali (a.s.) he will lead the Ummat on the Right Path. Abd Allah ibne Omer said that if that was his opinion, he ought to nominate Ali (a.s.) for the succession himself. To this Omer replied:

"I don't like to carry the burden both in this life and the Hereafter."

Ref: Tareeq e kaamil, Vol 3, Page 104

After deciding about the membership of the Majlis e Shura, Omer called the selected members to apprise them of the procedure for the selection. When the six assembled at his place he told them that he knew they all aspired to be the caliph. Zubair didn't remain quiet. He said that it was natural that they were desirous of the position. He said that in precedence in accepting Islam and in status they weren't less than Omer. He added that if he, Omer, could be the caliph, why not they! Ibne Abil Hadeed had said that Omer was lying mortally injured, therefore zubair was talking fearlessly. If it was some other occasion he wouldn't have dared to talk in that manner. Hazrat Omer kept quiet at his talk, but when he commented on the members of the Shura he indicated that he was upset with Zubair. Therefore he addressed Zubair and said, *"O Zubair! You are avaricious, small hearted and ill tempered. In anger you are an infidel and a Momin if in a happy mood! If you get the caliphate you will fight for a little barley!!"* He told about Talha, *"He is proud and conceited. On one occasion he talked such an impertinent thing that the Prophet (s.a.) was very upset with him and remained so till the end!!"*

He then turned towards Saad and said, *"You are a good archer but the caliphate is out of your reach because you are from Bani Zhera and what Bani Zehra has to do with the caliphate!"* He told to Abd ar Rehman ibne Auf, *"You are very fond of rest and pleasures! If you become the caliph, you might leave the affairs of the caliphate to your wife!"* Ibne Qatiba records the following words:

"O Abd ar Rehman! I might have given the caliphate to you, but you are the Pharoah for this Ummat!"

Ref: Al Imamat wal Siyasat, Page 24.

If the members select one person unanimously, it is well and good.

Omer told to Hazrat Othman, *"If the caliphate is given to you, then you will put the burden of Bani Omayya and Bani Aas on the necks of the people! The Bait al Mall will become the fiefdom of your tribe."* Finally he turned to Hazrat Ali (a.s.) and said, *"You are suitable in all respects for the position of the caliph. But the trait of humor dominates your nature!"*

After these comments he asked the members of the Shura to decide about the successor within three days. He also asked them to invite Hassan ibne Ali (a.s.), Abd Allah ibne Abbas and some more important persons from the Ansaar. But they should not have any say in the matter of the Caliphate. Abu Talha Ansari was appointed the director of the Shura. He asked Abu Talha to gather all the members of the Shura after his death in the room of Ayesha and tell them that they must decide about the successor within the allotted time and during the interim period the responsibility of leading the prayers should rest with Sohaib Romi. If they select the successor unanimously, it is well and good. If five are on one side and one is in

opposition, then he must be killed. If three are on one side and the three on other, then his son, Abd Allah ibne Omer to be the arbiter. Whichever side he supported, the caliph will be their nominee. Then he advised his son:

“If there is difference of opinion in the Ummat you should side with the majority. If three are on one side and three on the other, you should opt for the side in which Abd ar Rehman is there.”

Ref: Tariq e Tabari, Vol 3, Page 265

Hazrat Omer expired after three days of struggle between life and death. When his burial was over, at Ayesha's room or the house of Abd ar Rehman ibne Auf's nephew, Masoor ibne makhrama the Committee of the Shura met. Abu Talha stood with a contingent of 50 persons at the door. Mughira ibne Shauba and Umro ibne Ass too came and sat near the door to make their personalities prominent. When Saad ibne Abi Waqas saw them, he threw pebbles at them and said:

“Do you want to show off that you too are the members of the Shura?”

Ref: Vol 3, Page 295

Both of them escaped from there when Saad threw pebbles on them and the proceedings of the Shura commenced. Talha and Saad gave their vote to Othman. Zubair voted for Ali (a.s.). Now Ali (a.s.), Othman and Abd ar Rehman remained to cast their lot. Abd ar Rehman told to Ali (a.s.) and Othman to withdraw from the contest and take the right of selecting one from the remaining two, or that he will withdraw from the contest and take the right of selecting one from the two, Othman or Ali (a.s.). Ali (a.s.) and Othman both didn't agree to withdraw from the contest. Then Abd ar Rehman said that they must accept him as the arbitrator. Othman immediately agreed to the suggestion. But Hazrat Ali (a.s.) was hesitant. When he was persuaded very much he made a condition that Abd ar Rehman should not be governed by any base instinct in coming to a decision on the basis of the consideration of his kin. Abd ar Rehman agreed that his decision will be based on true facts. When Abd ar Rehman was appointed the arbitrator, he assembled the Mohajirs and Ansaar along with the members of the Shura in the Masjid e Nabavi and asked them as to who they wanted to select as the Caliph. Ammar ibne Yassir told to the people that if they wanted peace and tranquility they should opt for Ali (a.s.). Miqdad ibne Aswad agreed with him. Abd Allah ibne Abi Sara and Abd Allah ibne Rubiah spoke in favor of Othman. On this some harsh words were exchanged between Ammar and Ibne Abi Sara. When Abd ar Rehman saw the argument prolonging, he quietened the persons. Then he addressed Hazrat Ali (a.s.) and said:

“You must make a pledge that you will act on the Book of Allah, the Sunnat of the Prophet (s.a.) and those of the two Caliphs.”

Ref: Tareeq e Tabari, Vol 3, Page 297

Hazrat Ali (a.s.) said:

“I hope that, to the extent of my knowledge and capability, I shall do my duty.”

Ref: Tareeq e Tabari, Vol 2, Page 297

Then Hazrat Othman was asked the same question. He immediately agreed to follow the example of the first two Caliphs. On this Abd ar

Rehman gave his hand to Othman in Bai-at and announced his Caliphate. Hazrat Ali (a.s.) saw this situation and said:

"This is not the first day that you have inflicted an excess on us. What else can we do than being patient. What things you do, Allah only must help! By Allah! You have given the Caliphate to Othman on the hope that he will turn it over to you tomorrow."

Tareeq e Kaamil, Vol 3, Page 37

The supporters of Hazrat Othman and Bani Omayya came forward to owe their allegiance to him. Mughira ibne Shauba, who was an opportunist, started telling Hazrat Othman that if Abd ar Rehman supported someone else, he himself wouldn't have approved of that person. When Abd ar Rehman heard this flattering talk, he said:

"O unlucky person! You are telling a blatant lie! If I had owed my allegiance to someone else, you would have followed suit and told him what you have told now (to Othman)."

Ref: Tareeqe Tabari, Vol 3, Page 298

The following conclusions can be drawn from the Shura of Hazrat Omer:

1. It is not necessary for the Caliph to be a Qureishi. Even a freed Ajami Slave could also qualify for the position and the Tradition, "*Al Aimma min Qureish*" was just concocted to meet the requirement of the selection of the first caliph!

2. People's opinion for selection of the Caliph is not necessary. The Caliph is entitled to make a selection of the successor or can nominate a committee of two or more persons to do the selection.

3. If someone from the Shura raises his voice against the majority of the members of the committee he will be liable to be executed for that crime even if he was a Companion of the Prophet (s.a.)!

4. The Ummat could remain without a Caliph for three days. It was not necessary that on the death of one caliph the successor to be in place without break. Only at the time of the demise of the Prophet (s.a.) the dispatch with which the caliph was selected, without even waiting for his last rites, was the need of the time and the political expedient!

5. The failings and the defects which the Second Caliph pointed out in the members of the Shura were pride, conceit, avarice, nepotism and impertinence with the Prophet (s.a.) were no disqualifications for being considered as candidates for the caliphate. Nor there was any need of knowledge, experience and moral qualities to qualify for selection as the caliph.

If we consider this Shura and the procedures followed for the earlier selection of the caliphs, we don't find any particular rule or procedure to be followed. If we accept that the selection of the caliph has to be done by a group of wise men or it has to be done through the popular opinion then how the important companions, like Hazrat Ayesha and Abd Allah ibne Omer, advise Hazrat Omer to nominate someone as his successor. Didn't they know that selection of the caliph was the prerogative of the wise men or the populace. Instead of rejecting the suggestion, Hazrat Omer sites the precedence set by Hazrat Omer in nominating him as the second caliph. Then he says that if Abu Obaida or Salim were living he would have

nominated one of them as his successor. If the caliph has the right to nominate his successor, the Prophet (s.a.) must have had a bigger right to nominate a caliph and successor! Omer says that if he nominated a successor, it would be following the tradition of Abu Bakr and if he didn't nominate the successor he would be following the tradition of the Prophet (s.a.)! But in practice what he did was neither the way of his predecessor nor of the Prophet (s.a.) The truth is that neither Omer wished to nominate anyone nor did he have confidence in the popular opinion that will select the person he had in his mind. Therefore he constituted a Shura of six persons that was free of the popular opinion and constituted in such a way that the success of his favorite candidate was certain. In the process he took the names of certain persons that if they were living, he would have nominated one of them. Of the two Abu Obaida was a Qureishi, and fitted well into the condition made at the time of the selection of the first caliph. The second person was Salim who was a freed Ajami slave and therefore didn't qualify the test of being a Qureishi on which count the Ansaars were denied the right of contesting to the caliphate at the time of selection of the first caliph. But now Omer was not bothered about that condition and would have nominated Salim to the caliphate if he lived. The other names that came up were Ma-aaz ibne jabal and Khalid ibne Walid. Ma-aaz ibne jabal was from the tribe of Khazraj and Omer was opposed to consider the Ansaar for the caliphate. The other person was Khalid ibne Walid with whom Omer never saw eye to eye. As soon as Omer assumed the caliphate he deposed Khalid from the position he held. When he didn't tolerate to even keep him under his own control, how could he nominate him to be the caliph over all the Muslims! Ibne Athir writes:

"(On assuming the Caliphate) the first decree Omer issued was in the name of Abu Obaida Jarrah to take the command of the troops from Khalid and consider him dismissed. The reason for this was that from the time of Abu Bakr, Omer was angry on him because of his attack on Malik ibne Navera and other acts that Khalid committed during the campaign. The first action that Omer took as the caliph was to dismiss Khalid and saying that he will not be given any position under him."

Ref: Tareeq e Kamil, Vol 3, Page 293

Omer had also taken the name Ali (as.) for nomination as the caliph but avoided the issue by saying that he didn't want to shoulder the responsibility. It is surprising that he was willing to take the responsibility of nominating Abu Obaida or Salim if they were alive, but not of Hazrat Ali (a.s.). In spite of recognizing and accepting Hazrat Ali (a.s.)'s capability and suitability, he was referring his candidature to the Shura for the selection. Thus he turned the caliphate in another direction very cleverly constituting the Shura to push through his favorite candidate. Abd ar Rehman was the brother-in-law of Hazrat Othman and would certainly support him. Saad ibne Abi Waqas was the cousin of Abd ar Rehman and would naturally go with him. Talha was from the tribe of Teem and was against Hazrat Ali (a.s.). Only Zubair was with Hazrat Ali (a.s.) because his mother Safia binte Abd al Mutallib was an aunt of Hazrat Ali (a.s.). If Talha had voted for Hazrat Ali (a.s.) both sides would have had three votes each. In such an

event Omer had instructed that Abd Allah ibne Omer will be the arbiter and instructed him to select the candidate on whose side will be Abd ar Rehman. He was also sure that Abd ar Rehman will be on the side of his favorite candidate. Now the only alternative for the opposing candidate was to side with Abd ar Rehman and accept Othman as caliph or lose his own life. This was the strategy of Omer that with all permutations the caliphate would ultimately come to Hazrat Othman. Therefore the author of Riyad al Nazara writes:

“At the halt during the Haj Hazrat Omer was asked who will be the caliph after him. He said Othman ibne Affan.”

Ref: Riyad al Nazara, Page 153.

Ameer al Momineen(a.s.) saw the constituents of the Shura and had understood that the entire process was to select Othman for the position and had said to Abbas ibne Abd al Mutallib:

“The direction of the caliphate has been turned away from us. Abbas asked, ‘How do you know this?’ ‘Othman has been attached with me and has asked us to support the majority. If two are on one side and two on the other, then you must opt for the side in which Abd ar Rehman is there. Then Saad will support his cousin, Othman, and Abd ar Rehman is his brother-in-law.”

Tareeq e Tabari, Vol 4, Page 294

If Hazrat Othman was to be brought to power, then instead of setting up the Shura, he could have directly nominated him. That would have eliminated lot of mischief and internecine fighting. Because of the constitution of the Shura the thoughts of avarice and position came to the minds of the members and every individual started thinking that he was the candidate for the caliphate. Because of this state the door for conflicts between the Muslims was opened. And as a result Talha and Zubair later on rose against Hazrat Ali (a.s.), although Zubair was Hazrat Ali (a.s.)’s supporter before the Shura. The battles of Jamal and Siffin were the natural consequence of the Shura. Ibn e Abd Rabba writes that once Ibne Haseen, went as a courier of Ziyad to Muawiya. Muawiya once called him in seclusion and asked what was the reason of the internecine differences between the Muslims? He replied, it was the assassination of Othman. Muawiya said that he had heard he was very shrewd and clever but his reply was very shallow. Ibne Haseen, “Was it the Battle of Siffin?” Muawiya said, “No!” He asked, “The Battle of Jamal?” Muawiya said, “Not even that!” Finally Ibne Haseen said, “I cannot visualize any other cause!” Muawiya said, “The fountainhead of the conflict was the constitution of the Six Member Committee of the Shura by Hazrat Omer

“therefore every member of that group started expecting to be the caliph and his conscience bent towards the thought of power and even his tribe and family started thinking in the same terms.”

Aqd al fareed, Vol 3, Page 75

Another reason for the greed for the caliphate was the affluence of the members of the Committee. Where there is excess of wealth, the desire for power too comes in. Therefore when we look at the members of the Shura, the history indicates that excluding Hazrat Ali (a.s.), all other members were

very rich. If it was necessary to constitute the Shura, he should have opted for persons who had the welfare of the common man at heart instead of picking up a group of persons of high affluence. Even if the selection is taken as a political expedient, making their decision subservient to one person under the sharp edge of the sword was the biggest impediment to the freedom of opinion and had made a farce of the Shura!.

Hazrat Omer had made the yardstick for the selection of the members of the Shura their closeness to the Prophet (s.a.) and his liking for them. But the question arises whether these persons only were those who were liked by the Prophet (s.a.) and there were none else who would have similar or better qualification than they did? Was Hazrat Othman selected because the Prophet (s.a.) liked him or because he was to the liking of Abd ar Rehman? The Holy Quran says thus about Momineen:

“Allah was happy with the Momineen when they were pledging their Bai-at to you under the tree.”

It is certainly not possible that those whom Allah likes, the Prophet (s.a.) wouldn't like them. When the privilege of the Prophet (s.a.)'s liking was also enjoyed by other persons as well, then restricting the 'liking' only to the six persons is certainly full of meaning. Was the Prophet (s.a.) happy with only six Mohajirs and with none from the Ansaar? If the Prophet (s.a.) liked these six, the reasons for the liking should have been highlighted by the selector. But instead of highlighting these, the failings and shortcomings of the members are mentioned in a very ridiculing manner. Abu Othman Jahiz writes:

“If someone had said to Hazrat Omer that he said that the Prophet (s.a.), at the time of his death, was happy with the six persons and also he says that the Prophet (s.a.) was unhappy with Talha till he died. He was thus contradicting what he (Omer) himself said.”

Ref: Shara Ibne Abil Hadeed, Vol 1, Page 37

Talha's talk that disturbed the Prophet (s.a.) was that at the time of the Revelation of the Ayat e Hijab he had said that the Prophet (s.a.) was keeping his spouses under the curtains at that time but that they would marry them after his death. After this event, the following Verse was Revealed:

“It is not right for you to disturb the Prophet (s.a.) and also that you marry his wives after his death.”

There was a time when such impertinent words came out of the mouth of Talha that were highly objectionable, but what Omer uttered at the time of the Truce of Hudaibiya were words much more objectionable than what Talha said. If by doubting about the Prophethood and saying that the Prophet (s.a.) was talking gibberish in delirium of sickness one could reach the position of the caliphate, why shouldn't Talha rise to the Committee of the Shura!?!.. What was the need to taunt at Talha during the important and crucial conclave of the Shura?.

The opinion that Omer expressed about Ali (a.s.) is nothing more than a personally devised talk. Just after the Prophet (s.a.) it was said that Ali (a.s.) was too young to aspire for the Caliphate and an old person was suitable for the position. But now when the excuse of age was not there, it was said that

he had propensity for humor and the caliphate needs a person with a serious demeanor. This utterance of Omer gave the opportunity to others to air this opinion around. Therefore Umro ibne Ass put it into the minds of the Syrians that Hazrat Ali (a.s.)'s nature was just to keep joking. Hearing about this propaganda, Hazrat Ali (a.s.) said, *"That son of a bad woman surprises me when he says that there is an element of jesting in my nature and I keep jesting around all the time!"* No doubt Hazrat Ali (a.s.) was having an excellent sense of humor that reflected the sense of humor of the Prophet (s.a.). He never hurt anyone with his humor. If this element of humor is not a disadvantage for the august position of prophethood, how could it be a disqualification for the caliphate? A person in the position of power needn't always keep an angry face. With his sense of humor Hazrat Ali (a.s.) combined an aura of respect and carriage that attracted the respect of people. Ibn eAbbas says:

"When Ali (a.s.) used to sit with us, we never had the courage to start the conversation."

Ref: Shara Ibne Abil Hadeed, Vol3, Page 170

Hazrat Ali (a.s.) says in his Will:

"Beware! Don't bring talks that provoke laughter during important discussions even if they are quoted from others."

Ref: Nahj al Balagha

Therefore the allegation that Hazrat Ali (a.s.) used to jest around is absolutely wrong. Omer had to say something about all the six members. If he didn't say what he said, he would have said something else. As far as keeping the caliphate away from Hazrat Ali (a.s.) was concerned, the very constitution of the Shura was indicative of that.

Although the Shura was an invention of Omer's mind, Abd ar Rehman ibne Auf put it into practice with his cunning. He himself didn't expect to get the caliphate because Omer had cleverly made his son, Abd Allah, the arbiter in the event of a tie. Abd ar Rehman didn't give the opportunity of arbitration to Abd Allah by bringing about the corollary of telling to Hazrat Ali (a.s.) that he would support his candidature if he agreed to abide by the Seerat e Shaikhain and Hazrat Ali (a.s.) didn't agree to this suggestion. Hence Abd ar Rehman supported Hazrat Othman.

Under the basic tenet of Islam Hazrat Ali (a.s.) had refused to abide by the Seerat e Shaikhain. The intention was to make the Seerat e Shaikhain a part and parcel of the Islamic Shariah. The Islamic Shariah has to be based on the Quran and the Seerat e Nabi (s.a.) Even the Shaikhain were bound to abide by these two! Then what was the need to include the Seerat e Shaikhain or the seerat of any other person as a condition for the caliphate? If that condition was accepted by Hazrat Ali (a.s.), it would have become a part of the Islamic identity. Therefore Mulla Qari writes:

"Hazrat Ali (a.s.) declined to do the Tqleed (Emulation) of the Sheikhs and Hazrat Othman did agree to that condition."

Ref: Shara Fiqh Akbar, Page 82

Even if Hazrat Ali (a.s.) is not accepted as the Imam and Khalifa by the Nass, he will certainly be acknowledged as a Mujtahed (Interpreter) of very high caliber. Making one Mujtahed bound to the interpretations of

another is not correct according to the norms. One interpreter cannot be asked to abide by what another has done. Such conditions will create intellectual stagnancy and disturb the spirit of thinking and interpretation. When one has eyes, he has the right to look around. When a person has the ears he must listen and decide about the things with the help of this sense. Someone asking people to become deaf and blind and toe his line may not be acceptable to them. This has nothing to do with wisdom and intellect nor with the Faith of Islam..

If by Seerat e Shaikhain they mean the modus operandi adopted by the first two caliphs in the day-to-day operations of the State, it cannot be made compulsory to be adopted because the circumstances change with the times and the actions have to be devised according to the needs of the day. For example, during the days of Hazrat Omer, Iran and Rome were conquered and that brought tremendous wealth to the Arabs. On account of heavy cash-flow the quantum of pensions and allowances too increased. Now, will following his Seerat mean that whether there was sufficient cash in-flow or not, the pensions must be maintained at the inflated levels? Therefore what was possible during the time of Hazrat Omer might not be possible in the subsequent times. It is quite possible that the reason for insisting on following Hazrat Omer's Seerat was that they wanted the pensions issued by him to continue during the regime of the next caliph! This condition therefore becomes only an economic requirement and doesn't have anything to do with the Khilafat.

After analyzing the events of the Shura, one comes to the conclusion that Hazrat Ali (a.s.) had a very radiant side to his personality that with one word he rejected power and pelf to protect the Book and the Sunnat of the Prophet (s.a.). If he had accepted the caliphate against the voice of his conscience, whether he acted on the conditions put to him or not, the world would have pointed a finger at him blaming him of opportunism. He has set an immaculate example of taking the Right Path.

This fact is also worth considering that when the past acts of the previous incumbents were not acceptable to him, then how could he accept to emulate them in his own career? When the Seerat of the Sheikhain was not worthy of emulation for him, the only alternative for him was to refuse the caliphate with this condition attached to it!

63. THE BAI-AT OF HAZRAT AMEER AL MOMINEEN (A.S.)

Hazrat Othman assumed the reins of office at the age of 70 years on 1 Moharrum 24 H. Unfortunately his period, excepting the Omayyads, was not very good for the Muslims in general. The people were put to much hardship. Even very senior, and octogenarian, Companions of the Prophet (s.a) were ill treated. The ribs of Abd Allah ibne Masood were broken. Ammar ibne Yassir was tortured. Abu Dharr Ghiffari was exiled. Cruelty and torture was rampant. Voices were raised against this attitude of Hazrat Othman. There was unrest amongst the people. From amongst the members of the Shura, Hazrat Ali (a.s.) was already unhappy with the way the succession was effected. Talha and Zubair too turned openly hostile to the caliph. Abd ar Rehman ibne Auf who was instrumental in bringing Hazrat Othman to the caliphate by playing the ruse of Seerat e Shaikhain was repentant and not very happy for promoting him. He was so angry that he didn't talk to Othman till his death. Ibne Abd Rabba writes:

"During the illness of Abd ar Rehman, Othman went to inquire about his condition. Looking at him, Abd ar Rehman turned his face towards the wall."

Ref: Aqd al Fareed, Vol 3, Page 79

Othman was killed in his house on 18 Zil Hijja 35 H because of the general unrest amongst the people owing to his nepotism with Bani Omayya and general maladministration.

This twelve years of misrule awakened the people about the wrong choice of the ruler. They realized that the control should be in capable hands and a person who had the welfare of the people at heart and not that the wealth of the nation got concentrated in one person and his cohorts hands. Therefore as soon as the position of the caliphate was vacant, the leading Companions and the general public looked towards Hazrat Ali (a.s.). If Hazrat Othman had died his natural death, the caliphate might not have come to the focal point where it ought to have been. If Othman had sufficient time, he might have put the mill of Saqifa and Shura into operation as did his predecessors. But death was sudden and didn't give him respite to organize the succession. The cohorts of Hazrat Othman were the people who were using him in their personal interests. They too wouldn't have tolerated to see a person in the position of the caliph who would put a stop to their activities of loot and pillage. It can be said with certainty that Muawiya, Umro ibne Ass and the other functionaries appointed by Hazrat Othman knew Hazrat Ali (a.s.)'s nature very well. They would have put all sorts of impediments that Hazrat Ali (a.s.) was defeated in the race for the succession. They had also prepared Hazrat Ayesha to toe their line. She was, in fact, in the first lines of the opponents of Hazrat Ameer al Momineen (a.s.). These persons would have advised Hazrat Othman to set up a new Shura and repeat the history again! They could have persuaded him to nominate someone using the subterfuge of the Seerat e Shaikhain to justify the decision. But the circumstances changed so fast that they didn't get the opportunity to put their plans into operation. Hazrat

Othman paid with his own life for the maladministration that was perpetrated during his regime..

After the Prophet (s.a.), Hazrat Ali (a.s.) spent a long period of time with no concern for the governance and the life style that he lived attracted the attention of the people. They therefore reached a conclusion that there is no person better than Ali ibne Abi talib (a.s.) to be at the helm of affairs. Therefore the important persons from the Mohajirs and Ansaar gathered at the Masjid e Nabavi and decided unanimously that Hazrat Ali (a.s.) be requested to take the reins of the caliphate in his hands. After this decision they sent a delegation to Hazrat Ali (a.s.). In this delegation Talha and Zubair too were there. The delegation made their request with Hazrat Ali ibne Abi Talib (a.s.). Hazrat Ali (a.s.) hesitated in accepting their request and said that he didn't like to interfere in their affairs and that they should look elsewhere for another person. He wanted them to leave him to his own scruples. Those people said:

"We don't consider anyone other than you deserving of the Caliphate, nor anyone is more eminent than you on the basis of the past services to the Faith. There is none near to you in the closeness with the Prophet (s.a.)."

Ref: Tareeq e Kaamil, Vol 3, Page 98

Hazrat Ali (a.s.) refused once again. But they pleaded with him very much. When they saw that Hazrat Ali (a.s.) wasn't yielding to their requests they literally begged him:

"We request you in the name of Allah ! You are seeing the condition we are in! Aren't you seeing the state of Islam and the mischief that is rampant? Are you not concerned about the mischief?"

Ref: Tareeq e Kaamil, Vol 3, Page 99

Hazrat Ali (a.s.) refused to accept their request, but when their insistence increased very much, he felt that for Itmam e Hujjat (Fulfillment of the Condition) , despite unfavorable circumstances, he couldn't any more resist the call of duty, he said:

"I accept! But remember one thing that this acceptance is on condition that I shall take you on the path that I think is better for you!"

Ref: Tareeq e Kaamil, Vol 3, Page 99

It was the charisma of the changing circumstances that after Hazrat Omer the condition of Seerat e Shaikhain was imposed along with the offer of the Caliphate, that was rejected by Hazrat Ali (a.s.). Now the same Caliphate was offered to him and he was putting forth his own conditions before he accepted it that he would use his own discretion in performing the task rather than depending on others advice.

After Hazrat Ali (a.s.) accepted the Caliphate, the general Bai-at was organized on Friday, 25 Zil Hijja 35 H. Hazrat Ameer al Momineen (a.s.) emerged from Bayt al Sharaf and came to the Masjid e Nabavi where a huge gathering was already there. In his simplicity Hazrat Ali (a.s.) was wearing an ordinary turban on his head, carrying the footwear in one hand and, instead of the staff, a bow in the other, entered the precincts of the Mosque. When he arrived there was a movement in the crowd. He went past the crowd towards the pulpit of the Mosque and sat at the place where the Prophet (s.a.) used to sit. He rested his arm on the bow and the process of

the Bai-at was commenced. Talha and Zubair were the first to extend their hands to owe their allegiance to him. Hussain Diyar Bakri writes:

“First Talha and Zubair did the bai-at and then the others followed.”

Ref: Tareeq e Qamees, Vol 2, Page 276

Talha had lost one of his hands in the Battle of Badr When Habeeb ibne ibne Zoeb saw him doing the Bai-at he said:

“A person with the useless hand has done the Bai-at. It will not be successful!”

Ref: Tareeq e Tabari, Vol 3, Page 451

After this men came forward for the Bai-at in hordes as the thirsty come to quench their thirst. None from the participants in the Battle of Badr who was living had missed the Bai-at of Hazrat Ali (a.s.). Ibne Hajar Makki writes:

“None from the people of Badr was missed. All of them came to Hazrat Ali (a.s.) and said that they considered none more deserving of the Caliphate than him. They asked him to extend his hand in Bai-at. Thus the allegiance was accomplished.”

Ref: Sawaiq Mohriqa, Page 118

Among the people who did the Bai-at not only there were the people of Madina, but also there were men from Yemen, Egypt and Iraq as well. Everyone owed his allegiance to the Imam (a.s.) happily and pledged to be faithful to him. Thus, unanimously his Caliphate was established.

After the accomplishment of the Bai-at, the representative of the Ansaar, Tabit ibne Qais, said on behalf of his group:

“By Allah! O Ameer al Momineen (a.s.)! Although they had taken precedence over you in assuming the reins of the governance, they didn't have precedence over you in embracing the Faith! Then they went ahead of you, but now you are at that place! With them around neither your status was hidden nor your position unknown! They were dependent on you for the matters about which they were ignorant, and you ,with your knowledge didn't have to depend on anyone!”

Ref: Tareeq e Yaqoobi, Vol 2, Page 118

The Ansaar, in general, took very active part in the Bai-at. But some of them who were affiliated to the Othmani coterie abstained from the Bai-at. Therefore Hassan ibne Tabit, Kaab ibne Malik, Maslima ibne Muqlid, Abu Saeed Khudri, Mohammed ibne Muslima, Noman ibne Bashir, Zaid ibne Thabit, Rafeh ibne Khadij, Fazala ibne Obaid and Kaab ibne Hajra didn't do the Bai-at. These men remained at their respective homes.

Hazrat Ali (a.s.) didn't deprive any person of his right of choice. He didn't bring about any pressure on any one nor forced people to come to owe their allegiance. Those who came willingly, he did Bai-at with them. But he did ask Saad bin Abi Waqas and Abd Allah ibne Omer to come for the Bai-at because their appearances indicated that they might try to prevent others from coming for the Bai-at. Therefore Saad ibne Abi Waqas and Abd Allah ibne Omer were particularly sent for and their allegiance was demanded. Saad said that when the others owe their allegiance, he too would do it. He added that even if he didn't do the Bai-at, he wouldn't openly oppose Hazrat Ali (a.s.). When Abd Allah ibne Omer refused to do the Bai-at, he was asked to commit that he wouldn't try to disrupt the peace

and tranquility of the realm. He refused to give any such guarantee. At this Malik e Ashtar was angry and asked Hazrat Ali (a.s.)'s permission to cut away Abd Allah's head. Hazrat Ali (a.s.) said, *"You needn't do anything to him! I take the responsibility on his behalf! He had been stubborn in his childhood and is the same even now!"*

There were several persons who did Bai-at at the hands of Ameer al Momineen, who were very active at that time but went back on their promise later on and became rebellious. Among such persons were Talha and Zubair who did the Bai-at in front of a crowd. But when their expectations of undue benefits were not fulfilled, they said that they had owed their allegiance under duress and not willingly! The manner in which Hazrat Ameer al Momineen (a.s.)'s Bai-at was conducted, any fair person would not accept the canard of Talha and Zubair. After much persuasion by the Muslims the Imam (a.s.) conceded to their demand for taking over the Caliphate and there was no element of coercion in the conduct of the Bai-at. There were several persons who refused to owe their allegiance and they were happily going around without any fear. What was the importance of the insignificant Talha and Zubair that their Bai-at, willing or unwilling, was thought absolutely necessary and under the shadow of the sword, as alleged by them, they were forced to owe allegiance! Then this process could also have been followed for Saad and Abd Allah ibne Omer. Why they were left to their own scruples and the twin of Talha-Zubair were coerced to give their allegiance!

With the Bai-at of Ameer al Momineen (a.s.) both worldly and spiritual power was vested in him. Khilafat, in fact, is from Allah for enforcing His Commands and running the society according to the norms of the Shariah. The Khilafat is through Nass and not the prerogative of the people or a small coterie of persons who manipulate the circumstances to acquire power for personal gains and aggrandizement. The caliphate that was offered to Hazrat Ali (a.s.) was just a worldly position that he accepted under much persuasion from the people and he had made it clear to them that all his actions would be in consonance with the Shariah. Therefore, in one of his sermons he says:

"If the presence of those who came for the Bai-at and those who supported me, had not persuaded me, and the pledge that Allah has taken from the Ulema that they should not remain quiet at the tyranny of the cruel and the penury of the poor, I would have left the caliphate on others shoulders."

Although he remained away from the power after the demise of the Prophet (s.a.) he was not away from the Khilafat e Ilahiya for a single moment. Whether he had worldly power or not, he was to be obeyed as Khalifa e Rasool and Imam Mansoos min Allah. Even those who considered obedience to him was not necessary, ultimately came round and owed their allegiance to him for the worldly caliphate. Although obedience was the common factor in both the groups ----one group owed total allegiance, both worldly and spiritual, to the Imam (a.s.) and the other group only the worldly allegiance!

The worldly power is the height of achievement for the mundane creatures, but Hazrat Ameer al Momineen (a.s.)'s status is much more elevated. Before this worldly caliphate there was no shortcoming in him nor did the caliphate enhanced his status in any way. Sasa ibne Sauhan Abdi told to Hazrat Ali (a.s.) at the time of the Bai-at:

“By Allah! O Ameer al Momineen(a.s.)! You have enhanced the status of the caliphate. The caliphate has not elevated you in any way! You have taken it to greater heights by accepting it. You didn't need it, the caliphate needed you!”

Ref: Tareeq e Yaqoobi, Vol 1, Page 135

Once a discussion was started about the caliphate in the presence of Ahmed ibne Hanbal when he said:

“O people! Why are you talking so much about Ali (a.s.) and the caliphate, and the caliphate and Ali (a.s.)? Caliphate had not enhanced Ali (a.s.)'s status in any way. It was Ali (a.s.) who gave the status to caliphate!”

Ref: Tareeq Qatib Baghdadi, Vol 1, Page 135

64. AMEER AL MOMINEEN (A.S.)'S STYLE OF GOVERNANCE

For ages the system of rule by the kings has been dominating on the human race. As a result of this system, the craving for power had become a part of the human instinct. Therefore the ancient Egyptians and the Japanese had a belief that the kings were born to rule over the people and that others were their serfs and servants! This created an inferiority complex in other people of those races. They were used as bonded slaves of the ruling elite. But, despite all the tyranny they thought they had no right to protest against the injustices of their masters. They thought the purpose of their lives was to abjectly surrender to the will of their rulers.

When the voice of Islam rose from the desert of Arabia, the conditions there were almost the same. The weak were helpless in front of the persons with power. The poor persons always remained in the clutches of the usurers or the shackles of the masters. Slavery was rampant. Islam gave them the tiding of freedom and equality. It removed the differences of color and race. It abolished the rule of men and established Allah's Rule! The meaning of Allah's Rule is that the people believe that He is our Master and observes all our words and deeds. We are subservient only to His Commands and answerable to Him! This new concept did away with idolatory and hypocrisy and the minds and hearts were endowed with brotherhood and equality.

The prophet of Islam (s.a.) was not having the political power and pelf in his view. The purpose of his Annunciation was to establish Allah's Rule among the people. Therefore he gave the lesson of the Unity of Allah to the people. And invited all people to gather at one focal point and give birth to a clean society. The society in which there was knowledge instead of ignorance and where there was justice in place of tyranny. The Prophet (s.a.) was not doing this only for his own time. His message was for the posterity as well. He advocated a system that is termed the Khilafat e Ilahiya. The one to establish the Khilafat e Ilahiya was to set an example to the people with his beliefs and actions in accordance to the Commands of Allah. The people should obey him accepting him as the Representative of Allah amongst them. The acceptance of Allah's Commands is to follow his directives! Therefore Allah says:

"Obey Allah and the Prophet (s.a.) and also those who are Saheb e Amr (the Chose in Authority) amongst you."

This is an undeniable fact that after the Prophet (s.a.) the weak democracy that was the basis of the governance was the fore-runner of the monarchy of the type followed by Caesar and Khusro. Instead of Allah's Rule, the hegemony of individuals was enforced on the people. In Hukumat e Ilahiya there is no place for personal aggrandizement. The yardstick of Allah's Rule is neither power and pelf of individuals but the one who administers and enforces the norms and Commands Revealed by Allah. No doubt those who came to the caliphate were called Muslims. But the Islamic Rule doesn't mean that a person who has embraced Islam comes on the top to rule. But it is the implementation of the life style that the Prophet (s.a.) had enunciated. If anyone establishes rule contrary to those norms, then that

is not a Islamic regime. Therefore the rule of Yazid, Marwan, Abd al Malik and persons of that ilk cannot be called as Muslim rulers. In fact they were the images of Heraclius and Caesar in an Islamic environment!

Hazrat Ali (a.s.)'s rule was truly Islamic. He had accepted the caliphate only on condition that no one should interfere in his running the administration exactly in accordance with the norms laid down by the Shariah of Islam. Although his period was dominated by intrigue and troubles created by his enemies, that in his brief rule he presented an administration that was in accord with the style of governance of the Prophet (s.a.) and implicitly followed the Commands of Allah. If he had not taken the reins of governance in his hands, people would have forgotten what is Hukumat e Ilahiya. Running the governance on the Islamic norms is something and acquiring power through politics is something else.

Ameer al Momineen (a.s.)'s entire life is a proof that every act of his was in accordance to the Commands of Allah. If he accepted the caliphate, he did it with the condition that it will be the Hukumat e Ilahiya and not personal rule. He gave real interpretation to "*Lam yakun lahu sharika fil mulk*" through his actions as the caliph. If he was interested in personal aggrandizement he wouldn't have dismissed the functionaries of the previous regime against many well meaning advisers. He went against their advice because he knew that those functionaries were promoting their own interests instead of governing according to the norms set by Allah. He had accepted the caliphate only to do away these personal and corrupt coteries. If the Imam (a.s.) was interested in his personal power, he could have closed his eyes to the misdeeds of those persons. But in his eyes personal power and influence had no meaning. His intent was to educate and inform the people about the Islamic norms. Once he was mending his foot wear when he told to Ibne Abbas:

"By Allah! If in my view the establishment of the Truth and the destruction of the Falsehoods was not there, this footwear would be more dear to me than being the ruler."

Ref: Nahj al Balagha

Ameer al Momineen (a.s.) has described the purpose of his rule in two simple sentences. The first is the establishment of the Truth and the second the destruction of the Falsehood. During his rule he kept these two things in view. His main aim was to propagate the Islamic norms and practices. Not only he was firm on his stand, but he created movement in the stagnant natures of the people with his actions. Although he was not interested in the annexation of other territories, but conquering hearts and developments of the minds is a bigger achievement. No doubt the other rulers annexed large territories and were termed conquerors, Hazrat Ali (a.s.) tried to put the Islamic society on healthy ground. Despite all the unrest and mischief in the realm, Hazrat Ali (a.s.) proceeded with his task of reforming the society. He heard the complaints of the people against their exploitation by the functionaries of the state and removed unnecessary restrictions imposed on the people. He crushed the destructive and disruptive forces and kept an eye on the activities of the functionaries. He fixed the duties and responsibilities of the persons responsible for the collection of Zakat. He

abolished the racial discrimination among the people and promoted equality and fraternity among all.

Hazrat Ali (a.s.) had such an ideal society in his view that it should be free of injustice, cruelty, bribery, cheating and other such ills. He promoted legal and societal equity among the people. He wanted to inculcate the sense of responsibility among the people and he used to sound them, from time to time, with his writings and sermons. At the top of these writings and lectures there used to be an exhortation to the people to adopt piety and a reminder about the Day of Reckoning. Although every writing of his is a document of advice, but the letter that he wrote to Malik e Ashtar while nominating him as the governor to Egypt is a reflection of the Divine Instruction. The document covers the norms of statecraft in such perfection that till today the human mind cannot think more than that on the subject. With all the developments taking place, no additions could be thought of on the basic norms enunciated therein. George Jourdac, a Christian Scholar, comments on the comprehensiveness of the document in these words:

“Among his writings this is a great document of advice and instruction. It is a comprehensive instrument of the laws of citizenship and city life and encompasses the rights and privileges of the common man.”

Ref: Saut al Adala, Vol 1, Page 335

In this document, the Imam (a.s.) has encompassed the lowest rung of the society to the elites, the rights and duties of each stratum, and has mentioned about the rights of the workers, the traders, artisans, soldiers, judges, advisers and viziers. He described the functions of the departments of finance, interior, foreign affairs, the covenants of the state, the relations between the Muslims and the Dimmis; about administration of justice, the duties of the functionaries in all the departments and their staff.

This document, as far as its efficacy is concerned, is not bound by conditions of time and place. Hazrat Ali (a.s.) had created this document 1,400 years ago and the picture that he had drawn of the administrator and the administered still holds good, and will hold good till this world exists! The wonderful thing about the document is that it is as efficacious to the democratic societies as it is to the totalitarian environments as well! If the countries that raise the slogans of universal peace and equity take guidance from this document, then there will neither be any conflict between the landlord and the tiller, nor will the factory worker raise the slogan of injustice by the factory owner. There will not be any grouse about iniquitous distribution of wealth nor economic inequality will exist. Such peaceful environment will result that it will be an example of welfare and justice!

Instead of copying the document here, we recommend to the reader to peruse “*Nahj al Balagha*”, the compendium of Hazrat Ali (a.s.)’s writings and sermons. However, in this book, we shall present the relevant extracts from the book as we proceed with our writing.

65. THE NORMS FOR SELECTION OF THE FUNCTIONARIES

The progress of a society very much depends on the organization of the State on proper lines, be it a monarchy or a democracy for that matter. Whether it is Islamic or otherwise. When there is good law and order in a state and respect for the human rights, it is a well managed welfare state. All this depends on the wisdom and sagacity of the head of the state and the capability and efficiency of the functionaries of the state. These functionaries provide efficient administration and make the people law abiding citizens of the state. All these functionaries are appointed to the various provinces of the state at the discretion of the head of the state. If it is a Islamic state, the functionaries will be responsible for efficient collection of the Zakat and Jizia in addition to the other duties like law and order, dispensation of justice to the people etc.

This is a fact that the people take inspiration from their administrators. They adopt the way their administrator follows. If the administrator in an Islamic state is pious and follows all the tenets properly, the people too try to emulate him. If the administrator is selfish, corrupt and ill mannered, the people in that area will also behave in that manner. Therefore, it is imperative that maximum care is exercised to select administrators after proper screening of their dossiers.

Hazrat Ameer al Momineen (a.s.) used to judge his functionaries on the basis of their piety, honesty and capability to perform the function assigned to them. He gave key positions only to persons with immaculate honesty, nobility and straightforwardness.

Ibne Abd al Darr writes:

“Hazrat Ali (a.s.) appointed only those persons as the governors of provinces who were trustworthy and honest.”

Ref: Isteaab, Vol 3, Page 47

He never considered the family background, the tribe to which the person belonged and the recommendations of important persons for appointment as functionaries of the state. He used to instruct these functionaries not to retain any person on the basis of recommendations. Therefore he said on one occasion:

“Don’t accept any recommendation for retaining personnel, only consider that they are trustworthy and honest.”

Ref: Alf Kalima

Among the functionaries of the Hazrat Ali (a.s.) there were some Hashemites as well. Among them were the sons of Abbas---Abd Allah, Obaid Allah and Fatham. Some people started thinking that he had retained them because of his close relationship with them. They said that if Hazrat Othman had favored Bani Omayya as functionaries of state, what was wrong? The question is whether these functionaries were honest, just and capable of performing the assignment entrusted to them? But Hazrat Othman’s functionaries were conceited, ill behaved and absolutely incapable of good administration. If he had placed persons who were men of piety, honest and capable, the criticism of nepotism wouldn’t have been levelled. The persons whom Hazrat Ali (a.s.) appointed were above

criticism as far as their honesty, piety and capability were concerned. Just because of the relationship with the caliphs, putting the functionaries of both the administrations on the same level is not justifiable. This comment would be justifiable if the Hashemite functionaries were appointed all over as the Ommayad functionaries were predominantly all over the realm during Hazrat Othman's caliphate. During Hazrat Ali (a.s.)'s period there were only a few Hashemites in important positions and their antecedents were immaculate. Was no Hashemite deserving of any important position? If they were capable, keeping them away from assignments just because they were Hashemite was no justice. It is surprising that over a period of 25 years after the Prophet (s.a.) no Hashemite is seen in any important position of the state! Hazrat Ali (a.s.)'s yardstick for appointment of any person was his piety, capability and character. if the person didn't measure up to these requirements he would not consider him fit for the assignment, be he a Hashemite, Mohajir or Ansaar! If any functionary was found committing an impropriety, he wouldn't be spared of the punishment, whosoever he was.

66. ACCOUNTABILITY OF THE FUNCTIONARIES

The functionaries of the state can be both constructive and destructive in their action and attitude. With their constructive actions the state develops and prospers. If they adopt a contrary attitude, it would certainly be harmful for the state. The head of a state needs to monitor the activities of the functionaries and should not relax after assigning them to their tasks. However honest and trustworthy the functionaries, they are fallible human beings. They might get attracted to the luster and lucre of wealth and stray from the right path if left to their own scruples for long. They might indulge in bribery, misappropriation and other such destructive activities. Instead of serving the people, they might turn self-serving.

Ameer al Momineen (a.s.) knew the futility of the human nature very well. He didn't believe in closing the eyes and ears in trusting people. Besides, some of the functionaries of the previous administration had convinced him of their reliability and were continuing in service, for example: Abu Moosa Ashari, Ashas ibne Qais and Msqala ibne Habira. It was necessary that all their activities were monitored and the cash inflows and outflows audited. Therefore Ameer al Momineen (a.s.) used to keep an eye on every minute thing like the lifestyle of these persons. He praised them for good performance and reprimanded them if he found any oversights, defects or dereliction of duty in their activities. He used to check the account of Bayt al Maal regularly. If he received reports of misappropriation by any functionary, he used to lift his eyes towards the sky and say:

"O Allah! You know that I have placed them over Your creatures not to harm them and defy Your Rights."

Ref: Isteaab, Vol 3, Page 48

He then used to conduct an audit and punish the person according to the seriousness of his misdemeanor. From some he used to recover the misappropriated funds and some he incarcerated as a punishment for their crime. Some of such events are mentioned here in brief.

The governor of Basra, Othman ibne Hanif attended a party. Hazrat Ali (a.s.) came to know about it and wrote to Othman, *"I didn't expect that you would accept their invitation from whose doors the beggars and the needy are chased away and the affluent entertained! The morsels that you chew, you must first look at carefully! Leave aside those morsels that give you some suspicion. O Ibn e Hanif! Fear Allah and remain contented with your own bread so that you get relief from the fire of the Hell!"*

Some reports of misdemeanor came about Ashas ibne Qais, who was the governor of Azer Baijan since the times of Hazrat Othman. After the Battle of Jamal, Hazrat Ali (a.s.) wrote to him, *"You are the treasurer of all the funds of Allah that are in your trust till you hand them over to me!"* Ashas understood that he was about to be dismissed. He gathered whatever amounts he could and told to some of his friends about Hazrat Ali (a.s.)'s letter and also that he intended to go under the protection of Muawiya. His friend said that it was not proper for him to leave behind his tribesmen and go to Syria. On the advice of his friends he gave up his intention of going

there. Hazrat Ali (a.s.) sent Hajar ibne Adi to him, who somehow brought him to Koofa. When his baggage was rummaged, they recovered 400,000 Dirhams in cash. Hazrat Ali (a.s.) gave him 30,000 Dirhams as a compensation for his services and the rest was transferred to the Bayt al Maal.

Manzar ibne Abdi, whom he appointed as the governor of Astkhar did some misappropriation. Hazrat Ali (a.s.) wrote to him, *"I have been informed that you are losing your Hereafter to make this world! You are breaking your link with the Faith and doing favors with your relations! You don't deserve to be in a position of trust or to depend on you for protecting others from misappropriation. Therefore! As soon as you get this letter, come and report to me!"* When Manzar came, his accounts were audited. It was found that he was short of 20,000 Dirhams. But he denied having that money with him. Hazrat Ali (a.s.) asked him to make the statement under oath, that he refused. He was sent to the jail. After some time he was released at the instance of Sasa ibne Sauhan.

Reports of cheating came about Ziad ibne Sumia, who was on a deputation in place of Ibne Abbas, at Basra. Hazrat Ali (a.s.) wrote to him, *"If I find that you have misappropriated the funds of Muslims and you have done malpractice in anything big or small, I shall give you such punishment that will make you empty handed, weak and discredited among people!"*

Hazrat Ali (a.s.) wrote to the governor of Ardshir Khara, Musqala ibne Habira, *"The funds that were earned through the tips of the Muslims' lances and the hoofs of their horses, for which they had shed their blood and sweat, you are distributing to the Bedouin of your tribe. If this is proved right, you will come down in my estimation! In this fund, the Muslims who are with me here and those who are with you there, are equal partners!"*

When some persons from Bani Tameem complained about the harsh treatment of Ibne Abbas, Hazrat Ali (a.s.) wrote to him, *"May Allah be kind on you! Whatever good or bad that comes from your mouth and the hands about the people, don't hasten in doing that! Remember, we are both equal partners in whatever you do!"*

Hazrat Ali (a.s.) wrote to the governor of Halwan, Aswad ibne Qatba, *"When a person in authority has different attitudes towards different persons, then mostly it may not be a just act! Therefore justice demands that all people must be equal in your consideration! Protect your psyche and protect the people to the best of your ability!"*

67. THE DEPARTMENT OF JUSTICE

One of the important functions of the state is the dispensation of justice to the people. It has to constitute such courts that unbiased and fair judgements are made on disputes between the citizens. If the poor and needy are not protected by the state, the foundations of such a state become weak and peace will not prevail there for long. This will bolden the perpetrators of cruelty on one side and on the other the suffering poor might rise in rebellion. Therefore it is said, *“Al malak yabqi maa al kufr wa la yabqi maa al zulm---a country can exist with infidelity but not under oppression.”*

The constitutional regimes of the world form courts for civil, criminal and small causes, but people have to make rounds of the courts for hearings and pay heavy fees to the attorneys seeking redressal for, in most cases, a just cause. But Islam has devised such system of justice that, if it is followed properly, neither there will be any difficulty in delivering justice nor the supplicant will have to be burdened with heavy expenses. In this system there is no scope for partiality or bribery. In Islam only such persons are authorized to deliver justice who have attained a high degree of piety and have a Ijtihadi awareness of the Islamic law of justice. They must be self-respecting and with a clear conscience. They have to be highly respected persons in the society so that they don't stoop to bribery and favoritism in dispensing justice.

Hazrat Ameer al Momineen (a.s.) gave special attention to the department of justice during his regime. At every prominent place he constituted courts. He appointed as Qazis only persons of piety, honesty, integrity, and knowledge about the Islamic Laws and jurisprudence. Hazrat Ali (a.s.) himself had served as a Qazi during the time of the Prophet (s.a.) and he is known for his dispensation of justice in the annals of the History of Islam. After this practical experience, none could match his skills in the organization of the department of justice. Keeping the human weakness in mind, he provided sufficient compensation to the Qazis that they needn't think of malpractices and bribery in the discharge of their duties. As a check, strict vigilance was kept on their activities and the lifestyles. If any suspicions arose, they were either reprimanded or removed from their positions. Therefore the Qazi of Koofa, Shari Ibne Harith, who was serving in that position since the times of Hazrat Omer, was found that he had bought a house for 80 Dinars. Hazrat Ali (a.s.) called him and said, *“I have heard that you have bought a house for 80 Dinars!”* Shari replied, *“Yes!”* Hazrat Ali (a.s.) looked at him in anger and said, *“O Shari! Is it that you bought the house with someone else's money or through illgotten money? If it is so, then you lost this world and the Hereafter too!”*

Islam is a religion of justice. It wants to see justice in all walks of life. Then the very purpose of the department of justice is specifically for deliverance of justice! Therefore the Holy Quran says:

“When you settle disputes between persons, settle them with justice.”

The requirement of this justice is that during the hearings the judge must be absolutely impartial and unbiased. Hazrat Ameer al Momineen (a.s.) was very particular about equitable treatment of the contesting parties whether they were Muslim or they were Dimmi. He gave strict instructions to the

judges to follow this rule meticulously without any consideration for any one. The author of Dafiaat al Aiyaan has written that with one Dimmi he (Hazrat Ali- a.s.) went as a contesting party to the court of Qazi Shari. Qazi Shari stood up to receive him with due respect. The Imam (a.s.) said, *"This is your first injustice!"* Once a person was Hazrat Ali (a.s.)'s guest and during the same period he made an appeal against another person in the Imam(a.s.)'s court. He told him that he was a contestant and the Prophet (s.a.) has said that it is against the requirements of justice that the judge keeps one of the contesting parties as his guest and not the other. Therefore he asked him to move away from his place. It is recorded in the books of tradition that once Hazrat Ali (a.s.), during the period of Hazrat Omer, visited him in connection with a case. Hazrat Omer addressed him as Ab al Hassan and the contesting party as the opponent! At this signs of unease came on the face of Hazrat Ali (a.s.). When he was asked about his disturbance he said that the requirement of justice is that the way of addressing the contesting parties must be equitable. Addressing the one with his Kunyat and the other in a different way smacks of making difference between the two!

Mentioning about a couple of instances, that are an infinitesimal part of innumerable such instances, it has to be accepted that the eyes of Hazrat Ali (a.s.) used to be focussed on the requirements of justice.and even minute aspects didn't escape his attention. In the events narrated here, it has certainly become evident that he didn't like welcoming one contestant to the hearing and neglecting the other, or addressing one with more respect than the other. Such intricacies will be noted by a person who keeps intently focused on the details of the matter. He made the Judges understand that although what they did was not very important but the attitude might reflect the possibility of bias creeping into their verdict. Will there be any person in this world who would object being addressed with due respect, when he is certainly deserving of all respect! But the Imam (a.s.)'s sense of justice was such that he felt that there was an element of bias when the other party and himself were addressed in a different way.

These days we hear a lot that the judiciary must be free of extraneous pressures so that it didn't become an instrument in the hands of the establishment.and instead of protecting the public interest it starts serving the functionaries of the state. No doubt, to this extent the independence of the judiciary is very essential. The judiciary is the institution for the translation of the laws and statutes into practice and the laws are not restricted to the people but also the state is subservient to them. But this doesn't mean that the judiciary is given total liberty to act as it wished. There must be someone to review the functions of the judiciary. It is the responsibility of a just establishment to evaluate the judgements of the department of justice and review the decisions wherever necessary. Therefore, Hazrat Ameer al Momineen (a.s.) made it mandatory for the judiciary to communicate the verdict on important cases to him.for review before they were pronounced.The author of Wasail writes that the Imam (a.s.) told to the Qazi Shari:

“Beware! Don’t pass any verdict on cases of Qasas or the matters requiring Divine Justice (Hudood e Ilahiya) and about the Rights of the Muslims before referring them to me.”

Ref: Wasail, Vol 3, Page 395

As far as freedom to the judiciary in the ordinary cases was concerned, he stressed on the Qazis to practice the utmost equity and fairness in their verdicts. He was very particular of the judges not favoring anyone, however important he might be. Therefore, when he was returning from the Battle of Siffin, he lost one of his armor chain. After some time he saw a Christian wearing the same armor. The Christian insisted that it was his property. Hazrat Ali (a.s.) went in appeal to the court of the Qazi Shari. On inquiry by the judge, the Christian said that the armor belonged to him and that he was in possession of it was the proof of his ownership. Shari asked Hazrat Ali (a.s.) his proof of the ownership of the material. The Imam (a.s.) said, *“The armor is mine! I have neither sold it nor have I gifted it to anyone!”* Shari was confused that on the one hand the claim of Hazrat Ali (a.s.) couldn’t be wrong and on the other hand the respondent had the strong proof of the possession of the material. With the evidence available, the verdict would go against Hazrat Ali (a.s.). The Qazi was reluctant to pass the verdict against him. Noticing this, the Imam (a.s.) told him to give a verdict that was according to the requirement of justice. Therefore the verdict went against Hazrat Ali (a.s.) and the Christian retained the armor with him.

When we analyse this case, several aspects of justice become evident that highlight Hazrat Ali (a.s.)’s great sense of justice. As the head of state he could have passed a verdict on the case. The verdict would have been in his favor only because he knew that the armor was his own stolen property. But he didn’t want the supplicant himself to give a verdict. Therefore he went before the Qazi Shari. Instead of telling to the Qazi that the property was stolen by the respondent or he might have bought it from the thief, Hazrat Ali (a.s.) told that he had neither sold nor gifted the armor to anyone. Although the intent was clear that the property was stolen, he didn’t say that the person was a thief. Although he lost the case, it was his moral victory. The result was that the Christian felt defeated even after winning the case. When he came out of the court he couldn’t look straight into the eyes of Hazrat Ali (a.s.). He apologized to Hazrat Ali (a.s.) and said that he had picked up the armor on the way from Siffin and wanted to give it to him. He praised the Imam (a.s.)’s high morality, sense of justice and in fact, he was so impressed, that he embraced Islam at that instant. Hazrat Ali (a.s.) was very happy that the person had embraced Islam and gifted that armor along with a horse to the him!

68. PROTECTION OF BASIC HUMAN RIGHTS

Every person, on attaining the age of consent, starts feeling on the one hand that certain duties are imposed on him and on the other that the society in which he lives he has certain rights and privileges. This feeling requires that he recognizes his duties and protect his rights, be the rights the individual rights or the collective rights! He also has to see that not only his rights are not denied, but the rights of his fellow men too are protected. If some impediments come in the way of these rights, he must try to the best of his capabilities to remove them. The biggest responsibility for protecting the rights of the individual and the society rests on the state. Therefore, the states, in their statutes give a pride of place to the individual and human rights. They do this to preclude a feeling of insecurity from the minds of the people

These rights, basically, are four in number.

THE RIGHT TO LIVE:

The first right is the right to live. Every individual in this world has a right to live. The individual or group of individuals have no right to deprive a person the right to live. Islam, which is a system based on the norm of peace, considers murder as the most heinous crime. One blatant murder is termed such a huge sin by Islam as if an entire race has been killed. Therefore Allah says:

“When someone kills a person, neither for taking a life (Qasas) nor for creating mischief, just for the sake of killing, it will be like killing all the people.”

This verse also permits that killing a person who is guilty of Fasad fil Ard (Mischief on the Earth) is permissible. Because the person himself had been guilty of killing others and creating mischief in the society. Islam prescribing the punishment of a life for a life has very very efficiently controlled the urge for taking human life for no reason at all. A person, before killing any one thinks twice that soon he will meet the same end at the hands of Justice! Therefore the Holy Quran terms the Law of Qasas as the very life of the human race:

“In Qasas is hidden the life for you.”

Similarly killing someone who attacks with an intention of killing too is not forbidden. It is done in self defence.

Islam not only forbids killing someone else, but committing suicide too is a major sin in the Faith. In fact severing any part of one's body is not allowed. Man is made the trustee of his life and the act of killing oneself or severing the parts of one's body too are taboo. Although in some countries suicide is considered an act of valor, but the truth is that it is the worst type of cowardice and defeatist tendency in the person. The Holy Quran has prohibited people from this act:

“Don't destroy your life because Allah is anyhow Kind on you.”

While Ameer al Momineen (a.s.) was the protector of the human values, he was also aware of the importance of the human life. He didn't like or tolerate taking human lives needlessly. Although he was in the forefront during the battles fought during the time of the Prophet (s.a.), he even

fought some battles during his reign as well, but all these battles were in self defence and not aggressive battles for conquest and self aggrandisement, as some others did. The Prophet (s.a.) took up his sword when the enemy had attacked. Similarly Hazrat Ali (a.s.) initiated action only when the enemy aggressively came and started hostilities. In fact he always tried to nip the conflict in the bud and find ways of establishing peace with the enemy. Hazrat Ali (a.s.) never made a preemptive attack on the enemy and retaliated only when the attack started from the opposing side. Also, he tried to make the hostilities as short as possible to limit loss of lives on both sides. He refrained from taking men captive and forgave even the known sworn enemies. Therefore, after the Battle of Jamal, with a single stroke of pen he gave amnesty to all people of Basra. He didn't seek any reparations from Marwan, Abd Allah ibne Omer, Abd Allah ibne Zubair and sent the Umm al Momineen from the battle field to Madina with all the respect! The Iraqis and the Syrians who were taken prisoner during the Battle of Siffin were released unconditionally. At the end of the Battle of Nahrwan, the injured Khawarij (the excommunicated) who numbered 400 were released from detention unconditionally. The people from their tribes were called to take them away. He wanted them to be treated and sent to Koofa after total recovery. Every fair thinking person can make out from the attitude of Hazrat Ali (a.s.) that his purpose in fighting was just to curb the mischief and not to kill men and plunder territories, as was done by some others not very long ago!

While Hazrat Ali (a.s.) was very much against unnecessary blood letting, he didn't permit anyone's blood going waste without the application of Qisas. Therefore, when Hazrat Omer was killed, his son Obaid Allah killed Harmazan and a few other innocent persons. Hazrat Othman closed his eyes to this and was not willing to punish the guilty. When Hazrat Ameer al Momineen (a.s.) took reins in his hands, he determined to extract Qisas for the life of Harmazan. But the culprit fled and went to the protection of Muawiya in Syria. Ibne Athir writes:

"When Hazrat Ali (a.s.) took reins of office, he decided to get Obaid Allah executed, but he (the culprit) escaped to Muawiya in Syria."

Ref: Tareeq e kamil, Vol 3, Page 40

Obaid Allah ibne Omer was finally killed fighting against Hazrat Ali (a.s.) in the Battle of Siffin.

THE RIGHT OF THOUGHT:

The second right is the freedom of thought. This means that every individual must be free of extraneous pressures in his thought process so that he is able to independently decide what is good for him and what is bad. If this freedom of thought is curbed, then he will say a thing is good if the powerful say it is good, and he will accept a thing as bad when the persons in power say that it was bad. He will thus be subservient to the thinking of others and will not have any independent opinion about things. The freedom of thought is the most important aspect of freedom and wherever it is curbed, there the society becomes retrograde.

Islam brought forth this freedom of thought to its followers and broke all the oppressive practices of the Days of Ignorance. There is no place for

coercion in Islam and its beliefs have never been forcefully thrust on anyone. Those who wanted to embrace Islam were invited to freely think about it and decide for themselves if they were willing to embrace the Faith. Therefore the Quran tells in very clear terms:

La ikraha fid Deen qad tabbayyan ar Rashd min al ghayee

There is no coercion in Islam and guidance is evident against waywardness.

The period of Ameer al Momineen (a.s.)'s reign was a period of independence of thought for the people. When, at the end of the third caliphate the people wanted to owe their allegiance to him, Hazrat Ali (a.s.) asked them to think over the matter before casting their lot. He gave them a full week to think over the matter. Hazrat Ali (a.s.) had in his mind that in their selection the people should not act on the spontaneous emotions because such decisions are not durable. One day they decide something in a hurry and the next day they go back on it. So, instead of making an emotional decision at the spur of the moment, they must make a well considered and thoughtful decision. Although the cunning and seasoned politicians take advantage of such emotions of the people and win their election campaigns with this policy. But Ameer al Momineen (a.s.) gives the people all the time to think and decide. Such an example cannot be cited in the annals of the elections anywhere in the world.

Similarly in the matter of religion neither he closed the avenues of thought nor he enforced any change of Faith under coercion. People of all faiths, viz: Jews, Christians, Majoos etc had total freedom to practice their creeds.

THE RIGHT OF ACTION

The third right is the right to act. Man is free, to a certain degree, to act the way he wishes to. He cannot be forced to act contrary to his own wishes. He will do what he himself thinks is right for him and shuns what he thinks is harmful. He is within his rights to do this as far as his action doesn't go against the interest of the people in general. Therefore certain restrictions are imperative with the right of action. In every civilized society such restrictions are deemed necessary.

Hazrat Ameer al Momineen (a.s.) believed in freedom of action as well as freedom of thought. He never forced any person to do things that he personally didn't want to do. Therefore, when some persons refused to owe allegiance to him, he didn't force them to agree. When Talha and Zubair went back after pledging their allegiance to Hazrat Ali (a.s.), he told them that no one forced them to do the Bai-at. When they wanted to go to Makka, he told them that it would be better for them to stay at Madina. But when they insisted on going, he told them that if they wished to go, they might. About Hazrat Omer the history records that he forced important Companions to stay put in Madina lest they go out and hatch conspiracies against him! But Ameer al Momineen (a.s.), despite knowing the nature of the two persons that their intention in traveling was to create mischief, didn't curb their freedom of action. But when they headed towards Basra for raising a rebellion, it became necessary to control them. Similarly Muawiya too raised the standard of rebellion in Syria and steps had to be initiated

against him. The step was not taken because he had refused to owe allegiance to the Caliph. The action was necessary because he was creating mischief and disturbing law and order in the realm. Muawiya was only a governor in a province and his action was a clear rebellion by any standards of statecraft. Similarly the khawarij were left to their own scruples till they crossed their bounds and started to become rebellious.

Hazrat Ali (a.s.) respected the freedom of action of the individual so much that even in very delicate situations he didn't interfere with it. Even during battles he allowed this privilege to persons. When he received word that some persons had escaped to Syria, he told to Sahl ibne Hanif, the chief of Madina, *"I am told that some of your people are stealthily going to Muawiya. Don't worry about those who have gone. These are worldlywise persons and they will bend towards worldly things! They have understood, seen and felt justice and learned it well that here, according to their rights, all are equal. Therefore, they have run away to a place where partiality is rampant!"* One can know from these few instances to what extent he allowed personal freedom to people: be it a friend or a foe, strong or weak, a known person or a stranger; none was deprived of this freedom. And this is the freedom that the people of a civilized society demand from their rulers. The purpose of this freedom is not that people keep doing anything they wanted to do. When the establishment finds that people have abused the freedom given to them, then drastic action can also be instituted against such persons.

RIGHT OF RACIAL EQUALITY

The fourth right is the right to racial equality. This means that discrimination on the basis of race, color and geographical origin has to be done away with. Every person, by virtue of the fact that he is a human being is entitled to the same respect as any other human being. All the social and economic rights for all individuals in the society have to be maintained at the same level. It is immaterial whether the person is rich, poor, Arab or Ajam, rich or poor, black or white. They are all the creature of the same Allah and belong to the human kind. The differences that existed among the people were the creation of the Days of Ignorance. This was done to put into the minds of the people that some were superior to others! Allah says in the Holy Quran:

"O people! We have given birth to you from man and woman. We have sent you to different families and tribes so that you come to know each other. For Allah the most felicitous is one who is more pious than all others."

Hazrat Ameer al Momineen (a.s.) was the torch bearer of Islamic equality and the guardian of human rights. He treated Qarshi, Arabi, Ajami, freemen, slaves and everyone else on an equal footing. He didn't tolerate discrimination between men on the basis of tribal and racial differences.

From the Bayt al Maal, a freed slave would get as much allowance that was received by a Qarshi. The way he treated others, he had the same attitude towards his own relations. He never took others and outsiders for granted. His attention was shared in equal measure by all. Once he learned about a governor that he had misused some money. He wrote to the person,

“By Allah! If Hassan or Hussain (a.s.) had done what you did, I wouldn’t have shown any consideration to them, nor would they be able to influence my decision!” This was the equity of treatment that the Vicegerent of the Prophet (s.a.) presented to the world. Today the Charter of Human Rights is given much importance by all the nations in the world. But Ameer al Momineen, in his time, practiced all the norms of human and the individual’s rights that are very dear to the people in these modern times!

69. THE ECONOMIC SYSTEM

In modern day the economic system of countries revolves around capitalism and socialism. The capitalist system is an independent economic order in which every one is free to pursue acquisition of wealth keeping aside all norms of religion and morality. Neither there is any moral bonding in hoarding wealth nor the society prevents them from doing so. In this system the individual's interest dominates over the interest of the society! The capitalists' eyes are always focused on the hoards of wealth. This avarice reaches such heights that the capitalist crushes the common interest of the people and adopts the way of selfishness and considers that his aim is to keep running in the race of accumulating wealth. He neither refrains from harming anyone in this pursuit nor he feels ashamed of sucking the blood of the poor workers in his factories and establishments. Because of the behavior of these capitalists, the instinct of hate arises in the minds of the suffering workers. The worker thinks that the profit that goes into the coffers of the capitalist is the result of his hard toil. The capitalist on the other hand thinks that the profit comes because of his wisdom, planning and investment. He thinks that the worker is only a cog in the machines of his factory that can be thrown away when it gets rusted and is useless! This economic exploitation and the difference in the status of the owner and the worker creates the socialist movements. The aim of socialism is to eliminate the capitalist and distributing the wealth equitably to all the people in the society. In the view of these socialists, without removing the single ownership of businesses, the gap between the rich and the poor cannot be bridged.

The idea of socialism is not new or a product of the past century. In 500 B.C Plato noticed the ups and downs of the economy and the wrong attitude of the government of Greece when he laid the foundation of the concept of socialism. In 3rd Century A.D. during the reign of Qabad, a person by name of Mazdak termed women and wealth as joint capital and propagated the concept of socialism. His contemporaries, and those who followed him, accepted the concept of socialism. But this concept was followed by very few people and after sometime it almost disappeared. In the 19th Century A.D. again socialism was heard of. Some people made efforts to adopt it. But their efforts didn't bear fruit. In the year 1847 A.D. one German born Jew, Karl Marx enunciated the norms of socialism as a Concept of Economics. He believed that it was the remedy for all the economic and social ills. This was the time when in Russia there was excess of wealth and the affluent groups were rolling in wealth and on the other hand, due to unemployment and economic problems there was general discontent among the masses. The majority of people were farmers and because of coming up of industries, a new group of workers too came into existence. The farmers were at the mercy of the landlords and the workers were subservient to the factory owners. Because of the ill treatment by the factory owners and the landlords, the workers were striking work and the farmers started agitations. Ultimately the people started hating the moneyed classes and the path was thus leveled for the rise of socialism. Therefore, after the death of Marx, Lenin rose and in 1917 A.D. he formally launched the concept of Socialism.

He gathered around himself the Russian youth with the slogan of equitable distribution of wealth and crushed the opposing voices with force. He ultimately succeeded in formulating a system based on the concept of Socialism. Some other countries too were impressed with the concept and accepted it with some minor changes. Whether it is the concept of Capitalism or that of Socialism, both revolve around worldly economics and economic growth. They neither have any consideration for religious and moral norms nor other values of material. The difference between the two is that capitalism believes in Economic Freedom and Concept of Individual Ownership of assets, but there is no guarantee of Economic Safety. In Socialism there is Guarantee of Economic Safety but the individual ownership of assets is not permitted.

The Islamic Economic System, that is quite close to nature, provides solution for all the economic ills and problems. This system neither depends on experimentation nor it is the result of the thoughts of experts in economics. It is the Concept propounded by Allah and presented by the Prophet of Islam (s.a.). The System, instead of depending on the personal or group interests, stresses on collective interests of the society. The reason is that Allah is not the Creator only of any particular person or a group. Everyone owes his, and her, existence to Him! Therefore in the Economic System propounded by Him the Collective Interest of the entire Ummat is envisaged.

From the Islamic point of view the real owner of everything in the world is Allah. Therefore He exhorts about the distribution of the wealth thus:

“Allah’s wealth that He has given you, give (a part of it) to them too.”

In Allah’s wealth, basically all humans have equal right of use. They are all equally entitled to utilize it. All the things that come out of the earth, or are produced from the earth, or those that are found in the world, are for the benefit of all men. Therefore Allah says:

“He is the one who created all the things on the earth for your benefit.”

However, a person who acquires, through legitimate means, more or less, wealth either through hard labor and toil like trading, farming, doing jobs or gets it as inheritance without any effort, becomes his. But to maintain a balance between men in the society, a share has been fixed out of this wealth of the person for the society in general. One reason for this is that the individual remains connected with the society and the society remains in touch with the person. and the relationship of mutual brotherhood and equity remained intact.

Islam doesn’t believe in capitalism to the extent that the wealth gets intensely concentrated in only a few hands. and others live at their mercy. Nor is it so much opposed to capitalism that the person is denied right over the wealth generated with his personal toil and effort. Islam preaches contentment and treading the middle path. and its economic system is based on this concept. In this system neither unfettered capitalism is allowed that is free of all religious and moral bindings nor socialism that takes away all the individual rights to ownership of wealth and property. The individual’s efforts are bought by the society for provision of food and clothing in the socialistic system and a special group gets authorized to make use of the

wealth thus generated. Islam neither backed capitalism that an unjust and unbalanced social structure came into existence, nor has it preached the unnatural concept of socialistic equality that the state keeps all the resources of production in its control and become responsible for meeting the needs of the individuals. With this coercive equity the spirit of competition among the people gets curbed because the individual has been deprived of the right of ownership and finds no incentive in putting in maximum efforts at work. Islam, instead of the forced equity of socialism, has kept equity in the economic resources and has provided equal opportunities for every individual also that he generates livelihood depending on his capability and toil. Therefore the Holy Quran says:

“laisa lil insaan illa maa sa-aa”

“Man gets the fruit of his toil only.”

Under this system there will be difference between the individuals according to their capability and the efforts put at work. All the persons are not of the same level of intelligence and learning and therefore the results achieved by them in their fields of activity too will be different. Instead of creating artificial equity, Islam has tried to bridge the gap between the rich and the poor. It has enforced such conditions on the affluent sections that after complying with them neither there will be imbalance in the society nor any individual remains deprived of his basic needs.

Islam has provided individual ownership of wealth in addition to economic independence. The sense of ownership is such a human sentiment that has been recognized by Islam and has been promoted with certain checks and conditions. The Holy Quran has highlighted this:

“Wa laa taakulu amwalakum bainakum bil baatil wa tadlu beha il al hakam latakulu fariqa min amwal in naas balith wa antum talamoon”

“Don’t illegitimately eat each others wealth nor give bribes to the functionaries that whatever you get from others wealth you start misappropriation, and you know well.”

Islam not only gives personal ownership rights to the individual, but it has also stressed on respecting and strengthening it. Therefore stringent punishment for thefts is prescribed to provide these safeguards only. Islam doesn’t tolerate using others wealth clandestinely or utilizing it without the consent of the owner. Therefore the Prophet (s.a.) has said:

“The use of the assets of another person without his consent is not legitimate.”

Although Islam has given the right of ownership to the individual, it has enforced certain conditions to prevent unrestricted capitalism. Therefore clear differentiation has been made between legitimate and taboo. One big source of capital growth is usury. Islam has declared usury as taboo to curb capitalism. Allah says in the Holy Quran:

“wa ahl allah al bai wa harram al ribwa.”

“Allah has made buying and selling legitimate and usury taboo.”

We have presented a brief outline of the economic system in Islam before we discuss the economic policy during the caliphate of Hazrat Ameer al Momineen (a.s.) that he had implemented those norms that had been prescribed by Islam. Although the period was not conducive for enforcing

Islamic economic reforms because it followed the period of conquests and plunder and the treasury created capitalistic tendencies in the people because of the heavy gifts and allowances that were given to them. There was already a group of capitalists who had abandoned the Islamic norms of plain living and indulged in luxury and pomp. Without giving any importance to this group, Hazrat Ali (a.s.) started revolutionizing the economic system. Therefore, as soon as he assumed his position he ordered confiscation of the feudatory gifts of land given to some persons by the former regimes. He said, *"By Allah! If I had noticed such wealth that had been spent on the mehr of women and buying slave girls, I would have withdrawn it!"* Therefore he confiscated swords, armors and camels meant for Sadaqa from Hazrat Othman's place and announced that whosoever had the wealth gifted by Hazrat Othman must deposit it in the Bayt al Maal. This announcement created commotion among the Umawis and other capitalists. Walid ibne Uqba came to Hazrat Ali (a.s.) and said that they would owe allegiance to him if he allowed them to retain the gifts given by Hazrat Othman to them. Hazrat Ali (a.s.) said:

"Do you want me leave the wealth that has been illegitimately usurped by you? It is not in my power to relinquish Allah's Right that is with you and other rich capitalists."

Ref: Shara ibne Abi Hadeed.

To run the economic system on proper lines, Hazrat Ameer al Momineene (a.s.) thought it necessary to bring the people and the ruling class on the same level. Therefore he said, *"Allah has made it binding on the Imams (a.s.) that they keep themselves in penury at the level of the common man, so that the downtrodden don't feel dejected of their economic difficulties."* He spent all his life in that manner. His standard of life, food and other habits were the same as a common poor person. Neither he liked to eat food better than that of the common man nor he dressed lavishly. He says, *"Shall I eat to my fill when I find people around me who starve. Or should I be the way a poet describes, 'Is it a lesser ailment that you sleep after a large meal and around you there are hungry hearts who crave for dried crumbs!'"*

Ameer al Momineen wanted to put the economy on a pedestal that the gap between the rich and the poor was narrowed. He didn't like the society to be divided into two distinct groups of 'very rich' and 'very poor'. He didn't want that on the one side there are palatial mansions and on the other dilapidated shacks. On one side grand raiments and on the other tattered and patched clothes. On one hand even the dogs of the rich appeared well fed and on the other starving, emaciated men! On the one hand people wasting the nation's wealth and on the other men, to name one, the Prophet (s.a.)'s favorite Companions, perishing without food and medicine in the wilderness of Rabza! These are the consequences of undue accumulation of wealth by the privileged few and denial of the rights of the poor. Hazrat Ali (a.s.) has therefore said:

"Allah has kept the sustenance of the poor in the wealth of the rich. If a beggar starves, it is because a rich person has hoarded wealth and Allah is going to seek account of it from them."

Ref: Nahj al Balagha

"Instead of this uneven economic situation, Hazrat Ali (a.s.) wanted to establish a system where the needs of every individual were fulfilled and that none, wherever he was, suffered from want of basic necessities of life. He wanted that in the resources of production everyone got his legitimate share and everyone got equal opportunity to toil and generate fair livelihood. This is the Islamic concept of equity which is very practicable. The spirit of equality amongst people is evidenced from the concepts of Khums, Zakat and the institution of Haj when all the Muslims, irrespective of their status come to perform the pilgrimage. Therefore Hazrat Ali (a.s.) said:

"The betterment of men lies in their being different from each other. They will perish if they are all equal."

Ref: Amali Sudoog

It is evident that when all men are on the same economic level then one will not need the other. As a result of this the contacts between them will be weak and the economic relations will be disturbed.

If we view the economic system during the time of Ameer al Momineen (a.s.), it becomes evident that besides freedom to trade, the resources were owned by the people. Everyone was free to adopt any profession, viz: agriculture, trading, handicraft etc. This is the yardstick of any good economic system that the people are free to pick the profession or avocation of their own choice. On the other side they must have total economic protection so that every individual will have assurance that the desired results will emanate from his toils. Hazrat Ali (a.s.) didn't like people sitting at home doing nothing, and becoming a burden on the society. Such drones depend on others' income instead of earning their own livelihood. However, if a person was incapacitated to work due to some physical disability, he was supported by the Bayt al Maal.

Hazrat Ali (a.s.) considered agriculture and trading as the mainstay of the economy. Therefore he said:

"One who has land and water for irrigation, and even then he is poor, then Allah should keep him away!"

About trading he said:

"Do trading! Trading is that investment which will keep you contented from money and wealth!"

For the encouragement of agriculture and trading Hazrat Ali (a.s.) did farming himself. He also was a trader. Therefore he used to reclaim fallow lands and digging wells he used to create oases. Similarly for creating interest in trading, he promoted sales of loincloths in these words:

"I have bought this loincloth for 5 Dirhams. If someone gives me a Dirham extra, I shall sell it to him!"

Whenever he had free time, he used to sit at his friend, Ammar Yassir's shop. When Ammar used to be away on some work, Hazrat Ali (a.s.) would sell the dates. He never felt belittled doing this task.

Hazrat Ali (a.s.) used to keep a watch on the trading community to ensure that they didn't inflate the prices. Therefore he used to go round the bazaar and inquire the prices of different commodities. He also used to look at the weights and measures with the traders. Abul Sehba says:

“I have seen hazrat Ali (a.s.) going round Shatkala (Basra) inquiring the selling rates of different materials.”

Hoarding materials to create artificial scarcity is a big economic crime. To stop this malpractice, hazrat Ali (a.s.) announced that if any trader, for inflating prices, hoards more than necessary inventories of materials, he will be liable for punishment. Therefore he wrote to Malik e Ashtar, *“Warn traders against hoarding because the Prophet (s.a.) was against it. Whenever anyone is found hoarding materials, give him suitable punishment!”*

The balance in the economic system is possible when extravagance and unnecessary purchasing is avoided. Hazrat Ali (a.s.) considered both these habits as the cause of the economic structure of any society. Therefore, about the habit of incurring unnecessary expenses he says:

“Cultivate moderation and avoid extravagance. Don’t forget today that there is a tomorrow!”

About accumulating unnecessary things Hazrat Ali (a.s.) said:

“The thing that you don’t need, leave it! Acquire only the things that you need.”

When man shuns moderation and becomes extravagant, the result is that he becomes poor and dependent on others. Therefore extravagance at the time of marriages and other occasions people mortgage or sell their houses and other property to meet the unnecessary and infructuous expenses. Many times they become indebted to meet the expenses of such occasions. They spend with both hands and are praised by friends and neighbor for the excellent arrangements for the function. But, in fact the person traps himself in heavy debts and falls into the clutches of the usurers. Similarly unnecessary purchasing too affects the economy. When a thing is bought without its need by a person, he sells it at a heavily reduced price when he needs money for some other important requirement. If this habit of buying without need spreads in the society, it will effect the economy very badly.

70. DISTRIBUTION FROM THE BAYT AL MAAL

The Prophet (s.a.) used to distribute the Zakat, Sadaqaat and Ghanaem (booty of wars) as soon as it was collected, within the city where they were received. And therefore he neither constituted the Bay al Maal nor he ever felt the need of such an institution. After the passing away of the Prophet (s.a.), when Rome and Iran were conquered, treasures were brought to Madina and the Bayt al Maal was founded. To maintain it, a separate department of revenue was constituted. Under this department the accumulated wealth was kept. From this money development activities were organized and annual pensions were paid. During the period of the Prophet (s.a.), the funds were distributed equitably. After him the method of distribution was changed. During Hazrat Omer's time there was no equity that some got more from the Bayt al Maal and others less. The wives of the Prophet (s.a.) were given more than the other ladies, and Hazrat Ayesha received 2,000 more than the other wives of the Prophet (s.a.). Those who participated in the campaign of Badr received more pension than those who were not present there. The Mohajirs received more than the Ansaar. During the period of Hazrat Othman even this procedure wasn't followed. Even after making a pledge that he would follow the Book, the Sunnat and the Seerat of the Shaikhain, he neither made equitable distribution nor he followed the method of ranking of the recipients of the pensions. He distributed the funds of the Muslims to his kinsmen in the tribe of Bani Omayya. He gave as much as he wanted to these Ommayyads.

When Ameer al Momineen (a.s.) took control of the Bayt al Maal in his hands, according to the practice of the Prophet (s.a.), arranged distribution of the funds in the city where they were received. When some funds were remaining after the distribution, and were sent to Madina, he distributed them instead of retaining in the Bayt al Maal. Such distribution was done on every Friday when, generally the Bayt al Maal was rendered empty of funds. When that happened, Hazrat Ali (a.s.) would sweep the floor of the premises with his own hands. After doing this he would offer two prostrations of thanksgiving to Allah! He used to say after such events that he was thankful to Allah that he was going empty handed from there as he had come empty handed! Ibne Abd al Barr writes:

"Hazrat (a.s) didn't allow it to happen that he spent a night and funds remained lying in the Bayt al Maal. He used to distribute the funds before night fall. If some other important thing came in the way, he would keep it for the morrow."

Ref: Isteaab, Vol 2, Page 50

Once the funds arrived when it was already dusk. He said that the money must be distributed immediately. People said that it was already night and the distribution could be done next morning. He asked if they were sure that he will be alive till the morning. He added that about death only Allah knows. He insisted on distributing the funds immediately. Torches were lighted and all the money was distributed then and there.

The iniquitous distribution of the funds from the Bayt al Maal rendered the economy unbalanced. Hazrat Ali (a.s.) felt the need of changing the system and making the distribution more equitable. He removed the

distinction of big and small while distributing the pensions. The influential persons didn't like the change and the affluent opposed it. Hazrat Ali (a.s.) didn't budge a little from his stand that was exactly in accordance with the norms of Islam. Therefore Abd Allah ibne Abi Rafeh narrates that when Talha and Zubair saw that in the distribution of the funds their status was being compromised, they came to Hazrat Ali (a.s.) and said that Hazrat Omer was giving them such and such an amount as pension. They asked him to keep that in mind. Hazrat Ali (a.s.) asked them to forget what someone else used to give them. He asked them to tell what the Prophet (s.a.) used to give them. At this they kept mum. When the Imam (a.s.) found them quiet, he said whether the Prophet (s.a.) was not following the method of equitable distribution of funds? Both the persons affirmed. Then, he asked them tell him whether the Sunnat e Rasool (s.a.) was more worthy of following than the Sunnat e Omer? They said that definitely the Sunnat e Rasool (s.a.) has to be emulated but added that they had the privilege of taking active part in the Prophet (s.a.)'s Ghazwaat and that they had been close to him. Hazrat Ali (a.s.) asked them if they had precedence in embracing Islam or him? They agreed that he had the precedence. He asked them if they took more part in Jihad than him? They agreed that he took more part. He asked if they were more closely related to the Prophet (s.a.) or him? They affirmed that he was more closely related to the Prophet (s.a.) Hazrat Ali (a.s.) pointed towards a laborer standing there and said that from the fund he took the same share as this person gets! When I don't claim more pension for my status, how could you expect to get more?

Hazrat Ali (a.s.) believed that the share of big, small, Qarshi or others, is equitably same in the funds of the Bayt al Maal. He didn't make any discrimination on the basis of color, descent, nationality or the place of origin of the people. He had announced that he would eliminate all discrimination on the basis of status in the society. When Aqeel heard this, he asked Hazrat Ali (a.s.) whether he wanted to treat him on par with the Nubian Slave? The Imam (a.s.) said:

"Sit down! May Allah be kind on you! If you want to have precedence over him, it could only be on the basis of Piety and precedence in embracing the Faith!"

Once two women came to Hazrat Ali (a.s.) He gave them equal amounts to both. One said that she was an Arab woman and free and the other woman was a slave girl. She complained that he was treating them equally though she was superior to her. Hazrat Ali (a.s.) lifted some earth from the ground, looked at it, and said:

"It is not in my knowledge that Allah has made one superior over the other, unless one is more pious than the other!"

Once Sahl ibne Haneef brought his Abyssinian slave along with him and told to Hazrat Ali (a.s.) that the slave had come to take his share from the Bayt al Maal. Sahl asked how much the slave will get? The Imam (a.s.) asked how much he himself had received. He said every one got 3 Dinars each. The Imam(a.s.) said then he too would get 3Dinars!

Once Umm e Hani binte Abi Talib came to the Imam (a.s.) He gave her 20 Dirhams..from the Bayt al Maal. She turned to her Ajami slave and asked

her what she had received? She replied that she had also received 20 Dirhams. Then Umm e Hani came to the Imam (a.s.) and said that she had been given the same allowance as was given to her slave, not considering her superior status. Hazrat Ali (a.s.) said:

“By Allah! In this money Bani Ismail has no preference over Bani Ishaq!”

Hazrat Ali (a.s.)’s sense of justice and equity didn’t permit him to give any preference to relationship to change the norms of distribution of the funds of the Bayt al Maal. Therefore when Aqeel, his brother, complained of his poverty and penury and asked for money from the Bayt al Maal, Hazrat Ali (a.s.) asked him to be patient for some more days when others would get their allowances and he too will be given. When Aqeel insisted very much to be given some money, Hazrat Ali (a.s.) asked a person to take Aqeel to the bazaar where he should break the lock of a shop and take the money. Aqeel was upset and said that he was asking him to steal and get a bad name in the society. The Imam (a.s.) then said, *“Do you also want me to steal from the funds of the Muslims and give to you!”*

Once Aqeel’s children invited the Imam (a.s.) home for a meal. When the food was served he asked from where it had come? They said that they were saving their share of the barley for some days. The barley was sold to buy the food. The Imam (a.s.) said that if you have been able to save, it means that your allowance was that much more and from that time the allowance of barley for them would be reduced by that quantity. Aqeel got angry on this. The Imam (a.s.) heated an iron rod and took it near Aqeel. Aqeel was taken aback. The Imam (a.s.) said that Aqeel was scared of just one hot steel rod and wanted to consign him, his brother, to the perpetual Hellfire!

Once Abd Allah ibne Jafar told to the Imam (a.s.) , *“Ya Ameer al Momineen (a.s.)! Give me something from the Bayt al Maal. My predicament is that I am unable to meet the daily expenses unless I dispose of my horse!”* The Imam said:

“By Allah! I don’t have anything with me to give you. But you tell your uncle to steal and give you!”

Whether it was a relative or any outsider, Hazrat Ameer al Momineen (a.s.) wouldn’t show the smallest undue favor to anyone. If he had closed his eyes and distributed favors, none could have questioned him. Therefore once Umro ibne Salama, who was the governor of Isfahan, brought some shortening and honey from there. Janab Umm e Kulthum took a small quantity of the materials for her use. The next day when the containers reached Hazrat Ali (a.s.), he didn’t find them in their original condition. When he inquired, Umro said that Hazrat Umm e Kulthum had taken out small quantities. Hazrat Ali (a.s.) sent both the containers to the assessors and asked them the value of the material taken out from them. After evaluation they said that the shortening and honey taken out was worth approximately 5 Dirhams. He asked Hazrat Umm e Kulthum to pay the value and the entire quantity of the products was distributed to the people.

Once, from Basra came a valuable string of pearls. Hazrat Umm Kulthum asked Abu Rafeh, the keeper of Bayt al Maal, to lend it to her for three days. Abu Rafeh sent to her the necklace. When Ameer al Momineen

(a.s.) saw the pearls with her, he asked from where she got them. Umm Kulthum said that she had borrowed it from the Bayt al Maal and requested him to give it to her. The Imam (a.s.) said how could he give it to her until every Muslim woman had such a necklace in her neck! He also said that she was pardoned because she had just borrowed it from the Bayt al Maal, or else she would be liable to be punished for theft! He then ordered it to be deposited with the Bayt al Maal.

With the sense of responsibility, Ameer al Momineen (a.s.) used to give much importance to even very small things. He would't be content till everything at the Bayt al Maal was distributed. Once he found a rope lying in the Bayt al Maal after the distribution process was over. He ordered that also to be given to a deserving person. Once when materials arrived from Isfahan, there was a bread in the packages. While he had made seven portions of the materials for the seven tribes, he divided the bread too in seven portions! Once cloth was being distributed. Imam Hassan (a.s.) found a cap in the packages of the cloth. He asked for the cap to be given to him. Hazrat Ameer al Momineen (a.s.) refused the request and the cap went to the share of a Hamadani person. People told him that Imam Hassan (a.s.) had liked the cap but Ameer al Momineen (a.s.) had refused to give it to him. The Hamadani sent the cap to Imam Hassan (a.s.).

These few events would give a clear idea that Hazrat Ameer al Momineen (a.s.) followed the same practices for the distribution of materials to the people as did the Prophet (s.a.). Neither he hoarded the materials in the Bayt al Maal nor he made any distinction of status or importance in the matter of equitable distribution. Can an example be cited that his own brother pleading for help from the Bayt al Maal in the form of a few seers of barley for the feeding of his hungry children, but he is refused help to maintain equity in the process of distribution! When a sister asks for increase of a few Dirhams in her pension, she is refused. He didn't allow the smallest favor to his relatives from the Bayt al Maal. He didn't want to put even the smallest of burden on the Muslims by showing the smallest of favors to his own family. Hazrat Ameer al Momineen (a.s.) used to buy his own requirements of grains from the bazaar of Madina and didn't take from the Bayt al Maal although he was entitled to it. Haroon ibne Antara says that he saw the Imam (a.s.) at Qoornaq using an old rug that was insufficient to protect him from the cold. He told to the Imam (a.s.) that he was entitled to a share in the material in the Bayt al Maal and he could take a new rug from there for his use. The Imam (a.s.) said:

“By Allah! I don't want to take anything from your assets! The rug that I am using I have brought from Madina!”

71. THE SYSTEM OF ZAKAT

Zakat Tax is a tenet in Islam that is applicable to wheat, barley, dates, raisins, gold, silver, cattle, goats and sheep, camels; and is mandatory for every major Muslim at prescribed rate. The meaning of the word Zakat is purity and cleanliness and the Shariah too has used the word in the same sense. The purpose is that the person pays this tax to cleanse his or her assets. When the zaklat is not paid, the holdings of a person are deemed unclean. After payment of the Zakat they effects of a person are clean and even the mind will be free of miserliness, avarice and undue love for wealth. Therefore the Holy Quran said:

“Qaz man amwalahum sadaqatan tatharhum wa tazkeehim.”

“Take Zakat from their assets and thus make them pure and clean.”

The basic purpose of Zakat is providing help to the poor and needy that none in the society remains helpless. Therefore, Zakat has eight uses. Out of the eight, seven are applicable to individuals and one pertains the collective requirement of the society. The Holy Quran says:

“Innamal Sadaqaat lilfuqara wal masakeen wal aalameen alaiha wal muallifat qulubahum wa fir raqaab wal gharameen wa fisabeel allah wa abnal sabeel.”

“The sadaqa and Zakat is only the right of the poor, beggars and disabled and for those persons whose hearts need to be consoled; for freeing the slaves and clearing the debts of people, and for works of peoples’ welfare and for the travelers.”

Zakat can bridge the economic imbalances to a greater extent. The reason is that a substantial amount of wealt goes from the hands of the affluent for the benefit of the poor. Although it doesn’t reduce the difference between the rich and the poor very much, but certainly it does make appreciable difference in the living standards of the poor. One of the main puros of the Zakat is that the wealth doesn’t stagnate in the hands of a few and a part of it percolates to the poor and needy. Therefore, the Holy Quran describes the purpose of Sadaqaat and Khairaat in these words:

“Laa takoon daulat bain al aghnia minkum

“Lest the wealth remains in the hands of the affluent only.”

In some circles there is a feeling that the quantum of zakat prescribed is so meager that it is neither sufficient to bridge the economic gap between the rich and the poor, nor the numbers of the poor and needy could be brought down with this amount. The best reply for this thinking has been given by Imam Jafar e Sadiq (a.s.),

“Allah has affixed the share of the poor in the assets of the rich that is sufficient to meet their needs. If Allah had thought that it wouldn’t suffice for the poor, He would have enhanced the quantum.”

In fact, if Allah wanted He could have apportioned an equal share for the poor in the wealth of the affluent or even more! But the Divine Wisdom is that He leaves more for the affluent because it is the product of their hard work and toil. If the por have a share in it, the rich too owns the wealth as a matter of right!

The truth is that the quantum of zakat is not less because it is fixed in such a manner that the rich don’t make excuses to avoid it which, they

might have done, if the quantum was fixed higher. If the zakat is paid honestly and regularly by all, there is no doubt that the poor will rise above their economic problems and there will be general well being.

Zakat is a religious obligation and therefore people should have the spirit of intent, nearness to Allah and sense of fulfillment of duty. They should not think that they are delivering any favor to the recipients but must know that it is the right of the society that had been endowed by Allah. Therefore the Holy Quran says:

“wa fi amwalahum haq lil saael wal mahroom.”

“In their assets there is right for those who ask and also those who don’t.”

During the time of the Prophet (s.a.) the system of Zakat was collective. That was raised by the representatives and spent on predetermined heads. Hazrat Ameer al Momineen (a.s.) who was the Wali e Amr after the Prophet (s.a.) started the department of Zakat during his regime. This department took special care to observe the steps that the Prophet (s.a.) used to take in the matter of the Zakat. Therefore, such persons were appointed to this task who were known for their piety and honesty. The Imam (a.s.) used to exhort them not to use coercive tactics in demanding for the payment of the zakat. If someone voluntarily declared the quantity of the Zakat applicable to him, that was collected. When some people said that the Zakat was not applicable to them, no questions were asked. He told the Zakat collectors that they shouldn’t give an impression to persons that they were not trusted. The collectors were also asked not to demand any particular animal from the flocks towards settlement of the zakat. It was always the discretion of the assessee to part with whatever he deemed fit to be given as the Zakat. But the people were asked not to give lame, sickly and emaciated animals towards the Zakat. Hazrat Ali (a.s.) also instructed his men to take proper care of the animals that came in their charge as a settlement of Zakat. He asked them not to bring them through ways that had no possibility of getting fodder and water for long spells. He asked them to keep the she camels and their young ones together. They were also asked not to take all the milk from the mother that the little ones suffered from want of feed.

These steps of Hazrat Ameer al Momineen (a.s.) indicate that he was not in favor of force or coercion in the matter of Zakat. In fact he wanted to create the right spirit in the minds of the people to come forward voluntarily that they fulfil this mandatory duty of theirs.

Ameer al Momineen (a.s.) used the Zakat money only on heads that have been prescribed in the Holy Quran and never mixed it in the funds for other requirements of the State.

72. THE SYSTEM OF TRIBUTE

Of the territories annexed by the Muslims, certain were those that were acquired through warfare and some others were annexed peacefully. In the areas annexed through warfare the uncultivable barren land consisting of mountainous and marshlands were termed as Anfaal or the land that belong to Allah and the Prophet (s.a.). The Holy Quran says:

“Yasaloonaka an al anfaal qul alanfaal lillahi war Rasool”

“You are asked about the Anfaal. Tell them the Anfaal are for Allah and the Prophet (s.a.)”

After the Prophet (s.a.) the Vicegerent and Imams (a.s.) have the authority to utilize the minerals and other resources from this land for the welfare of the people. Without the permission of the Wali al Amr of the time, or his deputy, none has the authority to exploit such lands in any manner. The cultivated lands that were acquired through warfare used to be distributed amongst the Muslims so that they took crops on them and boosted the prosperity of the people. Those areas where the people, of their own free consent, embraced Islam, their ownership of the lands was not disturbed and they continued to use them as in the past. The examples of such areas are Madina, Bahrain and a major part of Yemen. They were only required to pay the Zakat on the returns they derived from the cultivation of those lands. If the people in such places wished not to embrace Islam they will be bound by the terms of truce with them. If in the terms of truce it was decided that they will continue to have the use and ownership of the land, they will not be evicted from them. However they will be treated as Zimmis and were liable to pay the Gizia. If the truce was with the condition that they will forego the ownership of the lands, then such lands were to be distributed amongst the Muslims. Such lands were called Arazi e Khirajia (the lands of Tribute). They are called the lands of tribute because they have been received as tribute from the people who had surrendered in terms of the truce with them. From the persons who cultivate such lands, in addition to the Zakat, they have to pay a land revenue which is either in kind called Maqasima or in cash that is termed Khiraj. The quantity of Khiraj is fixed by the Wali al Amr at his discretion.

During his time, Hazrat Ameer al Momineen (a.s.) fixed the limits of the Khiraj and determined the norms for the collection of this revenue. But he had more concern for land use than collection of the tributes to ensure that there was prosperity among the people. Therefore he instructed Malik e Ashtar , *“More than collection of the tribute, concentrate on the promotion of the use of land for cultivation because tribute is generated when the land is in use!”* One who wants to take tribute without putting the land to use, becomes the cause of destruction of the state and the people. Such regimes don’t last for long.” Hazrat Ameer al Momineen (a.s.) was not in favor of using coercion in the collection of the tribute and asked his representatives to have a soft attitude in the matter of collecting the land revenue. Therefore when he retained a person from Bani Thaqeef to collect the tribute from a certain area, he told him:

“Beware! For the sake of the Dirhams of tribute, don’t trouble Muslims, Jews and Christians. Don’t confiscate and sell farm animals to collect the

tribute from the tillers. We have been commanded only to take from them what is in excess of their needs."

Ref: Bahar, Vol 9, Page 538

Hazrat Ameer al Momineen (a.s.) had fixed a very nominal rate for the collection of the tribute from the farmers. Baladari has written in Fatooh al Baladaan that Mas-ab Ibne Yazid said that his father was appointed for the collection of the tribute for the lands irrigated with the waters of Euphrates. He said that the rate of tribute for wheat, if the crop was good, was 1.5 Dirham or three seers of the produce per Jareeb(a Bigha or land measuring approximately 120 square feet), if the crop was average the tribute was 1 Dirham and for a poor crop two thirds of a Dirham. For the barley crop the tariff was half of this. For gardens, like dates and other fruits, the tribute was 10 Dirhams per Jareeb. The grape vines that reached the fourth year after planting, the tribute was 10 Dirham per Jareeb. For vegetable, linseed, cotton and miscellaneous crops no tribute was collected.

73. THE SYSTEM OF JIZIYA

In Islamic states the other communities viz: Jews, Christians and Magians, had all the civic rights provided they lived amicably with the Muslims and remained faithful to the state and did not cooperate or collaborate with the enemies of Islam. If these conditions were fulfilled, the state would be responsible for their safety and they will be free to follow the tenets of their own Faith. However they were not allowed to drink intoxicants, eat pork or marry such women who are taboo for marriages under the Islamic system.

In a state subscribing to a certain system, when the rights of certain other groups are recognized, then some duties too are imposed on those groups. Therefore, in return for those social and economic rights, in addition to following the local laws and regulations, one additional tax is levied on these groups that is called the Jiziya. This word is derived from Jaza that means return or compensation. This is the Arabic form of the Farsi word Gazida or Gaziya. The funds collected through Jaziya were used for the development activity of the entire population irrespective of the religious denomination. Therefore, this tax wasn't an unnecessary burden on any community. The Muslims were paying the Zakat and the others were paying the Jiziya for the common welfare of all the people. Therefore it was not an unreasonable burden on the non-Muslims. The tariff for Jiziya was not fixed like that for Khiraaaj. The authorities fixed the charges on the basis of the circumstances. Prevailing. During the period of Hazrat Ameer al Momineen (a.s.) the rates of Giziya were:

40 Dirhams from rich and affluent.

24 Dirhams from middle classes.

12 Dirhams from the common people.

The Jiziya was collected once every year. It was not levied on children, elderly persons, blind, mentally retarded and handicapped. There was no Giziya on women and the religious hermits.

74. CITIZENSHIP

Human beings are gregarious. Their life is identified with togetherness. Because of this togetherness people are identified with families, tribes and nations. In these groups, because of different natures of the individuals there are bound to be differences and disputes. Therefore it is necessary to create a balance placing some restrictions on the individuals and groups was imperative. These norms of civilization make what is called citizenship. Because of the importance of the subject of citizenship, its study has been included in the curricula of the young students.

The basic principle of citizenship is that one should respect the feelings of others and cooperate and protect each other in all matters in their environment. The concept of citizenship doesn't take effect until the individuals in the society understand their rights and duties and they learn how to live amicably together. They have to know how to behave with their neighbors, with men from their own profession, with the master, with the workers and others. They need to know what moral aspects they will have to bear in mind while interacting with others. A good citizen is one who thinks of the benefit of all the persons in his group as much as he thinks for his own benefit. He should dedicate himself to the service of his nation and the community. He should come forward to the aid of the weak and downtrodden. If someone calls for help, he should not quietly sneak away. The Prophet (s.a.) said:

“If someone calls with the words, ‘O Muslims!’, and one who hears does not come to his help, then he is not a Muslim!”

It is this sense of citizenship that voluntary organizations have come up in the society with the main purpose of benefiting the people. The purpose of citizenship too is the same that the individual shouldn't think only of himself, but he should have care for everyone around him. The Prophet Of Islam(s.a.) has said:

“One who doesn't attach importance to the affairs of the Muslims is not a Muslim!”

Ibadat bajuz khidmat e khalq neest

Ba tasbeeh wa sajjada wa dalaq neest

The norms of citizenship fixed by different nations, although they have a lot in common, are subservient to the local customs and practices. But Islam, which is above all differences of color and race, and is the torch bearer of universal amity and welfare unites all men under the one brotherhood. It has based nationhood on universal basis where no distinction is made of color or of descent. It neither accepts boundaries for nationhood nor the artificial geographical restrictions.

The norms of citizenship promulgated by Islam do not pertain to any particular land or dominion. They are universal for all places and times. Therefore, Hazrat Ameer al Momineen (a.s.) who was a fountainhead of Islamic Learning has thrown light on the norms of citizenship. It is the result of our callousness and our pettiness that when the voice of this “Sage of Arabia” reverberated in the environment, we were deaf to it. But when the same voice was echoed by the West, we were all ears to it. There is no doubt that the norms and rules set by the thinkers in the world, have not a single

article that was not enunciated by Hazrat Ali (a.s.). Some of these norms are given here as examples.

1. The basic principle of societal welfare is justice and fairplay. This maintains a balance between the powerful and the weak. The powerful controls himself for fear of accountability in inflicting excesses on the weak and the weak will have confidence that if the unkind hand of the powerful was about to strike him, law and justice would protect him like a defensive shield. Therefore, in a society where justice exists, peace prevails. Where cruelty flourishes, there the flames of discontent will keep burning inside the hearts of the down-trodden to assume the proportions of a wildfire in time! Ameer al Momineen (a.s.) says, *“Tread the path of justice and abstain from cruelty and waywardness. Because with waywardness you may have to leave your home and hearth and cruelty invites people to take to the sword!”*

2. It is the requirement of good citizenship that people respect the feelings of others. Do to others as one wishes others to do with him. Hazrat Ali (a.s.) says, *“What you like for yourself, you must wish for others too! What you don’t want others to do, you must refrain from that as well!”*

3. Refrain from pride and prejudice because it creates hatred in the minds of others that might affect the amicable relations between people. Hazrat Ameer al Momineen (a.s.) says, *“Akbar al Fakhr an laa tafkhar - The biggest thing to be proud of is that one should have no pride!”* The reason is that pride is the result of inferiority complex. A person with character, instead of making tall claims gives an example of his character with his actions.

4. Treat the weak and downtrodden with sympathy and consideration. Hazrat Ameer al Momineen (a.s.) says, *“Be kind to the weak. This kindness will be the source of Allah’s Blessing for you!”*

5. If you hear any gossip about others, don’t go around announcing it to others. Hazrat Ali (a.s.) says, *“One who heard something wrong and repeated it to others, it will be tantamount to his committing that wrong deed himself!”*

6. Don’t take pleasure at someone falling into bad days after enjoying affluence. Hazrat Ali (a.s.) says, *“Don’t express happiness on the losses suffered by others! Who knows tomorrow people may give the same treatment to you!”*

7. As far as possible don’t pick up quarrels. The Imam (a.s.) says, *“One who wishes to preserve his self respect, he should abstain from fights.”*

8. Don’t always express lack of confidence on others because mutual confidence is the basis of community life. Hazrat Ali (a.s.) says, *“Man lam yatq lam yutaq behi---One who doesn’t trust others, he is not trusted as well!”*

9. Don’t deny the right of anyone on account of friendship and relationships. Hazrat Ameer al Momineen (a.s.) says, *“Because of mutual relations don’t deny a brother’s rights. How is he your brother when you have denied him his rights!”*

10. Meet a needy person with a kind demeanor. Hazrat Ali (a.s.) says, *“If on some occasion people need your help, meet them with humility and*

kindness. You may yourself need some help tomorrow and you may have to call on the same person for his assistance when you should not be in a predicament of being apologetic to him."

11. One of the important requirements of Islam is Nahi an il Munkar, that is, wherever you notice a wrong being committed, don't keep quiet and try to the best of your ability to stop it. If this commandment is followed, many ills in the society can be nipped in the bud. People will then avoid doing wrong things thinking that there are people around who will warn them against such misdemeanors. Hazrat Ali (a.s.) has said, *"A person who doesn't stop wrong things through his tongue, his hand and the heart, he is like a living dead among people!"*

Hazrat Ameer al Momineen (a.s.) didn't content himself with moralizing sermons only. In practice he made all the efforts to remove the social ills in the people. If he heard of any wrong doing or was informed of an unnecessary conflict between persons, he used to stand up firmly to sort out the matter. Once a person complained to Hazrat Ali (a.s.) that another person was troubling him by saying that he had had a wet dream with his mother. Hazrat Ali (a.s.) said that the requirement of justice was that the person is made to stand in the hot sun and his shadow beaten with a whip because a dream is like a shadow. But he added that the person would certainly be punished so that he refrained from such canard in the future. The man was therefore called and was given the punishment he deserved. The Imam (a.s.) once saw two persons fighting and asked why they were at logger heads. One of them said, *"Ya Ameer al Momineen (a.s.)! I have sold him one piece pf textile for 9 Dirhams and the agreement was that the payment must be in real Dirhams. But he gave me counterfeit and broken Dirhams..I refused to accept those coins when he slapped me and insulted me in the bazaar"* The Imam (a.s.) confirmed the facts of the event and told to the other person to exchange the Dirhams for the complainant. The man complied. Then he asked the complainant to slap the accused in return for the slap he gave him. The man said that he was forgiving the person for what he did. The Imam (a.s.) was very happy with the spirit of forgiveness of the person and said, *"It is your right whether you forgive or take revenge for the hurt caused to you by the person!"*

The matter should have been considered settled with the judgement, because the person had himself forgone his right to avenge the hurt caused to him. But besides his right, there was the collective right of the society that demands punishment of such transgressors.that such acts are not perpetrated again. This right couldn't have escaped the mind of the Imam (a.s.). Therefore he pronounced a punishment of 15 lashes to the person for his breach of trust and causing bodily harm to the complainant

With the social ills being rampant, people gamble almost in the marketplace and it has almost become a source of recreation. This, despit the fact that the Holy Quran has termed them taboo and Satanic acts. Therefore, Hazrat Ameer al Momineen (a.s.) has said, *"Al shatranj walnaradhumal maisar - Chess and dice games are only Maisar"* When young children see their elders play these games, they too start doing the same. They then start gambling that leads them to total destruction. Hazrat

Ali (a.s.) considered indulging in such game as a punishable offence. Therefore, once he found some persons playing chess and said, *“What sort of chessmen are these around whom you have formed a circle? Then he overturned the chess board and punished the men by asking them to stand in the sun!”*

Yaqoot Hamawi writes in *Maujim al Baladaan* that Hazrat Ali (a.s.) once noticed a group of houses outside Koofa. He asked someone what place that was? He was told that it was a locality of Koofa, which is known as Zarara after Zarara ibne Yazid. They said that alcohol was brewed and sold from there. Hazrat Ali (a.s.) crossed the Euphrates and reached that locality. He ordered the habitation to be burned down, which was done.

The reform of societies depends on the reform of individuals. If they adopt the right path, the society flourishes. If the individuals are evil, they affect the type of society the people have. Individuals make the society. Therefore Hazrat Ameer al Momineen (a.s.) always paid attention to the reform and correction of the individuals. He believed in persons rendering accounts of their deeds, and reprimanded them to implicitly follow the norms of behavior established in the society. Of course mildness is a very good trait. But he was never mild when he dealt with persons who committed social offences!

75. MONITORING THE TRADING COMMUNITY.

According to the Islamic point of view, every person is responsible for the moral instruction of the persons under his care. Such person could be a father, a guardian, or a mentor. Each will be responsible for the training of his wards. The Prophet of Islam (s.a.) has said:

“Everyone of you is responsible and answerable for the persons under you.”

When every individual is answerable for the training of his family and the persons under him, then one who is the leader of the Ummat is certainly responsible for the moral uplift of all the people. This requires that he didn't leave the task to his functionaries and rested. To the contrary he should personally keep a watch on the habits and behavior of the people. This cannot be done by remaining in the chambers of the state capital. It is necessary that he meets and mingles with the people.

It was the practice of Hazrat Ameer al Momineen (a.s.) that he personally used to go and meet people in ordinary dress, sometimes incognito and at others openly. During these visits he used to go to the lanes, bylanes; used to inquire the rates of different commodities from the merchants and as a mentor of morality he used to give appropriate instructions. He used to instruct them to be fair in their dealings and warn them against cheating and delivering short quantities to buyers by weight of the materials. To shake them up, he used to recite this Verse of the Holy Quran to them:

“Tilak al daar al aakhirat najalha lil lazeena laa yureedoona aluwa fil arz wa laa fasada wal aaqibat lil muttaqeen.”

This home of the Hereafter We have fixed for those who don't want high status in the world nor do they spread mischief. Good end is only for the pious.”

There is an incident about a butcher's shop. The Imam (a.s.) was once passing through that area when he noticed a slave girl asking the butcher to give some more. Hazrat Ameer al Momineen (a.s.) observed, *“Yes! Give some more because it is a matter of felicity!”*

Once passing through the bazaar he stopped at a tailor's shop. He advised the tailor to use strong thread for sewing the clothes and the cut pieces that remained from the material must be returned to the owner. He added, *“I have heard the Prophet (s.a.) say that on the Day of Judgement the man who has stolen cloth will be brought in such a manner that all the pieces of cloth that he had stolen will be loaded on his head!”*

Ibne Kathir writes in Al Badaya wal Nihaya that Abu Matr Misri says, *“I was coming out of the Koofa Mosque when someone called me from the back. that I must pick up the lapel of my shawl that was touching the ground. When I turned back I saw a Bedouin Arab carrying a whip in his hand, with a loincloth around his waist and a shawl around the shoulders. This simplicity was so great that I was much impressed. I asked a man about the identity of the person. The man said I looked a stranger. I affirmed that I hailed from Basra. He replied that the person I asked about was Ameer al Momineen Ali ibne Abi Talib (a.s.). I shook in my limbs and instead of moving forward I went back a few steps and went behind the Imam (a.s.). I saw that he stopped near the shops of grocers and told them, “Sell! But*

don't sell by taking oaths. This way the prosperity will depart even if all the material was sold!" Then he went to the section of the date sellers where he found a slave girl crying. When he asked her the reason for her crying, she said that she had bought dates from the shopkeeper for 1 Dirham which her master didn't like and asked her to return to the shop. The shopkeeper was not taking the dates back. The Imam (a.s.) told to the shopkeeper that the girl was a slave and a poor person and you must help her by taking the dates back. The shop keeper refused to comply. I couldn't keep quiet. I told him , 'Do you know who is asking you to take back the dates? He is Ameer al Momineen (a.s.)!' Hearing this the shopkeeper took back the dates from the girl and gave her the Dirham. Then the Imam (a.s.) addressed the shop keepers, 'Give to the poor to eat, your business will flourish!' Now he moved to the fish market. And said, 'Beware! Don't sell fish that has died inside the water, not caring for legitimate and taboo!' He moved forward and entered the cloth merchants area. He asked one shop keeper to give a cloak worth about 3 Dirhams. The person recognized the Imam (a.s.) and welcomed him. But the Imam (a.s.) didn't buy the cloak from him. From another shop he bought a cloak for 3 Dirhams. When the Imam (a.s.) returned to Rahba, one person came and wanted to give him 1 Dirham. When he asked why the person was giving him the money, he said , "*O Ameer al Momineen (a.s.)! I have been told by the shopkeepers that you had visited my shop and bought a cloak from my son. He didn't recognize you and sold the cloak worth 2 Dirhams for three. This is the same Dirham that you paid in excess of the cost. The Imam (a.s.) refused to accept the money that the young man had sold and he had bought at the price quoted and the transaction was complete!"*

The purpose of Ameer al Momineen (a.s.) could have been the purchase of the cloak but the requirement of Amr bil Maroof Nahi an il Munkar was not forgotten. Wherever he found anything good, he deemed it his duty to encourage people to emulate it, and stop them from bad things, however insignificant that might be. Therefore when he saw a person moving on the street with the lapel of his shawl trailing on the ground, he asked him to pick it up. because those days that style of the lapel trailing behind on the ground was indicative of pride and conceit of a person. When he saw tears in the eyes of the slave girl he persuaded the merchant to take back the dates that were not approved by her master. The Imam (a.s.) also encouraged the merchants to give some of their materials to the poor saying that the act would be felicitous for them. He also exhorted them not to bring taboo things to the market. He asked the merchants not to take false oaths to promote their sales saying that a person loses his reputation with people if he continues to take false oaths! The Imam (a.s) didn't buy a cloak from a shopkeeper who had recognized him. He bought it from another shop. When the shopkeeper learnt that it was Ameer al Momineen (a.s.) he tried to return to him some money saying that his son has taken that in excess of the actual price. The Imam (a.s.) refused to take the money saying that the youth had sold the cloak to him and he had bought it, thus the transaction was complete between them. The attitude of Ameer al Momineen (a.s.) was also

an example for the functionaries of the state to emulate his style of functioning.

76. KINDNESS ON WIDOWS, ORPHANS & THE POOR

Islam is not only performing the mandatory duties Viz: prayers, Fasting Haj etc. but it is a collection of beliefs and commensurate actions by the Believers. Kind treatment to the widows, orphans and the poor too is a part of good deeds that a Muslim must perform. If a person indulges only in personal comforts and luxuries not bothering about the orphans and other needy around him, he is not fulfilling the requirements of the Faith. When the Prophet (s.a.) was asked about the requirements of the Faith, he said:

“Faith is respecting the Commands of Allah and kindness on His creatures.”

It is the duty of every Muslim that, according to his capability, he helped the the poor and needy persons but as the head of the State this is the most important function of his office. that he ensures that the care of such poor and destitute persons was not neglected.

Hazrat Ameer al Momineen(a.s.)’s heart was a depository of affection and care. Whenever he found a poor person, he felt kindness and compassion for him. He treated the orphans in a way that they forgot that they were orphans. Once containers of figs and honey arrived from Halwan and Hamadan. The Imam (a.s.) asked some men to assemble orphans. When the children came he distributed the honey and the figs to them. The children were taking the honey and licking the remnants sticking to the sides of the containers. Some person said what has happened to the children that they were licking the honey and the Imam (a.s.) is not stopping them from doing it. The Imam (a.s.) said:

“Imam is the father of the orphans and because of this filial sentiment I have allowed the kids to lick the honey!”

Once the Imam (a.s.) was passing through a lane. He noticed a woman carrying a leathern bag of water on her shoulder. Out of kindness he took the bag from her and carried it himself. He asked if she had a male member at her home. She said that her husband was sent by the Ameer al Momineen (a.s.) on a campaign where he was martyred and that her children have been orphaned. She said that she was herself bringing the water and earning a livelihood for her children and herself through hard labor. The Imam (a.s.) came home after leaving the water bag at the woman’s home. The whole night he was thinking about the troubles that family was facing. Early morning he bought the necessities for food and went to the house of the woman. When he knocked at the door the woman asked who it was. The Imam (a.s.) said that he was the same person who had carried the water bag to her home. She opened the door and the Imam (a.s.) entered. He gave her the food materials he had brought. He asked her if she wanted to knead the flour or to tend to her children. She said that she would knead the flour and he can tend to her children in that time. When she finished the kneading she said, O kind person! Now put fire to the oven!” The Imam (a.s.) put firewood in the oven and lighted it. When the flames rose he felt the heat and thought:

“O Ali (a.s.)! Feel the heat of keeping away from the orphans and the widows!”

In that time a woman from the neighborhood came and told to the woman if she was not ashamed of asking the Ameer al Momineen (a.s.) to work on the hot oven. When she heard this she was very sorry. She craved his pardons telling him that she had not recognized him. The Imam (a.s.) said that he himself was sorry that he didn't care for her and the children for so long.

Once he came out of the Mosque after the prayers. He saw a woman crying at the threshold.. The Imam (a.s.) inquired the reason of her crying. She said that her husband was cruel and was committing excesses on her and he had sworn that he would kill her. The Imam (a.s.) told her that he would call him over after the sun goes down and try to correct him. She expressed her doubt and fear that he might do something serious in that time. The Imam (a.s.) then agreed to go to her house immediately in the hot sun. Reaching the house he called for the man who came out. The Imam (a.s.) told him that he should have fear of Allah and he should not trouble his wife. The man couldn't recognize the Imam (a.s.) and asked who was he to interfere in his domestic matters. He stubbornly said that even if he wasn't troubling his wife earlier, he would do it. In that time some of the neighbors too assembled there. When they saw the Ameer al Momineen (a.s.) they told to the person that he was speaking in that manner with the Imam (a.s.). The man repented his behaviour and promised that he would not be harsh with his wife thenceforth even if she was very unreasonable. The Imam (a.s.) sent the woman home advising her not to disobey her husband.

The Imam (a.s.) used to do social service and give monetary assistance to the deserving at the cost of his own essential needs. No person asking for help went emptyhanded from his door. Masoodi writes in Murawwaj al Dhahab that one needy person asked for help. Hazrat Ali (a.s.) asked Imam Hassan (a.s.) to fetch 1 Dirham from home and give him. Imam Hassan (a.s.) came and told that there were only 6 Dirhams at home that were kept for buying the flour. Hazrat Ali (a.s.) said that one should have more faith on what comes from Allah than on what is at one's home. He then asked him to fetch all those 6 Dirhams and give to the needy person. Imam Hassan (a.s.) brought the money and gave to the person. In that time a person came riding on a camel. The Imam (a.s.) asked if the camel was for sale. The man said that it was for sale at a price of 140 Dirhams. The Imam (a.s.) bought the camel and said that the payment would be made in a week. In a short while another person came and bought the camel from the Imam (a.s.) for 200 Dirhams. The Imam (a.s.) paid 140 Dirhams to the man who sold the camel to him and went home with the balance of 60 Dirhams. When Hazrat Fatima Zehra (a.s.) asked him from where the money had come, he said, "Allah has sent me 60 Dirhams for the 6 Dirhams I gave in His way, and that His word is true:

"Albasoohum mimma tabasoona wa ataamoohum mimma taakuloon"

"What you wear, give them to wear. What you eat, give them to eat."

Imam (a.s.) had great concern for the slaves. He used to spend his hard earned money to earn their freedom and to support them. He got the slaves released and provided them opportunities to flourish. He believed that

progress is not associated with any particular race or family. He said that a slave too has the same right to work and progress as does a freeman. Imam Jafar e Sadiq (a.s.) says:

“Ameer al Momineen (a.s.) got release for 1,000 slaves with the money earned through his own hard work.”

Ref: Wasael al Shia

The Imam (a.s.) was not only arranging the release of slaves , but he used to take the responsibility of their upkeep as well. If those released persons, because of their tender age, old age or sickness were unable to work for a livelihood, he always took care of them. His affection and care was of such magnitude that the slaves never felt that they could even be punished for their carelessness or faults. Therefore, once he called one of the slaves for some work. When he didn't respond after several calls, the Imam (a.s.) peeped out and saw the slave was standing near the door. He said that he called him several times but there was no response. The man said that he thought perhaps he was being called to be reprimanded for some fault and in his fear he didn't respond. The Imam (a.s.) hearing this said:

“I thank Allah that He has made me in a way that His creatures don't expect any harm from me. Rise, you are free in the way of Allah!”

One of the slaves of Hazrat Ali (a.s.) was Qanbar who was very dear to him. Once he took Qanbar along to the bazaar. He told to Qanbar that he wanted to buy a cloak and that he too needed one. Therefore they went to a garment sellers shop.and he bought one expensive and another cheaper cloak. He asked Qanbar to take the expensive cloak and leave the other for him. Qanbar said that he was the master and should wear the better dress. The Imam (a.s.) replied:

“You are a youth and you have the taste and desire of youth. I feel ashamed before Allah to dress in superior quality garment.”

Ref: Munaqib

Perhaps it may not sound strange that the Imam (a.s.) preferred poorer quality cloth for himself and an expensive cloak for his slave because the rulers used to dress their retainers in finery and show them off in the courts. The slaves did dress in costly raiments but their feeling of being slaves never left them. Every slave used to view that show with hate. He used to think that he would prefer tattered clothes on his body in freedom rather than the finery in slavery! Hazrat Ameer al Momineen (a.s.), who had a deep understanding of human nature, with a thought that Qanbar might feel that he was being given the expensive cloak to impress on him that he was a slave, mentioned to him that he was a youth and would have taste for better clothes that has to be worn by the young and not the old persons.

77. TREATMENT OF THE CAPTIVES

Putting persons in incarceration is an ancient practice. When persons were termed criminals and defaulters by the ruling establishment, they were put in dark dungeons and jails. Therefore, the story of Hazrat Yusuf (a.s.) being put in the jail is mentioned in the Holy Quran:

“Fa labis fil sijjin baza sineen”

“Yusuf lived for many years in the jail”

During the Prophet (s.a.)’s times prisoners of war used to be kept in captivity. Even after the Prophet (s.a.), persons used to be incarcerated for various offences. But instead of locking them up in any building, they used to be pushed into dark and empty wells. Ameer al Momineen (a.s.) stopped this practice and kept them in specially constructed jails. He was the first to establish a full fledged jail for the offenders. Sheik Ala al Deen writes:

“In Islam the first to build a jail was Ali ibne Abi Talib Razi Allah anhu. The other Caliphs used to throw the captives in to wells.”

Ref: Mawazarat al Awael, Page 164

In the beginning the Imam (a.s.) got an enclosure erected with bamboo and then converted it into a permanent building. Allama Zamakshari writes:

“Hazrat constructed the jail with bamboos and called it Maaneh. When the thieves cut holes into that, walls were constructed with stones and pebbles and called the structure as Magees.”

Ref: Faaeq, Vol 1, Page 188

During the Umawi and Abbasi periods the captives were put into dungeons and none was allowed to meet them. They were kept totally away from any exposure to the outer world. They were generally put to so much torture that few escaped alive from captivity.

Hazrat Ali (a.s.) never put anyone in captivity as a revenge. He generally punished such persons with captivity who had cheated or usurped others assets and the assets of orphans. The purpose of keeping them in captivity for short spells was to reform their criminal tendency to help them reclaim the respect that they had lost. They were allowed to come out of the jail at appointed times. At prayer times generally the gates of the jail were kept open. They were provided with dresses to suit the weather. If they came from economically better background, the cost of their upkeep used to be the responsibility of their families. If the captives were poor, their expenses were met from the Bayt al Maal.

78. TREATMENT OF THE DIMMIES

Dimmis are those Jews, Christians and Magians of the Islamic state who pay Jiziya according to the agreement with them and in return the State takes the responsibility of protecting their lives and properties. They will have all the economic freedoms but they will be prohibited from fighting with the Muslims or causing them harm in any way. About these Dimmies, Hazrat Ameer al Momineen(a.s.)'s attitude was that of kindness. He defined their economic and cultural rights and did not have any narrow-minded attitude towards them. He gave them total freedom to follow their religious rites. He neither belittled them on account of subscribing to a different faith nor he tolerated any oppression against them from any quarter. He also instructed his functionaries to keep in mind their rights and not deprive them of any thing that was rightfully theirs. Therefore, in the document that he wrote to Malik e Ashter, he said:

“Don't become a wild beast against them that you think of swallowing them. Among the subjects there are two types of persons. One type your brothers in Faith and the others are creatures of Allah who look like you!”

It is evident from what the Imam (a.s.) said here that he used to keep all men, on account of being men, at the same level. He gave as much importance to the relationship of humanity that he gave to religious unity. Therefore, on account of difference in faith and belief, he never deprived any one of his rights nor did he ever express hate for anyone subscribing to another faith. Because of this attitude the Dimmies always remained faithful with him. Ibne Abil Hadeed writes:

“What should I write about the person who the Dimmies liked as much as their own lives although they used to belittle the prophethood (of the Prophet –s.a.).”

Ref: Muqaddima Ibne Abil Hadeed, Page 7

Once Ameer al Momineen (a.s.) was traveling to Koofa. On the way a Dimmi joined him on the journey. He asked the Imam (a.s.) where he was heading to. The Imam (a.s.) told him that he was going to Koofa. After traveling for sometime, the Dimmi wanted to take a diversion to go towards his destination. The Imam (a.s.) too accompanied him. The Dimmi said, *“This way doesn't go to Koofa, your destination.”* The Imam (a.s.) replied, *“I know! But good manners demand that I come with you some distance before I go my way! Our Prophet (s.a.) has taught us these manners!”* The man said, *“It is an excellent Faith that gives such good lessons and I shall now come with you to Koofa.”* Therefore he went with the Imam (a.s.) to Koofa and when he learned that he was traveling with the Ameer al Momineen (a.s.) he embraced Islam.

79. THE TRUSTS & THE PROJECTS FOR PEOPLE'S WELFARE

It is the demand of brotherhood and friendship that one doesn't keep only his personal interest in mind. but he makes efforts to contribute to the welfare of humanity in general. Islam, with this in view, stressed on the one hand that the Muslims must observe the rites and prayers regularly, and on the other also exhorted people to do works of common welfare. Therefore from the Zakat it encouraged a head of expenses for the works of general welfare. This amount has to be spent on excavating wells, constructing lakes, constructing rest houses for travelers and constructing mosques. It encourages people to take up such constructive activities that benefit all men irrespective of their religious denomination.

Ameer al Momineen (a.s.), during his short period, despite being engrossed with rebels and traitors, did not close his eyes to the works of general welfare of the people and took up reform activities. Ibne Shahr Aashoob writes in his Munaqib that Ameer al Momineen (a.s.) built for the Hajis seven water cisterns in Yanbu. He got wells excavated in Madina, Koofa and Basra and constructed a road between Makka and Koofa and affixed milestones enroute. On this road many wells were excavated for the benefit of the travelers. He built a place for impounding stray animals that used to spoil the crops of the farmers. These animals were given feed at the expense of the Bayt al Maal. When any owner came and gave evidence of his ownership, the animal was given to him.

The Imam (a.s.) dug several cisterns with his own hands, planted gardens and gave them to the poor Muslims. Therefore a freed slave of the Imam (a.s.), Abu Naizer says that once the Imam (a.s.) came to his place. He served to him his frugal fare. Then the Imam (a.s.) started digging a pit till he was drenched in sweat. When the spring flowed out of the cistern, he said that it was Sadqa e Jaaria (the Perpetual Charity) and wrote the following document with his own hand:

"This is what Allah's creature, Ali Ameer al Momineen (a.s.) has given in charity. Both the fiefs Ain abi Naizer and Baghibagha have been given as Sadaqa for the poor of Madina and for the travelers, so that, through them he will save his face from the hellfire. Both these fiefs cannot be sold nor gifted till they return to Allah and He is the better Successor. However if Hassan and Hussain (a.s.) need them, they shall have no restriction and none other than them will have this right."

Ref: Maujim al Baladaan, Vol 14, Page 176

Yaqoot Hamawi writes that Imam Hussain (a.s.) was in debts when Muawiya wanted to buy Ain Abi naizar for 200,000 Dinars, But Imam Hussain (a.s.) refused to sell it saying that his father had made of Sadaqa of the fiefs to save himself from the Hellfire. I cannot sell the two fiefs at any cost.

Besides the cisterns of Abi naizer and Baghibagha, there were fiefs that had been converted into trusts at Yanbu, Arbaja, Arina, Raghad, Razeen and Rabah.

Hazrat Ameer al Momineen (a.s.) gave special attention to the construction of mosques as well. He constructed the Masjid e Fath in

Madina and also a mosque near the grave of Hazrat Hamza. He built a Mosque in the Meeqaat and also in Koofa, Basra and Abadan. While going to Siffin while he halted at Aqtaar, he laid the foundation for a mosque there...

80. UNREST & ITS CAUSES

Ameer al Momineen's Bai-at was still in process when disruptive activities commenced and a web of intrigue was created around him. Mischief raised its head from all sides. When one mischief was dealt with, another presented itself. His short reign was marked with these troubles. Because of these intrigues some people have formed an opinion that the unrest was because of his political ineptitude and that the Ameer al Momineen (a.s.) was not capable of organizing the administration, law and order. No doubt, his period was faced with internecine warfare that didn't allow any expansion in the realm. All this was the after effects of the earlier administrations. It is a fact the excess of wealth created a race for power. Because of the conquests lot of wealth came in and the minds of the people turned from caliphate to monarchy. This tendency poisoned the entire environment. Any one else in that situation must have thrown down the gauntlet. But Ameer al Momineen (a.s.) faced all the odds with great courage and equanimity.

Ameer al Momineen (a.s.) assumed caliphate when Madina itself was the epicenter of intrigues. Men with the idea of revolt assembled from many places in Madina. The functionaries of the previous administrations were conspiring to promote intrigue. Muawiya was raring to declare himself independent in Syria. Zubair wished to establish himself in Koofa and Talha had his eyes focused on Basra. All of them conspired to create hurdles at every point. They organized troops and threw challenge for fight. It was the sagacity of Hazrat Ali (a.s.) that despite all the trouble he was able to run the administration and crush the rebellion whenever it raised its ugly head. The disparate people who gathered under his banner were not sincere to him. Coordinating with such groups and contending with the guerilla tactics of the enemies was not an easy task. But he faced the enemies with the same army of disparate groups and defeated them. The defeat of the Syrians too was almost certain but they created rift in the army of Hazrat Ali (a.s.). Despite these intrigues and unrest, he introduced many long lasting reforms and kept an eye on the issues of the people's welfare. That is the proof of his political acumen and capability of administration. Ibne Abil Hadeed writes:

"Some spokesmen of our sect say that if some impartial person considers the politics of Ali (a.s.) he will find that he was faced with such situation at the hands of his companions that notwithstanding the complications, his politics was no less than a miracle."

Ref: Shara ibne Abil Hadeed, Vol 2, Page 184

The following were also the causes of intrigue and disturbance:

The first fact was that Hazrat Ali (a.s.)'s politics was purely Islamic administration and he was not willing, at any cost, to sacrifice the moral and Islamic values for worldly power. Therefore, it was beyond him to think of trying to hold to the power with falsehoods and worldliwise talk. If Hazrat Ali (a.s.) had adopted the same tactics as did his adversaries, he would have succeeded as did they. But then Khilafat would be termed Mulookiat or Monarchy. It wouldn't then be an example of the Khilafat that has no space for stealth and falsehoods nor the tricks of cheating and misguiding the people. It is evident that while on one hand the rules of morality and the

norms of the Faith were there on the other there was every type of intrigue and false allegations. The opponents knew that the Imam (a.s.) wouldn't allow any bend in his principles took advantage of his forthrightness and played all types of political tricks. Ahmed Hassan al Zayat writes:

"Hazrat Ali (a.s.) wouldn't bend the principles of the Faith and was not aware of the worldly manipulations. They were these lofty traits that Muawiya used in his cunning to turn the atmosphere against him."

Ref: Adab al Araby, Page 174

The second reason was that for the appeasement of the elite, the Imam (a.s.) wouldn't compromise the interests of the people. In fact he gave precedence to the interest of the common man over that of the affluent class. He also instructed his functionaries too to do the same. Therefore he wrote to Malik e ashtar:

"Of all the methods you must like the method that is the best from the point of view of the truth and from the point of view of justice it must encompass everyone and in accord with the wish of the majority of the people. The discontent of the masses nullifies the agreement of the elite, and the disagreement of the elite can be overlooked if the masses are in agreement."

This attitude was not palatable to the minds that wanted power and wanted to maintain their status and the elitist position in the society. When they saw that this was not happening, they planned to turn the administration topsy turvy. They impressed the people with their revolutionary slogans and stooped down to create intrigue and discord.

The third reason was that the Imam (a.s.) was strictly following his principle of equitable distribution and not discriminating between people on the basis of race or geographical origin of persons. Although the commoners were happy with this attitude, but those who were used to getting preference over others on account of their origins were unhappy with the new regime. They first protested. But when they were unable to create impression with their voices, they went towards Syria where the base for intrigues against the Imam (a.s.) was established. Fazeel ibne Jaada says:

"The main reason for opposition of the Ameer al Momineen(a.s.) was wealth and that he was not giving any preference to the Arab over the Ajam, nor was he receiving the rich and the chiefs of tribes with any pomp and he also didn't try to attract anyone towards himself. Muawiya's attitude was exactly opposite of this. Therefore they left Ali (a.s.) and joined hands with Muawiya."

Ref: Bahar al Anwaar, Vol 9, Page 539

When Ameer al Momineen (a.s.) was told that those who were expected to create intrigue or were having the notion to join Muawiya, could be won over with gifts and concessions, he said:

"Do you want me to take help of some people through foul means. Then, By Allah! Till the day when the sun keeps rising and the stars shining in the sky, I shall not be willing to do that. Even if the wealth of the Muslims was my own, even then I would have distributed equitably, more so, the wealth belongs to them (the Muslims)!"

Ref: Munaqib, Vol 2, Page 33

Opposite this character and attitude of Hazrat Ameer al Momineen(a.s) was Muawiya's attitude that for political ends he distributed huge amounts as gratification and was buying the Faith of some people. Once Jariya ibne Qadama, Ahnaf ibne Qais, Jaun ibne Qatada and Hatat Majashae came to Muawiya. Muawiya gave 70,000 Dirhams to Hatat and 100,000 to each of the others. When Hatat learnt of this differentiation, he told Muawiya that he had insulted him in his tribe by giving 100,000 to others and only 70,000 to him. Muawiya said:

"I have bought their Faith from them!"

Ref: Tareeq e Kamil, Vo 3, Page 231

Hatat said, *"Then! Buy my Faith as well!"*

Where the state of affairs was such that the very faith was compromised for Dinar and Dirham how could Ameer al Momineen (a.s.)'s policy of equity and fairplay keep such persons happy and satisfied. How could such persons be expected to remain attached to the Truth merely on the basis of their Faith.

The fourth reason was that the acts that were against the Shariah had assumed the shape of acts within the requirement of the Shariah and were understood to be the part and parcel of the Faith. The Imam (a.s.) was not ready to give them sanctity by approving of them. The minds of people are such that those things that enter their minds, they cannot shake them off nor do they want to hear anything against them. Therefore the Imam (a.s.) once said something from the pulpit when Obaida al Salmani stood up and said:

"Your.... More than your solitary opinion we like your opinion that is in accord with the opinion of the group."

Ref: Shara Ibne Abil Hadeed, Vol 2, Page 184

This difference of opinion too gave vent to intrigues and people used to gossip about anything that was contrary to their own thinking and created bad heart among the people and spread intrigue.

The fifth reason was that Hazrat Ameer al Momineen (a.s.), announced the removal of all those functionaries who were retained by his predecessors. The reaction to this step was that these persons made common cause with those who were expecting crumbs of office and were denied, and they joined together to destroy the law and order by starting the movement to claim Qasas for the blood of Othman.

Despite all these forces in operation, the manner in which Hazrat Ameer al Momineen (a.s.) carried on the administration is reflective of his political vision and understanding of the situation. The intriguers went to any length imaginable to create intrigue and lawlessness in the realm.

81. DISMISSAL OF FUNCTIONARIES & REASONS THEREOF

When Hazrat Ameer al Momineen (a.s.) assumed the caliphate, the functionaries appointed by the previous regimes were holding the positions in all the provinces. These governors had made the life difficult for the Muslims. They used to trouble the people as they wanted. They had no fear of getting questioned by the center. The Imam (a.s.) decided to do away with these functionaries.

Mughira ibne Shauba got wind of this plan and he came to the Imam (a.s.) and said, "I am your well-wisher and feel that I must give you a suggestion that you don't immediately remove Muawiya, Abd Allah ibne Aamir and other functionaries of the time of Hazrat Othman. When they enter your Bai-at you might do as you wish!" The Imam (a.s.) replied, "Your advice is very right from the worldly point of view, but:

"By Allah! I cannot be two sided in the matters of Faith nor will I tolerate dishonor and indignity in my reign."

Ref: Tareeq e Tabari, Vol 3, Page 461

Now Mughira had no face to talk any more and went away. He was feeling for the turning down of his advice. The next morning he again went to the presence of the Imam (a.s.) and said, *"The suggestion that I gave yesterday was not good. After more thought I have come to the conclusion that it will be better to remove all the functionaries."* Hazrat Ameer al Momineen (a.s.) was surprised at this change of heart when Ibne Abbas came and inquired on what purpose Mughira was there. The Imam (a.s.) replied that he visited him the previous day and on that day to give advice. *"Yesterday his suggestion was that I continue to retain the functionaries and don't effect any changes. Today he suggests that I must change all of them!"* Ibne Abbas said, *"In yesterday's advice there is an element of thoughtfulness and today's suggestion smacks of his anger because of the turning down of yesterday's suggestion. Today's advice smells of his deceit. I endorse his first advice and suggest to you to continue with the functionaries till they give their allegiance to you. They may be removed thereafter."* Hazrat said:

"If I leave Muawiya on his position, it will mean that I am making the misguided as my associates."

Ref: Isteaab, Vol 3, Page 259

Similarly Ziyad Ibne Hanzala Tamimi too gave a similar advice. But the Imam (a.s.) didn't give any cognizance to all these suggestions and depended on the veracity of his own decision. He stuck to his decision of deposing all the functionaries immediately.

In some peoples minds there is a thought that if the Imam (a.s.) had accepted the suggestions he might not have faced the difficulties that were to follow. But the truth is that these functionaries did not turn rebellious because of their summary dismissal. They were the Imam (a.s.)'s enemies since long. Even if they were left in their positions they would consider the Imam (a.s.) an impediment to their worldly schemes and would continue to weave the web of intrigue all the same. When both the alternatives seemed like bringing about the same result, then the Shariah demanded that the step

that was commensurate with the demands of the Faith must be taken. Therefore the reasons for the deposition of the functionaries were:

Firstly, the first purpose of the Imam (a.s.) was to establish a truly Islamic regime. To do this it was important to close the avenues of selfishness, opportunism, avarice and to take steps to cleanse the society of these ills. This was not possible only with the change of the caliph. It was very important to remove the functionaries who were taking shelter behind political subterfuges and playing the game of family relations with the previous incumbent. The history bears evidence that because of the activities of those functionaries, the Islamic way of life was falling behind. If those men were continued in their positions, it wasn't possible to constitute a truly Islamic establishment.

Secondly, the Muslims were demanding from Hazrat Othman to remove those conceited and cruel functionaries and to place just and morally steadfast persons in their place. When these demands were turned down, they took revolutionary steps. If the Imam (a.s.) had agreed with the suggestions not to disturb the set-up, then once again the tyranny of the functionaries would provoke the revolutionary tendencies in the people.

Thirdly, Hazrat Ameer al Momineen (a.s.) was personally doubtful of the honesty and integrity of those functionaries and had been expressing his opinion about them in the past as well. In fact he had advised Hazrat Othman to do away with the functionaries. Hazrat Othman made some excuse or other to continue with the status quo. About Muawiya he made an excuse that he was appointed by Hazrat Omer as the governor of Syria. This excuse didn't have any weight! If the Imam (a.s.) continued with those functionaries after assuming the caliphate, the people would think that the demand for dismissal was not in public interest and was just to come to power. When that purpose was achieved, out of political expedient, Muawiya and the functionaries were allowed to continue holding their positions.

Fourthly, if for the strength and continuity of his regime the Imam (a.s.) continued to have Muawiya and other functionaries in their positions, it would have been termed as political weakness and people would say that despite the difference in the thinking he had bowed down to the circumstances and had no courage to remove them because of their influence and clout. The result would be that others would deem this as a weakness and would start making unreasonable demands.

Fifthly, the Ameer al Momineen (a.s.) had accepted the Caliphate with total sense of responsibility and therefore he couldn't have closed his eyes to the tyranny of the functionaries against the people. Otherwise the responsibility would fall on him that despite knowing the natures and the way of functioning of those functionaries, he continued them in office. Therefore, at the first instance he had declared that he would do away with those functionaries.

Sixthly, Hazrat Ali (a.s.) and Muawiya belonged to two diametrically opposite groups. Muawiya was from the group which was free of any binding of the Faith and were opportunists. Against this, Hazrat Ali (a.s.)'s politics was not under the debris of opportunism. Nor was there any element

of cunning and subterfuge in his political stand. Because of this diametrically opposite nature, it was not possible for Muawiya to remain quiet even if he was allowed to continue with his position. He knew that Hazrat Ali (a.s.) would get rid of him one day or the other. Therefore, if he was allowed to remain the governor for some more time, he wouldn't have quietly spent those days. But he would try to enhance his power of wealth and recruit more men to side with him. He could even have entered into an agreement with the neighboring Roman Empire. Considering all this, wasn't it discreet to depose him immediately without giving him any more time to continue with his machinations.

Seventh: Muawiya was not only having the ambition of preserving and conserving his position of the governorate of Syria. He had set sights on taking his standard to the entire Realm. Therefore, during the time of Hazrat Othman he gathered around him a coterie of the Omayyads who would back him to the hilt. He was looking for an opportunity, with their backing, to declare himself the king. Therefore, when he felt that the tide had turned against Hazrat Othman, he thought of taking advantage of that by asking him to move to Syria under his protection and in Madina he had the danger from the disgruntled lot. The purpose of Muawiya was to remove Hazrat Othman from the center and take the reins of the administration in his own hands. This way he could have easily converted the temporary control into permanent hegemony. But Hazrat Othman refused to move to Syria and this subterfuge of Muawiya failed. When Hazrat Othman was assassinated, Muawiya used the event as a tool to further his interests. And started demanding Qasas for Hazrat Othman's blood. If Hazrat Ali (a.s.) had continued with retaining Muawiya as the governor of Syria, he would have redoubled his activities to foment intrigue and trouble. If nothing, he would have spread the canard that Hazrat Ali (a.s.) was responsible for the killing of Hazrat Othman. If Hazrat Ali (a.s.) gave evidence of his non involvement in the assassination of Othman they would have said that without the allegiance of the people of Syria the caliphate of Hazrat Ali (a.s.) was not valid. Thus Muawiya would have continued with his intrigues whether he was in the governorate or not.

Eighth: The functionaries were not selected on merit or their sympathies for the welfare of the people. They were the recipients of the favor from their relative. Therefore Hazrat Othman removed Ammar Yassir from Koofa and appointed his own cousin Walid ibne Uqba. Removed Abu Moosa from Basra and placed his uncle's son Abd Allah ibne Aamir. Hazrat Othman removed Umro ibne Aas from Egypt and placed Abd Allah ibne Saad. In this manner he exhibited his nepotism by placing all his relations in positions of importance. Saeed ibne Musayyab writes:

"Hazrat Othman mostly nominated only those persons from Bani Omayya for the positions of governor who hadn't the privilege of companionship with the Prophet (s.a.) and there used to be such talk about them that was not liked by the Prophet (s.a.)'s Companions."

Ref: Tareeq al Khulafa, Page 110

When this selection was purely on the basis of partisanship and nepotism, maintaining them on the positions was not at all proper. It would have been

tantamount to supporting the wrong step of the predecessor. It could never be expected that Hazrat Ameer al Momineen (a.s.) would ever approve of a wrong step and perpetuate it.

Nineth: Ameer al Momineen had been observing that the past regimes had neglected the Ansaar and the Hashemites. It went to the extent that the Shura, that was instrumental in bringing Hazrat Othman to the caliphate too had no representation of the Ansaar. Hazrat Othman had adopted the yardstick of selecting the Umayyads for positions of importance. On account of this the Hashemites and the Ansaar were deprived of their rights and the group rivalries had started raising their head. If merit was made the yardstick, there was no reason why none of the Hashemite and Ansaar could be selected for important assignments. This injustice could only be rectified by deposing the existing functionaries and making the fresh selection purely on the basis of merit.

Tenth: Although the functionaries were the product of Hazrat Othman's nepotism, during the period of his virtual siege in his home at Madina, none of them came to his rescue during that period of one month although they had with them the army and all the materials of war at their disposal. When they had failed their benefactor and guardian, how could Hazrat Ali (a.s.) expect any faithfulness from them. However, when Hazrat Othman was killed, some of his sycophants started raising noises about Qasas for his blood. They must have rushed from their provinces for the succor of their master while there was time for them to reach and save him! They had no reasonable excuse for this lethargy. Muawiya, who was an expert at fabricating excuses, and knew the art of face saving, wasn't also able to make any plausible excuse for his inaction. Therefore, once Abu Tufail Katani came to him. Muawiya asked him where he was when Othman was assassinated? He replied that he was in Madina but he couldn't do anything for Hazrat Othman. Muawiya said that it was binding on him to help and provide succor to Hazrat Othman. Abu Tufail said:

"What came in your way came in my way too! You kept sitting in Syria and the dark clouds of calamity kept hovering over his head!"

Ref: Murawwij al Dhahab, Vol 2, Page 62

Muawiya replied that what else he could do than fight for the Qasas for the blood of Hazrat Othman. Abu Tufail said that Muawiya's and Hazrat Othman's matter was the same as was mentioned by Jaudi:

*"When I died the world remembered me much,
In life none came to my rescue!"..*

Now we give the individual profiles of the functionaries to highlight our position further.

82. MUAWIYA IBNE ABI SUFIAN

Muawiya was born from the womb of Hind binte Otba and was the son of Abu Sufian ibne Harb. Hind was first married to Fakaha ibne Mughira. When Fakaha was killed at the hands of Bani Jazima, she married Hafs ibne Mughira, and married Abi Sufian when Hafs died. Hind was on top of the roster of women of ill repute in Makka and was in the forefront of the enemies of Islam. In the Battle of Ohod she rendered martial songs to encourage the infidels to fight the Muslims. She chewed the liver of the Prophet (s.a.)'s uncle, Hazrat Hamza, and set a record of barbarity. She was known from that time as Aklat al akbaad (The Eater of the Liver). Similarly Abi Sufian too was a sworn enemy of the Prophet of Islam (s.a.) and was a part of the conspiracy that forced the Prophet (s.a.) to migrate from Makka to Madina. Even after the Migration Abi Sufian continued to fight with the Prophet (s.a.) and the battles of Badr, Ohod and Ahzaab were fought by the infidels at his instance. When Makka was conquered in 8H, he accepted Islam along with his son Muawiya to save his and his childrens' lives. Allama Jala uddin Siyuti has written:

“Muawiya, along with his father, accepted Islam on the day Makka was conquered and participated in the Campaign of Hunain. He was in the list of Muallifat al Quloob”

Muallifat al Quloob are the persons who didn't embrace Islam through their own conviction but they had done it out of fear for their lives. It was like the abjectly defeated surrendering to the victor! Therefore Hazrat Ameer al Momineen (a.s.) has said about them, *“Wallah maa aslamu wa lakin astaslamu---By Allah! They had not embraced Islam but had bowed down their heads!”* Notwithstanding this explicit Islam of those persons the Prophet (s.a.) included them in the fold so that they might slowly understand the teachings of the Faith. In fact, to humor them he gave them more facilities than to the other Muslims. Therefore, from the booty of the Battle of Hunain he gave more to Abu Sufian and his two sons Yazid and Muawiya. Abu Sufian and his two sons got the share of Muwallifat al Quloob, that was a hundred camels each while the other Muslims got four camels each.

The control of Muawiya over the territory of Syria came about in the following manner. Hazrat Abu Bakr decided to attack Syria He organized four contingents of men under Sharjeel ibne Hasna, Abu Obaida Jarrah, Yazeed ibne Abi Sufian and Umro ibne Aas. He made an agreement with these commanders that after achieving victory Abu Obaida would be the governor of Hamas, Sharjeel ibne Hasna of Jordan, Umro ibne Aas and Alqama ibne Majzaz of Palestine and Yazid ibne Abu Sufian of Damascus. Then all the four contingents took different routes and met at Yarmouk. The Muslims were confronted with a huge Roman army. They sent word to Hazrat Abu Bakr to send more men. He sent Khalid ibne Walid with 2,000 men from Iraq to Yarmouk. Now the total force available was 46,000 men. In Yazid's contingent Sohail ibne Omro and some other sheikhs were present as advisers. The standard of the contingent was in the hands of Muawiya.

While this campaign was in progress, Hazrat Abu Bakr died on 21 Jamaditani 13 H. and the caliphate was transferred to Hazrat Omer. During his reign, in the month of Rajab 14 H, after a siege of 6 months Damascus was conquered and Yazid bin Abi Sufian was appointed the governor. In 18 H Yazid bin Abi Sufian died of a plague and Hazrat Omer appointed his brother Muawiya, who was present at Damascus, in his place. After the death of Hazrat Omer in 23 H when Hazrat Othman became the caliph, he gave Muawiya the charge of Jordan, Palestine, Hamas and Qansarin in addition to Damascus. The foundation for the influence that Muawiya laid, Hazrat Omer gave it a practical shape and Hazrat Othman strengthened it.

It is surprising that the Companions of the Prophet (s.a.) , whose services had been invaluable, were totally neglected and those who were open enemies of Islam, opponents of Bani Hashim and always opposed the Prophet (s.a.), were supported and promoted by the three caliphs.

Hazrat Omer not only gifted the governorate of Damascus to Muawiya but he laid out the road map for his influence and perpetuation. He instructed people that when they noticed the changing environment, they must migrate to Damascus and gather around Muawiya. Therefore Ibne Hajar Makki writes:

“Hazrat Omer used to encourage people to follow Muawiya and used to prepare them that when there was division among the people, they must migrate and go to Muawiya in Syria.”

Ref: Tatheer al Janan, Page 19

This fact doesn't need any proof that in the hearts of Bani Omayya there was always enmity and hatred for Bani Hashem. In addition to this ancestral hatred, Muawiya had enmity for Hazrat Ali (a.s.) that he had slayed Muawiya's maternal grand father Otba, brother Hanzala and uncle Walid ibne Otba. It was the nature of the Arabs that they didn't easily forget old enmities. Although Islam tried to change this evil trait in people, but the trait that remained with them for centuries couldn't be removed so fast. The farsighted eyes of Hazrat Omer were seeing that the spirit of hatred and revenge can raise its evil head in the form of war. It was possible that the circumstances changed and the power shifted to the hands of Hazrat Ali (a.s.). In such an event the influence of Muawiya might wane. Forecasting such a scenario he advised people to migrate to Syria and assemble under the flag of Muawiya. This, he thought would strengthen the hands of Muawiya. In fact, such a thing did happen. As soon as Hazrat Ali (a.s.) assumed power, people started moving towards Damascus in numbers. They looked like moving at the slightest hint of his eye brows! If this dissent was not in the mind of Hazrat Omer, how was he advising people to assemble under Muawiya so far ahead of that time. What sort of dissent he was forecasting that he advised people to gather under Muawiya at Damascus and not in Madina, to strengthen it, the original Dar al Hijrat!

When it was not hidden from Hazrat Omer the type of lifestyle that Muawiya had adopted was certainly the emulation of Caesar and Khusro which had nothing to do with the Spartan Islamic Lifestyle! Therefore once Hazrat Omer was in Syria. He saw the pomp and pageantry of Muawiya and said, *“You look the Khusro of the Arabs! I have heard that the needy come to*

your door standing there for long hours and you remain relaxing at home!
“Muawiya replied, “We are in such a land that where the sleuths of the enemy keep an eye on every move of ours and conveying the intelligence to their center. We want to frighten them with our pomp and show! “Hearing this reply, Hazrat Omer said, “This is the talk of a clever person !”

Allama Tabari writes that Hazrat Omer used to say:

“You talk of the cunning exploits of Caesar and Khusro, although Muawiya is living amongst you!”

Ref: Tareeq e Tabari, Vol 4, Page 244

But, despite this he paved the way for Muawiya and put it in his mind that he should take advantage of the mutual differences and to usurp the caliphate. Thus, psychologically he made him a candidate for the caliphate. Therefore Ibne Abil Hadeed writes with reference to the book, Al Safyana, by Abu Othman Jahiz quoting what Hazrat Omer told to the members of the Shura:

“If you act with the spirit of mutual cooperation and help and thoughtfulness, then you and your progeny will taste the caliphate. If you persist with envy and hate and hesitated in helping each other, then Muawiya ibne Abi Sufian will overwhelm you and grab the caliphate.”

Ref: Shara Ibne Abil Hadeed, Vol 1, Page 37

If this talk had reached the ears of Muawiya he must certainly have been motivated by the words and his mind might have started thinking in terms of getting the caliphate in the future. Therefore, his movements and actions very well demonstrated that from the time of Hazrat Othman he had started running around to achieve his end. After the assassination of Hazrat Othman, he redoubled his efforts. He tried all methods, fair and foul to achieve his end.

When the Umayyad standard flew in Syria, there was an imprint of the Roman culture on it. Even after the advent of Islam there the people were still under the influence of the Roman culture. Muawiya too forsook the simple Islamic style of living and adopted the Roman ways. He lived in the lavish palace, Qasr e Qazra, built by him. On the gates of the palace he had liveried guards and the slaves in bejeweled girdles used to flit around him. This pomp was a reflection of the lifestyles of Caesar and Khusro. This show and the furniture that would create a glow in the eyes of the beholder was sufficient to overwhelm anyone. But where he thought that the royal pomp and show might not work, he adopted another tactic. Therefore, Umro Ibne Aas once came to him with a delegation of the Egyptians. He wanted to belittle Muawiya in the eyes of the delegates. Umro told them that when they met Muawiya, they shouldn't address him as the caliph. And wish him as they do with any other Muslim. He also told them to adopt a style of conversation as they do talking to ordinary persons. He warned them not to be awed with his pomp and show. He told them that behaving that way, their respectability would enhance. Muawiya had already guessed that Umro had plans of making him seem unimportant in the eyes of the visitors. He ordered the guards that when the Egyptians arrived, they should shake them up that all their smartness would vanish. They should be under the impression that they were being pushed towards death. The guards followed

the instructions. When they arrived , confused and disturbed, before Muawiya, a person by name Ibne Qiyat came forward and said, “*As salam alaika ya rasool Allah*”. Then all the Egyptians who followed did the same. Umro was furious when he met them outside and said:

“Allahs curse on you! I had asked you not even to address him as the caliph! You have addressed him as ‘Ya rasool Allah’”

Tareeq e Tabari, Vol 4, Page 344

This is surprising that Muawiya is addressed as the prophet and he keeps listening to it. If anyone else was addressed that way, his spirit would shiver. If the quiet was with some meaning, he would have thought that the utterance was blasphemous. But he kept quiet all along. What would he do if that frightened delegation addressed him as the god?! Would he keep quiet even then or reprimand them for their blasphemous talk?

Where the bent of mind is of that type, it cannot be imagined that the commandments of Islam are respected at all. Therefore Islam has made the wearing of silks as taboo for the Muslim men. He wore silks without any reservation. He used vessels of gold and silver and intoxicants were in daily use! Even these drinks were served to the others. Abd Allah ibne Bareda says that he went with his father to the court of Muawiya. They were asked to squat on the floor. After the meal they were served spirits. His father, when he saw the spirits, said:

“From the time the Prophet (s.a.) had termed the spirits taboo (Haram), I have never touched them.”

Ref: Masnad Ahmed ibne Hanbal, Vol 5, Page 347

There is a long list of Muawiya’s innovations in the Faith. Therefore he termed the illegitimate issue of his father, Ziyad ibne Sumia as Ziyad ibne Abu Sufian, made a joke of the Prophet (s.a.)’s saying, “*Alwalad lilfarash wa lil zaani al hajr---* The child is father’s and stone is for the adulterer.” In sermons Muawiya used to talk ill of Hazrat Ali (a.s.). He started the practice of reciting the Adhaan prior to the eid prayers. He gave priority to the Sermon of the Eid to Eid Prayers. He started delivering the Qutba sitting down instead of standing up. After Muawiya, the Bani Omayya made it their practice. After the Ummawis when Saffah Abbasi became the calph he started delivering the Qutba standing. Then the people shouted:

“O son of the uncle of the Prophet (s.a.)! You have revived the Sunnat! May Allah keep you alive!”

Ref: Mahazarat al Awael, Page 84

Muawiya stopped reciting Bismillah loudly during prayers. Mohammed ibne Aqeel writes:

“Muawiya was the first in Madina to avoid saying ‘Bismillah’ loudly during the prayer. The Mohajirs and Ansaar raised their voices against this and said, ‘O Muawiya! You have stolen the Bismillah!’”

Ref: nasaeh Kaafia, Page 96

Besides changing the clear commands of Islam, he invented several customs and festivities that were prevalent amongst people of other faiths. He appointed other people on key positions. He tried to disturb the central status of Madina. The person incharge of his main office was Sarjoon Romi, a Christian. The person responsible for collection of the tribute in Hamas too was a Christian, Ibne Awsal. When Muawiya went to Madina during the

Haj in 50 H, he wanted to shift the Mimbar e Rasool (the Pulpit) to Damascus. When they tried to lift it, there was suddenly an eclipse of the sun. The people who saw this phenomenon were frightened. Seeing the anger of the people, Muawiya desisted from putting his plan into operation. He made an excuse that by lifting the pulpit from its place he wanted to see whether it was affected with the mites.

This event is similar to that of Hasaan Ibne Kalal Abdi. He too wanted to dismantle the Kaaba and carry the stones to Yemen but nature didn't allow him to fulfil his wish. In Muawiah's case too nature expressed its fury in the form of the Sun's Eclipse.

There are plenty of acts of Muawiya that were contrary to the norms of the Faith. But his naming his evil son, Yazid, as his successor was worst act that he perpetrated. This was such a heinous act that the group which abstains from criticizing the Companions, closing their eyes and ears to their deeds, can't control themselves from condemning this episode from Muawiya's evil life. They were forced to accept that Muawiya had turned Khilafat towards Mulookiat (Monarchy) naming his son as his heir! He laid the cornerstone of such an evil innovation that it continued for centuries in the Islamic dominions. One who sat on the throne of caliphate with cruelty and oppression , considered it his fief and put his uncouth, undeserving and evil son on that throne. Thereafter every person who usurped the position called himself the Kahlifat al Muslimeen and the chain of succession continued!

This act of Muawiah was not only contrary to the norms of Shariah, but from the moral aspect too was very undesirable. he had signed a covenant with Imam Hassan (a.s.) that he would not nominate anyone as his successor. But in breach of the agreement, despite the opposition of the Muslims, imposed his son on them. A son who was a known debauch and drunkard. He was the practitioner of all the evil habits that can be named! Such a person was nominated to be the Khalifat al Muslimeen! The people from whom he feared some resistance, he didn't trouble them as a strategy. Some persons he threatened and silenced them, those who were not acquiescing to his demand, he silenced them by administering poison through cunning and stealth. Therefore, Imam Hassan (a.s.) was poisoned by Joda binte Ashas. Masoodi writes:

"Muawiya secretly sent her a message that if she killed Hassan (a.s.) by some means, he would give her 100,000 Dirhams and will marry her to Yazid."

--Murawwaj al Dhahab, Vol 2, Page 50

According to the terms of the conspiracy Muawiya sent to her 100,000 Dirhams but didn't fulfil the second term of the agreement saying that Yazid's life was very precious for him!

Similarly Muawiya got Khalid ibne Walid'sson poisoned. Ibne Abd al Barr writes that Muawiya, delivering a sermon in Syria, said , *"O People! I have grown old and my death is near! I wish to make arrangement for the realm after me."* He was under the impression that the people would themselves suggest the name of Yazid awed by the wealth and pomp of the court. Then under the cover of the public opinion he would announce the

succession of Yazid. But the evil acts of Yazid were no secret for the people. They couldn't have imagined that Yazid's name could even be mentioned about the caliphate. They took the name of Abd ar Rehman ibne Khalid. When Muawiya heard the name of Abd ar Rehman coming from the people instead of Yazid's name, a knot was formed in his evil heart. He instantly decided to remove this stone from the path of his son. Therefore when he heard of the illness of Abd ar Rehman, he deputed a physician from the court to administer the medicine that cured the poor person for ever!

"He was to go to him, administer the medicine and thus finish him."

Ref: Isteaab, Vol 2, Page 401

Abd ar Rehman ibne Abi Bakr too was the victim of poison as well. Ibne Hajr Asqalani writes that when Muawiya wanted to take Bai-at from the people for Yazid, Abd ar Rehman ibne Abi Bakr said:

"Is it the reign of Heraclius that one Caesar dies and the next Caesar takes his place! By Allah! We aren't ready for this!"

Ref: Asaba, Vol 2, Page 400

Muawiya sent him 100,000 Dirhams to close his mouth. But he returned the money and said that he was not willing to sell his Faith for the world. The result of this was that on the way to Makka, he must have traveled about ten miles when he was sent to eternal sleep. Ibne Hajr Asqalani writes:

"Abd ar Rehman died suddenly while in sleep!"

Ref: Asaba, Vol 2, Page 400

83. UMRO IBNE AAS

Umro's father was Aasi ibne Waael whom the Holy Quran has termed abtar or issueless and the enemy of the Prophet (s.a.). Umro's mother was Salma binte Harmala and her title was Nabagha. She was brought as a captive from Bani Ghaza. She was auctioned in the bazaar of Okaz. Fakeha ibne Mughira bought her and resold to Abd Allah ibne Jadhan. Thus, changing hands, she reached Aasi ibne Waael and gave birth to Umro.

Umro had inherited the enmity for Islam from his father. Therefore he was in the first list of the enemies of the Faith. He used to utter impertinent things about the Prophet (s.a.) and take part in the activities against him. When he was helpless with Islam gaining importance and power, he accepted the Faith and joined the ranks of the Muslims. Hazrat Omer, during his caliphate, appointed him the governor of Palestine and Jordan. When that territory came under Muawiya, Umro was sent with the army to Egypt. He fought with the Egyptians and defeated them and was named the governor there. After Hazrat Omer, Hazrat Othman too kept him in that position for sometime. He deposed him in the year 26 H and replaced him with his relative, Abd Allah ibne Saad. Umro, who was a supporter of Hazrat Othman, turned against him because of removal from the governorate of Egypt. This was not strange because nothing else could be expected from his selfish nature. This enmity became so much that he gathered a coterie around himself and started creating opinion against Hazrat Othman. Ibne abd al Bar writes:

"Hazrat Othman removed Umro from the Emirate of Egypt and he started instigating people against him. He also used insulting words against Hazrat Othman."

Ref: Isteaab, Vol3, Page 322

He didn't stop at this. In anger Umro divorced his wife Umm Kulthum binte Uqba who was half sister of Hazrat Othman. He worked actively to over-turn Hazrat Othman's regime. When Hazrat Othman noticed this, he called Omro and told him, *"O son of Nabagha! Beware of such acts! Shun hypocrisy and adopt nobility."* Umro too replied in the same tone and heaped complaints against the old person. Hazrat Othman was taken aback at his talk and told him that he had no right to interfere with his work and to criticize him. He said that even during the days of ignorance he was more respected than him and that presently he was holding a very important position. Umro said that he had seen his father, Affan, and that he was no match for his own father, Aasi ibne Waael. At this Hazrat Othman didn't say anything but Marwan, who was listening, became angry and told to Hazrat Othman, *"You have come to such a pass that Umro isn't sparing even your father."* After this harsh exchange Umro redoubled his campaign of vilification and registered the opinion of Talha, Zubair and others against the caliph. When the sentiments of the people were aroused against Hazrat Othman and he was in literal house-arrest, Omro left for Palestine where he was having a palatial house for himself to see his designs bear fruit against the caliph from a distance and save himself from the blame for the consequences

One day he was busy conversing with Salam ibne Rooh Jazami and two of his own sons, Mohammed and Abd Allah, that a horseman passed that way. He called him and asked from where he was coming. He said that he was from Madina and also informed that Hazrat Othman was still in heavy siege at his residence. Then another rider from Madina passed that way who informed that Hazrat Othman was assassinated. On hearing this Omro said:

"I am the father of Abd Allah! In whatever task I put my hand, I never leave it half finished!"

Ref: Tareeq e Tabari, Vol 3, Page 392

Ibne Athir writes that when the news of Hazrat Othman's killing reached him, Omro said:

"I am Abd Allah's father! I have killed Othman living in the Valley of al Saba. If Talha becomes the caliph he is a young Arab, kind and charitable. If ibne Abi Talib gets the caliphate then from the point of view of governance he is not a desirable person."

Ref: Tareeq e Kaamil, Vol 3, Page 141

He was still celebrating his success when he received the news of Hazrat Ali (a.s.) becoming the caliph. As soon he got this news, he caught hold of his head. After some days when he learned that Hazrat Ayesha, Talha and Zubair have turned against Hazrat Ali (a.s.), his hope was revived and awaited the result of the Battle of Jamal. But when he heard of the victory of Hazrat Ali (a.s.), all his hopes were shattered. However, when he heard that Muawiya had refused to owe allegiance to Hazrat Ali (a.s.) he saw a ray of hope in the development. He did have the craving for power and had spent a major portion of his life holding positions of power. Although he was old, his desire for power was still young! Therefore he approached Muawiya with a wish for the governate of Egypt. After coming to an understanding with him, he performed his deed that has gone into the annals of the history.

Umro ibne Aas was a past master at intrigue and conspiracy. He was an adept at creating differences between persons for his own benefit. Although he had to sacrifice the norms of Faith and morality to achieve his ends, he never thought about it for a moment. The events are the proof that Ibne Aas felt no compunction for the acts that he perpetrated. After living a long life of 90 years he died on Idd al Fitr 43 H. His son first offered the funeral prayer followed by the Idd Prayer!

84. ABD ALLAH IBNE SAAD

Abd Allah had shared his mother's milk with Hazrat Othman. He was the son of Saad ibne Abi Sarha. Saad was amongst the persons who conspired against Islam remaining within it. Because of this attitude such persons are termed as Munafiqeen or hypocrites. Ibne Qatiba writes:

"Abd Allah's father Saad was in the group of Munafiqeen."

Ref: Al Mu-arif, Page 131

Although Abd Allah was a companion of the Prophet (a.s.) and a transcriber of Quran, his mind was same as that of his father. The proof of this was that when the Prophet (s.a.) dictated the Verses, he used to make alteration in the words at will. Therefore instead of the word al-kkafereen he wrote az-zalemeen and instead of Azeez Hakeem he wrote Aleem Hakeem. Once transcribing a Verse about human birth, in the context of the Verse, the following words came out of his mouth: Tabarak Allah ahsan al khaliqee. The Prophet (s.a.) said, *"This too is a part of the Verse. Write it down."* Although he wrote it down, a doubt crept into his mind. Whether the Quran is a revealed scripture or the prophet (s.a.) himself has thought it out. Then he started gossiping about it that the Quran was not a Divine Revelation and that he himself could produce such literature! The following Verse was then revealed:

"Wa man azlam mimman aftaraee al allah kazaba aw qaal awha ila wa lam yuh ilaihi shai wa man qaal sa anzal masal maa anzal Allah"

"Who will be more unjust that the one who makes false allegations against Allah and says that Revelations come to him, although no revelations come ti him. Or he claims that he can also produce a book like the one Revealed by Allah."

Because of this loose talk, the Prophet (s.a.) exiled Abd Allah from Madina. He therefore turned against Islam, went to Makka and continued his campaign of vilification. He told people that Mohammed (s.a) himself makes the verses and says that they are Revealed to him. Hazrat Othman was always in the forefront of taking up the cause of such person. He therefore recommended to the Prophet (s.a.) to allow Abd Allah to return to Madina. But the Prophet (s.a.) refused him entry. When Makka was conquered and the Prophet (s.a.) entered there as the victor, he ordered Abd allah ibne Saad to be executed. even if he clings to the cover of the kaaba. When Hazrat Othman learned about this order of the Prophet (s.a.), he worried very much and hid Abd Allah somewhere. When the events normalized he took Abd Allah to the Prophet (s.a.) and said, *"O Prophet of Allah (s.a.)! This Abd allah ibne Saad has come to owe his allegiance to you. Do give him amnesty."* The Prophet (s.a.) neither extended his hand for Bai-at nor did he speak anything. He was quiet for along time. On the other hand the insistence of Hazrat Othman increased. In the end the Prophet (s.a.) gave amnesty to him. When Abd Allah left, yhe Prophet (s.a.) told to the persons sitting with him that I kept quiet for such a ling while that someone of you rose to slay the person:

"Was there none amongst you who could rush towards that dog and killed him before I gave him amnesty."

Ref: Ansaab al Ashraaf, Vol 1, Page 358

Hazrat Omer said, *“O Prophet of Allah (s.a.)! If you had given slight message through your eyes, we could have slayed him!”* The Prophet (s.a.) said:

“I don’t order executions with my eyes nor do the prophets communicate through their eyes.”

Ref: Ansaab al Ashraaf, Vol 1, Page 358

Hazrat Othman, during his days, closed his eyes to the behaviour of Abd allah ibne Saad and appointed him governor to Egypt. After taking charge of the emirate of Egypt, he adopted the same attitude that was feared from him. There was a spate of tyranny and oppression in the province. Contentment of the people turned into penury. Excepting some favorites of Hazrat Othman, the entire population of Egypt was unhappy. People turned against the governor and they had a similar feeling for the center. In the end Mohammed ibne Abi Huzaifa overturned the establishment in Egypt and released the people from the clutches of the tyrant. Mohammed ibne Abi Huzaifa was brought up by Hazrat Othman and was under his care after his father, Huzaifa, was killed in the Battle of Yarmouk. When Mohammed grew up, he asked Hazrat Othman to give him permission to work for the promotion and propagation of Islam and go for Jihad with some contingent. Hazrat Othman sent him with Abd Allah ibne Saad to help him in Egypt. He went with some companions to Egypt. Mohammed ibne Huzaifa was a very pious person. When he saw the maladministration in Egypt, he tried to convince Abd Allah to mend his ways. When he didn’t pay any heed to Mohammed’s repeated appeals, he openly started preparing people to rise against Abd Allah. He also reported about the conditions in Egypt to Hazrat Othman and told him that he had imposed such an evil person over the people in Egypt whom the Prophet (s.a.) declared a persona non grata. They people of Egypt were impressed with the piety of Mohammed ibne Huzaifa. They gathered around him. When he saw the situation worsening, Abd allah ibne Saad wrote to Hazrat Othman that his ward ibne Abi Huzaifa has spoiled the environment in Egypt and was instigating the people to rebel. If immediate arrangements are not made, things might go out of control. Hazrat Othman couldn’t think of any other strategy than controlling the situation through the use of wealth. He therefore sent some expensive garments and 30,000 Dirhams to Mohammed ibne Abi Huzaifa. This strategy didn’t work on Mohammed. He took the garments and the money to the people and said:

“O group of Muslims! You don’t see this act of Othman that he wants to trick me in the matter of the Faith and has sent to me this wealth as a gratification.”

Ref: Tareeq e Kaamil, Vol 3, Page 135

The result of this episode was that the opposition further increased. And the feelings of rebellion came up in the minds of the people. People openly started talking against Abd Allah ibne Saad. When Hazrat Othman heard about this situation, he wrote to Mohammed that he didn’t expect such behaviour from him. But Mohammed ibne Abi Huzaifa was not impressed with Hazrat Othman’s appeals and he continued his campaign against Abd Allah ibne Saad. At last one group of Egyptians went as a delegation to

Madina to plead with the caliph for removal of Abd Allah ibne Saad. In this group there was Mohammed ibne Abu Bakr too who was associated with the movement of Mohammed ibne Abi Huzaifa.

Following this delegation, Abd Allah ibne Saad too proceeded towards Madina. Now the administration of Egypt came to the hands of Mohammed ibne Abi Huzaifa. When Abd Allah reached Aila enroute to Madina he learnt that Hazrat Othman had been besieged in his own house and that going there would be fraught with danger. He returned to Egypt from there. But Mohammed ibne Abi Huzaifa didn't allow him entry into the city. When he found no place of succor, he proceeded towards Palestine and halted at the border between Egypt and Palestine. He waited there to see what turn the events took. During those days one person passed that way. He informed that Hazrat Othman was assassinated in Madina. He said *"Inna lillahi wa inna ilaih wa rajeoon"*. He asked who was elected as the next caliph/ The person said it was Hazrat Ali ibne Abi Talib (a.s.). Abd Allah again said, *"Inna lillahi wa inna ilaihi rajeoon."* The man asked him, *"Do you consider the assassination and selection of Ali (a.s.) to the caliphate as tragedies of the same order?"* Then the person looked at him with deep intent and said, *"Are you Abd Allah ibne Saad?"* He replied, *"Yes. I am!"* The man said, *"then run and save your life! Ameer al Momineen (as.) will put you and your associates to sword or will send you into exile!"* Abd Allah proceeded from there to Damascus and lived there for some time under the protection of Muawiya. He died at Asqalan in 36 or 37 H.

85. WALID IBNE UQBA

Walid was born to Arvi binte Kareez. His father was Uqba ibne Abi Moith. He was Hazrat Othman's half brother through his mother. Uqba was also in the forefront of fighting against the Muslims. The Muslims took him captive and produced before the Prophet (s.a.) and was executed under the command of the Prophet (s.a.). Walid and his brother Ammara embraced Islam after the conquest of Makka. This change was not because of any conviction, but the circumstances forced them to capitulate.

When the Prophet (s.a.) selected different persons for the duty of collection of Zakat and Sadaqa, Walid was deputed to the tribe of Bani Mastalaq. When he reached near those hamlets, the people came out in numbers to welcome him. When he saw them advancing, he ran away thinking that they had recanted from the Faith and were coming to attack him. He went to the Prophet (s.a.) and told him that the Bani Mastalaq had recanted and were refusing to pay the Zakat. The Prophet (s.a.) expressed surprise at this report and wanted to take steps to reprimand and punish them. When Bani Mastalaq heard about this, they came to the presence of the Prophet (s.a.) and said, *"O Prophet of Allah (s.a.)! You have received a wrong report about us! We have neither recanted from the Faith nor have we refused to pay the Zakat."* In this regard the following Verse was Revealed:

"In Ja-aa kum faasiq fanaba fatabayyanu an tasibu aqaua ba jehalat."

"If some liar brings some tiding to you, investigate into it; lest you harm some people in ignorance."

Once he told to Hazrat Ali (a.s.) that he was no less than him in the martial skill of swordsmanship and combating. The Imam (a.s.) said, *"Askat ya faasiq--Be quiet! You impious liar!"* At that time the following Verse was revealed:

"Afaman kaana momina Kaman kaana faasiqa laa yastaoon."

"Is the man of Faith equal to the one who is impious? These two cannot be equated!"

Ibne Abbas says

"This Verse was revealed about Hazrat Ali ibne Abi Talib (a.s.) and Walid ibne Uqaba."

Ref: Isteaab, Vol 3, Page 596

In both the Verses Walid is termed as impious. Then in all meetings and groups people called him Faasiq. Till the time the Holy Quran is recited he will be remembered with this title.

Saad ibne Abi Waqas, whom Hazrat Omer had selected to the Shura, was deposed from the governorate of Koofa by Hazrat Othman and sent the 'faasiq' Walid ibne Uqaba to replace him. He reached Koofa in the scorching sunlight and went to the house of Saad who had no inkling that the person had brought the orders for his dismissal. He pleasantly asked, *"What brings you here?"* Walid said, *"I have been appointed the governor of Koofa. I have been instructed to remove you and take charge of the Bayt al Maal and the functionaries appointed by you."* Saad said, *"I am wondering whether you people have become more wise and sagacious or we are the victims of foolishness and stupidity. What is this sudden confusion?"*

Walid said, *“With whom this regime kept its faith that it would place faith in you! It is with some in the morning and with someone else in the evening! Don’t feel for what you have lost. One day or other it was bound to go!”* Saad said angrily, *“I feel that you people consider this country as a fief left to you by your ancestors! Give whatever you like to any one and snatch away whatever you wish to take!”*

Saad handed over the emirate of Koofa to Walid and came away to Madina. Once in the position of the governor, power went to the head of Walid. He started to have parties of drink and dance. Ibne Abd al Barr writes:

“Asmayee Abu Obaida, Hisham ibne Kalabi and others say that Walid ibne Uqba was impious and an alcoholic.”

--Isteaab, Vol 3, Page 596

One of the chief courtiers of Walid was a christian, by the name of Abu Zabaid Tai. Walid took a house near the mosque and gave him. He was using the compound of the mosque for his passage. He was seen by people walking through the enclosure of the mosque in a drunken, inebriated condition. They were angry, but afraid of questioning the governor’s friend! Once an incident happened that the people couldn’t control their anger any more. What happened was that, in an intoxicated state, Walid offered four genuflections instead of two mandated for the morning prayer. He told to the people that he was in a state of trance that morning. He said that he could make more genuflections if they wished! Instead of reciting the Verses he was repeating the following couplet during the prayer:

“Alaq al qalb al rababa

Baad maa shabat wa shaaba

The heart is old and the rabab (stringed musical instrument) too is old!

But the heart is still stuck in that!

The people of Koofa were now fed up of Walid. They complained to Hazrat Othman and brought witnesses for the alcoholism of Walid. Hazrat Othman had no other alternative than of calling him to Madina and punishing him with whipping. In his place Saeed ibne Aas was sent as the governor of Koofa. Saeed ordered the pupit that Walid was using to be cleansed by washing. When Hazrat Ameer al Momineen (a.s.) became the caliph, Walid moved away to Basra. Aftersome time he moved to Riqua where he died and was buried beside his friend Abu Zabaid Tai!

86. SAEED IBNE AAS

Saeed was the son of Ass ibne Saeed, who was killed by Hazrat Ali (a.s.) in the Battle of Badr. Saeed spent his childhood, after being orphaned, under the care of Hazrat Othman. After the conquest of Syria he moved there to live with Muawiya. Later on he moved from Syria to Madina. In 30 H when Walid was dismissed from the governorate of Koofa, he was appointed in his place. Saeed was a self-centred, conceited and aggressive person. Ibne Abd al Barr writes:

“Saeed was cruel, vitriolic and aggressive.”

Ref: Isteaab, Vol 2, Page 9

His conceit and cruelty is evident from one incident. Once he gathered some persons for the sighting of the Idd Crescent. He asked if some of them had sighted the moon? Hashim ibne Otba said that he had seen the moon, and others said that they hadn't. Then Saeed said that the one eyed person has sighted the moon and you haven't been able to see it! Hashim had lost one of his eyes in the Battle of Yarmouk. He was angry at this style of speaking and asked why he was making a remark about his eye that he lost fighting in the Way of Allah! Saying this Hashim went home and people kept coming to him to confirm about the sighting of the Crescent. On the other hand Saeed was angry and upset the way Hashim retorted. He sent some men to his house and got him beaten up and burned down his house. When this information reached Madina, Saad bin abi Waqas told to Hazrat Othman that this tyranny must be stopped forthwith. When no satisfactory reply was forthcoming, he wanted to burn down Saeed's house that was in Madina. But on the intervention of Hazrat Ayesha he desisted from doing it.

The period during which Saeed was the governor, he used harsh, tyrannical methods with the people. He treated the Bayt-al Maal as his personal treasury, and gave whatever he wanted to anyone. He neither had Allah's fear nor was there any accountability required by the center. If anyone raised a voice against him, he crushed it. His impunity became so much that, once, when Koofa was full of important visitors, he said:

“The land in Iraq is only for Qureish (Bani Omayya)”

Ref: Tareeq e Kaamil, Vol 3, Page 70

Malik Ibne Harit Ashtar couldn't keep quiet listening to this. He said that the lands that were conquered with their swords cannot become the fiefs of your tribe. On this one senior officer of the police, Abd ar Rehman ibne JaishAsadi got entangled with Malik e Ashtar saying that what the emir said was right. When the dispute increased, at the instance of Malik e Ashtar, the important persons of Koofa, roughed him up and rendered him incapable of walking back home. After this event the suppressed flames of hatred rose. Wherever some people gathered they started talking ill of Saeed and also blamed Hazrat Othman who had appointed him. Saeed couldn't do anything more than stopping those people from visiting him and wrote to Hazrat Othman that certain persons were trying to create mischief against the state. Hazrat Othman wrote in his reply that those persons must be exiled to Syria and also wrote to Muawiya that some mischief mongers were being sent to Syria who have to be kept in check that they don't conspire against the State. As a result some persons were forcibly sent to Syria.

The persons who were termed mischievous were the important persons of Koofa , amongst whom were the Huffaz of Quran, Companions of the Prophet (s.a.) and some others who were known for their piety. Main persons amongst them were Malik ibne Harit Ashtar, Malik ibne Kaab Arhabi, Aswad ibne Yazid Naqyi, Alqama ibne Sauhan Abdi, Zaid ibne Sauhan, Harit ibne Abd Allah Aiwar, Tabit ibne Qais Hamdani, Kumail ibne Ziyad Naqyi, Jandab ibne Zohair Ghamidi, Jandab ibne Kaab Azdi, Arwa ibne Jaad and Omro ibne Hamaq Khazai. The crime for which they were being exiled from their homes was that they had asserted their rights and had raised their voices against the tyranny of the ruling class. If , in a state that had claims of democracy, they protested against the tyranny and encroachment of a particular tribe on the lands jointly owned by the people, what wrong did they commit? If the same persons had adopted the policy of nodding their heads in assent to the deeds of the governor, they would have remained in his good books. But these were the true practitioners of Amr bil maroof nahi an il munkar. If they had adopted an aggressive attitude, it was because of their moral duty to express the truth.

When they reached Damascus, they were accommodated at Kunya e Mariam, and instead of being harsh with them, Muawiya adopted a soft political attitude with them. He told them that Islam had elevated their status that they had ascendance over other people. If Qureish were not there they would have remained in the darkness and backwardness. He said that he was told they were critical of the Qureish functionaries of Koofa and publicly criticized them. The state was tolerating their activities so far. If they didn't mend their ways, they might come to great hardship. Sasa-aa told to Muawiya that he talked of the superiority of the Qureish, but at no time they were ever more than us in numbers nor in strength. And his saying that the rulers are like shield for them, let the shield break and they would make their own shield..

The talks proceeded in this manner. Once Muawiya said that everyone knew that his father, Abu Sufian, was the most respected person of the Qureish but Mohammed (s.a.) got the Prophethood. If they were the progeny of Abu Sufian they would all be clever and intelligent. Sasa-aa said that he was wrong. Hazrat Adam (a.s.) who was certainly better than Abu Sufian was made by Allah and put His spirit in him and ordered the angels to prostrate to him. In his progeny there are clever ones, and there are foolish persons as well. There are good persons as well as bad. Muawiya couldn't reply to this and kept quiet. In another meeting he said that they should keep their own welfare in view and they should adopt an attitude that should be beneficial for their tribe and their people. Sasa-aa asked him since when he had started giving sermons about good behaviour? Was there any welfare for them that they disobey Allah and follow his advice. Muawiya replied that he was asking them to fear Allah and follow the Prophet (s.a.) and hold the rope of Allah fast and don't create dissent. Sasa-aa asked why, Muawiya, had acted against the commands of the Prophet (s.a.)? Muawiya said that if such a thing has happened, he would express his repentance over what happened in the past. And now he ordered them to adopt piety, obedience and cooperation with the rulers of the day. He asked them to

respect the rulers and give them advice in an atmosphere of friendship. Sasa-aa said that, in that event, they advise him to forsake the emirate of Syria and clear the way for those who truly deserve the position. Could he deny that in Arabia there were persons whose services to Islam have been far superior than his? He agreed, but said that , at the moment, none was more capable than him to carry the burden of the state on his shoulder. If he had any shortcomings, Omer. wouldn't have supported him and allowed him to hold the position. Thus, there was no question of his forsaking the position. He added that their suggestion was a Satanic suggestion and following Satan would bring shame and dishonor! At this Sasa-aa and others were upset and advanced angrily towards Muawiya. He warned them that they were in Syria and not in Koofa and that they must behave! If people there learned of their behaviour with the emir, they would lynch them. He stood up at this, went home and wrote to Hazrat Othman that the people who were visiting him have no wisdom and intelligence nor any attachment with the Faith. Their purpose was only to create mischief. He feared that if they remained there, they might create mischief and encourage the Syrians to rebel. Therefore, it would be better to send them away somewhere else. Hazrat Othman replied to him that they may be sent back to Saeed ibne Aas. Therefore, they were sent to Koofa. They already had a rift with Saeed. On returning there, the matters worsened. When Hazrat Othman was informed of the situation, he wrote to Malik e Ashtar to leave Koofa and go to Hamas. On reading the edict Malik said:

"O Allah! Amongst us the one who is the enemy of the people, send fast Your Retribution to him!"

Ref: Tareeq e Tabari, Vol 3, Page 367

Those people went to Hamas from Koofa. The emir of Hamas, Abd ar Rehman ibne Khalid ibne Walid, exceeded all limits of decency in heaping insults on them. When one month passed bearing the torture and hardships, they were again sent back to Koofa. Now the people were running out of patience. They were angry on the functionaries of Hazrat Othman and his own attitude toward those respected persons. Hazrat Othman couldn't have closed his eyes to the unsavory circumstances. To crush the rebellion he called a meeting of all the functionaries in Madina. Saeed ibne Aas too went to Madina. While returning from the meetings, he was stopped at a place called Jaraa near Qadisia. Malik e Ashtar and his companions told him that they wouldn't allow him to enter Koofa. They asked him to return from where he had come. Saeed made some excuses, but they didn't relent. They asked him to return back because it would be beyond him to stop the onslaught of the people. Therefore he returned back to Madina from there. Hazrat Othman appointed Abu Moosa Ashari as the governor of Koofa in his place. About this person more when we discuss about jamal and Tahkeem later on.

87. QASAS FOR OTHMAN'S BLOOD

Qasas or 'blood-for-blood' is a rule that is neither rejected by intelligence nor the Shariah. All civilized societies and religions agree on this. But every law has some exceptions, and this law too isn't free of exceptions. Therefore, if someone is killed in punishment for some crime, or a person, in self-defence, kills someone, in both the situations, although a killing has taken place, neither the Shariah permits Qasas nor intelligence supports it. In this manner several instances can be mentioned where the law of Qasas cannot be applied. While one can't deny the law of Qasas, its applicability differs from circumstance to circumstance.

After the Ameer al Momineen (a.s.) assuming the caliphate, when the demand for the Qasas for the blood of Othman came up, it became a controvertial issue. People were divided into two differing groups. One group considered that the killing of Hazrat Othman was legitimate. For them there was no question of claiming Qasas in this case. The other group considered his assassination a sin and a crime and forcefully championed the need for Qasas. We are not debating here whether one group was right or the other. The problem was so intricate that immediate solution was next to impossible. These complications could have been removed if Hazrat Ali (a.s.) considered the assassination illegitimate and gave attention to the claim of Qasas. If he did that, the other group, who thought that the killing was justifiable in the circumstances the act was committed, would have reacted strongly. Taking the side of either of the two groups was fraught with danger. The need was to bring both the groups to the middle ground and make efforts to resolve the issue. There were pulls and pushes in all directions and neither the feelings of the claimants of th Qasas nor of their opponents could be assuaged. It was also difficult to round up the culprits who perpetrated the act. Therefore when Talha and Zubair, and other persons of their ilk, approached Hazrat Ameer al Momineen (a.s.) and demanded Qasas for the blood of Othman, he gauged the situation and said, *"Whatever you know, I am not unaware of! But presently I don't have the power when the aggressors are in full flow and are overwhelming us, and we are not controlling them. Even your own slaves are siding wth them and the Bedouin Arabs too have joined them. At the moment they are in your midst and could harm you if they wish to! Have you thought of a way to control the situation?"*

The picture that Hazrat Ali (a.s.) drew of the circumstances at that time, the history upholds as facts. The rebels were ruling the roost in Madina and they had their influence everywhere. They did what they wished and none could open his mouth against them. If Hazrat Ameer al Momineen (a.s.) initiated steps for the Qasas, it was not possible that the culprits would bow down their heads meekly to the executioner's sword..They would have resisted the move with full force at their command that the lanes and by lanes of Madina would have been gored with unnecessary bloodshed. They were not so meek and weak that they would easily surrender themselves. If it was so, the same claimants of the Qasas could have overpowered them during the long siege that they held of Hazrat Othman's palace prior to his assassination. But at that time they meekly surrendered their arms and, after

the act was done, they were claiming for revenge. These champions of Qasas themselves, overtly and covertly, acknowledged that the strength of the rebels was much more than their own. Therefore they decided to battle with Hazrat Ali (a.s.) and Hazrat Ayesha advised them to attack Madina because the killers of Othman were boldly going around the streets of the city. Talha, Zubair and some others said:

“O Umm al Momineen! Forget about Madina. Because those who support us cannot fight the rebels. You must come with us to Basra!”

Ref: Tareeq e Tabari, Vol 3, Page 40

These people, despite having all the paraphernalia of war and men, were unable to start hostilities in madina, and made an excuse that they were not in a position to face the rebels. If they were really, and truly, seeking Qasas, there was no need to shift their theatre to Basra. Their purpose was something else and the Qasas was just a ruse. Their aim was to open a front against Hazrat Ali (a.s.) and overturn his rule and pave the way for their own hunger for power. It was not possible to pin the responsibility for the killing of Othman on, one, two or a few persons. The populations of Madina, Egypt and Basra were fed up of the oppressive measures of Hazrat Othman, and his coterie, and they had turned mortally against him. Those who instigated the killers were Mohajirs, Ansaar and even the senior Companions who wrote letters to the miscreants to teach him a lesson

To identify one or two killers wasn't possible and killing thousands for one life was not admissible in the Shariah.

One way to claim Qasas was to execute all the persons who took part in the conspiracy, be they the Companions; from Madina, Egypt, Basra or Koofa. The other way was to identify the real killers from the rebels and, establish their guilt by getting witnesses and then executing them. Witnesses were possible if there were some people at the place and time of the killing. Some Umawis who were at Hazrat Othman's place had meekly melted away sensing danger or took shelter in Umm e Habiba's house. However, Naila bint Farafsa was there, but she wasn't able to identify anyone! Therefore, when Ameer al Momineen (a.s.) asked her about the killers, she said:

“I don't know. However with Mohammed ibne Abu Bakr two persons came, whom I don't know.”

Ref: Sawaiq Mohriqa, Page 118

If it is assumed that the killers were alive, and the crime of murder was also established against them, one has to study the reasons that motivated them to take that extreme step. It is a fact that the crime was not committed as an act on the spur of the time. It happened after long parleys and discussions. Therefore delegations from different places kept visiting Hazrat Othman and complaining about the tyrannies perpetrated by his functionaries. But all these appeals had no effect on the caliph. In fact, on several occasions he had asked his men to be more harsh with the complainants. To send the delegates away, he always promised redressal, that he never seriously meant. He used to tell them:

“Whoever you want to be appointed the functionary, I shall appoint him. Whichever functionary you wish to be deposed, I shall do that. This would mean that I have no authority and your rule prevails!”

Ref: Tareeq e Kaamil, Vol 3, Page 86

It was natural that the delegates were upset at this outburst. They said that removing the tyrants and delivering justice was not in his power, he might as well demit his office and sit at home. If he didn't act, they said, they might have to take the ultimate step. Hazrat Othman asked them for what crime they intended to kill him? He added that killing is a punishment for recanting from the Faith, adultery or unnecessary killing. He said that he had not committed any of those sins. The delegates said that, according to Allah's Book, those who obstruct or deny others' rights deserve to be killed. On the strength of your officers got the most respected Companions beaten up, frightened them and exiled them unnecessarily, on the people untold miseries were heaped by your hand picked functionaries. Those who fought for their rights, they were put to sword. If we accept that those who are your protectors with swords in their hands are perpetrating cruelties on the people without your consent, then their swords are also upholding your caliphate. If you demit office, their swords too will go blunt and they will sit peacefully at their homes! Hazrat Othman couldn't reply and went quietly inside his home.

This conversation proves that they took the ultimate step when they had already made the matters clear to Hazrat Othman and were convinced that according to the Quran and Shariah, they were justified in what they wanted to do. This has been proved right by the thoughts and actions of the senior Companions. Therefore Hazrat Ayesha, Talha ibne Obaid Allah, Zubair ibne Awaam, Omro ibne Aas and other eminent Companions were giving fatwas justifying the killing. If the Battle of Jamal fought by Talha, Zubair and Hazrat Ayesha has been termed as Khata e Ijtehadi (the Error of Interpretation) , the Ijtehad justifying his killing could also be condoned as their error of interpretation. Any way, they quoted the Holy Quran to justify the killing, and a killing that takes place because of an interpretation of the Quran, is not subject to Qasas. Therefore, Mulla Ali Qari writes:

“Hazrat Ali (as.) didn't kill the assassins of Othman for the reason that they were rebels, and those who are rebels have their own power and the justification(Taaweel) for their act as well. They had the taaweel for the killing of hazrat Othman and the strength to take on the establishment. They deemed the act justifiable because of the undesirable actions of Hazrat Othman. For such rebels the Shariah ordains that when they become subservient to the Just Imam, whatever harm they had caused to the people, had shed their blood and had injured their bodies, there is no accountability (Mawaqiza) for the acts. Therefore it wasn't required of Hazrat Ali (a.s.) to execute them or hand them over to those who claimed for Qasas.”

88. THE BATTLE OF JAMAL

The Battle of Jamal is the furious battle that was fought at the beginning of the reign of Hazrat Ali (a.s.) with the excuse of seeking Qasas for the blood of Othman. The responsibility for heavy loss of Muslim lives and the schisms that came about in the Ummat thereafter rests on the shoulders of the Umm al Momineen Ayesha binte Abu Bakr, Talha and Zubair ! They stood up to claim Qasas for the blood of Othman. These three, however, were very much against him during his lifetime and instigated people against him. Therefore, Hazrat Ayesha used to keep the Prophet (s.a.)'s footwear and cloak in front of Othman and say that still those things haven't turned into relics when you have changed his Sunna and the Commandments. Hazrat Ayesha had a great capability of reading the minds of the masses. She adopted the method of inflaming the thinking of the people that was most effective. She knew that the people had great love for their Prophet (s.a.). She also knew that they would love to set eyes on the things that touched his body. When these things came in their view, there will be a feeling of ecstasy in their minds. It happened the way she thought. When they saw these, their anger rose and they surrounded the caliph's palace. When the Umm al Momineen saw that the siege was strong, despite the best efforts of Marwan ibne Hakam, Abd ar Rehman ibne Ataab and Zaid ibne Tabit she left for Makka. During her journey, as well, wherever she stopped, she went inciting the people against Hazrat Othman. Therefore, when she reached Salsal, seven miles from Makka , she told to Ibne Abbas, who was proceeding as the leader of the group of Hajis, in a very forceful manner:

“O Ibne Abbas! You have the gift of oratory and sleight of tongue. In the name of Allah stop people from helping this person (Othman). Put the people in doubts about him. As it is, peoples eyes have opened. The path of truth and the tower of light has risen. People from different cities have gathered for a decisive act. You know that Talha ibne Obaid Allah has control of the keys of the Bayt al Maal. If the Caliphate comes to him, he will follow his cousin, Abu Bakr, step for step!”

Ref: Tareeq e Tabari, Vol 3, Page 434

Hazrat Ayesha, during the first six years of the caliphate of Hazrat Othman, backed him completely. But then they had misunderstandings and she started antagonizing him. The apparent cause of this hatred and opposition was that Hazrat Othman had reduced the pension that she was getting from the previous regime. Therefore the historian Yaqoobi writes:

“There was a gulf of hatred standing between Hazrat Ayesha and Hazrat Othman. He had reduced the pension that Hazrat Omer had fixed for her. He started giving her an amount equal to that which was fixed for the other consorts of the Prophet (s.a.).”

Ref: Tareeq e Yaqoobi, Vol 2, Page 132

Because of the dictatorial attitude of Hazrat Othman and his functionaries, the atmosphere was already bad when the provocative talk of the Umm al Momineen added fuel to the fire.

“Aatisham taiz ast wa daamaan may zanam”

This antagonism became more furious and people started scheming against him. Particularly Talha ibne Obaid Allah, and the people of Bani Teem, were in the forefront of the agitation. Talha left no stone unturned in instigating the people against him. Baladari writes:

“Among the Companions of the Prophet (s.a.) none was as aggressive against Hazrat Othman as was Talha.”

Ref: Ansaab al Ashraaf, Vol 1, Page 113

Therefore, it was he who asked people not to supply water to Hazrat Othman's house during the siege. It was he who rained the arrows on the house in the darkness of the night. He instigated people against him and asked their chief, Abd ar Rehman ibne Adees, who was one of the Ashab e Rizwan, not to allow Othman to come out of the house and also prevent others from going in and coming out. When Hazrat Othman heard about this, he said:

“O Allah! Save me from the mischief of Talha ibne Obaid Allah. He has instigated people against me and got me besieged!”

Ref: Tareeq e Tabari, Vol 3, Page 411

Talha had this attitude not only during the life of Hazrat Othman. After his death, there was no change in the attitude. He got stones hurled at the bier and obstructed his burial in Jannat al Baqi.

Similarly Zubair, whose wife was Hazrat Ayesha's sister, was heard telling to the besiegers:

“Kill Othman. He has changed your very faith.”

Ref: Shara Ibne Abil Hadeed, Vol 2, Page 404

Only these people established the cause of Hazrat Othman's killing. They created such an environment that resulted in his assassination. If killing of Othman was a crime, then these persons cannot be absolved of their involvement in the act. Because abetting a crime too is a crime. Although Umm al Momineen was not in Madina at the time of his killing, she had left the place only 20 days prior to the event. When she was sure that the sapling she had planted would soon bear fruit. going away at that time was perhaps to keep herself away from madina when the actual event took place. Then she wanted to install Talha or Zubair in his place and through them she would recover the losses she had suffered because of reduction in her pension by Othman. But Umm al Momineen couldn't succeed in her plan. and in her absence, the people of Madina decided on the caliphate of Hazrat Ali (a.s.).

Talha and Zubair were the members of the Shura composed by Hazrat Omer. Because of that membership, they couldn't keep the thought of caliphate away from their minds. Their efforts for the elimination of Hazrat Othman too were directed towards this end. But when they saw that people were insisting for Hazrat Ali (a.s.) to be the next caliph, and none else was acceptable to them, they took initiative gauging the sentiment of the people. They took precedence over others to extend their hands in allegiance to Hazrat Ali (a.s.). If they saw the slightest chance of getting the position for themselves, they would have tried to achieve it. But they were forced to adopt a discreet silence. At that critical moment, it was necessary for them to back one of the two groups. But they didn't have the support of any of the two groups. One group was of people who were angry at the ineptitude and

his style of functioning. The other group was of his friends and supporters who were drawing benefits through him. The group that was against Hazrat Othman, hadn't any intention of bringing forward any one of the two persons. The reason was that they were no different from Hazrat Othman. Therefore if Hazrat Othman was fond of amassing wealth, these two persons too didn't have any liking for piety and frugality. They were very affluent and their avarice knew no bounds. Therefore Talha bought huge properties in Iraq and Sarat, constructed palaces in koofa and Basra and left behind huge amount of wealth. Ibne Abd al Barr writes:

"When Talha ibne Obaid Allah was killed, in his inheritance there were 300 whole skins of animal carcasses that were filled with gold and silver."

Ref: Aqd al fareed, Vol 3, Page 103

Zubair ibne Awam too was a very affluent person and a big capitalist. Therefore Dahabi writes:

"He had 1,000 slaves who used to pay him tribute."

Ref: Tareeq al Islam, Vol 2, Page 154

Zubair had constructed palaces in Egypt, Basra and koofa. In addition to the fleet of slaves, slave girls and camels, his wealth cannot be assessed. After giving a third of his estate to his grandson, as per his will,:

"Of his four wives, each got 1,100,000 which was a fourth of the eighth part of his wealth."

Ref: Aqd al fareed, VI 3, Page 104

Now about the other group, that was in support of Hazrat Othman. They knew that both the persons had played their role in the assassination of Hazrat Othman and they wouldn't support them to reach the throne of the caliphate. Although Talha had gained control over the keys of the Bayt al Maal during the lifetime of Hazrat Othman, neither he nor Zubair succeeded in getting the caliphate for themselves.

When after evacuating the caliphate they didn't succeed in the race for the succession, they wanted to be content with minor gains. The very next day of the Bai-at they demanded from Hazrat Ali (a.s.) to appoint them the governors of Koofa and Basra. Their main purpose in taking precedence over others in owing their allegiance was that they wanted to establish their priority in the matter of appointments. But the Imam (a.s.) didn't want to assign them to those provinces that yielded the maximum revenues. He knew their avarice and greed. Therefore he refused saying that he would do in their regard what he thought was best for them. He told them that their remaining close to him at the capital was very essential. They were under the impression that they had good clout in koofa and Basra, and that they were instrumental in mobilizing men to stage the uprising against Hazrat Othman, they expected Hazrat Ali (a.s.) to accept their demand. They understood that in the new administration they will not get any chance to do what they wanted to do. Nor will they get the special privileges that the previous administrations provided to them. Now they started to think of other ways to achieve their ends. They now concentrated their attention towards the movements of Hazrat Ayesha.

Hazrat Ayesha wanted that after the assassination of Othman, Talha should become the caliph. Thus she was aiming at settling it permanently in

her tribe of Bani Teem. After her stay in Makka she was eager to know the result of the uprising in Madina. She was asking every fresh arrival from Madina about the conditions there. In that time one person, by name of Akhzar, came to Makka from Madina. Hazrat Ayesha called and asked him what was the result of the siege of the caliph's palace? He informed that Hazrat Othman had executed the mischief mongers from Egypt and has established control over the situation. Umm al Momineen's expectation was contrary to this and she was very disappointed with the news. She said in a very disappointed manner:

"Inna lillahi wa inna ilaihi rajeoon. Has he killed those who were demanding their rights and were raising their voices against the tyrants? By Allah we are not happy with this."

Ref: Tareeq e Tabari, Vol 3, Page 468

She was still in a very depressed mood when another person came and said that Akhzar's information was wrong and that none of the Egyptians was killed and they are moving about freely in Madina. To the contrary, he said, Hazrat Othman was killed by them. Hearing this she was satisfied and said:

"May Allah keep him away from His Blessing! This is the result of his deeds. Allah is not cruel to His creatures!"

Ref: Shara Ibne Abil Hadeed, Vol 2, Page 77

Now, instead of staying in Makka it was necessary for her to move to Madina. She now thought of building up opinion in favour of the person she wanted to promote, the person of her choice as the next caliph. Therefore she made immediate arrangements for her journey and started for Madina. She had hardly traveled six miles when, at Saraf, she was met by Obaid Allah ibne Salama. She asked him about the situation in Madina. He said that Hazrat Othman had been killed and the people of Madina have sworn their allegiance to Hazrat Ali (a.s.). When she heard this it seemed that the ground from under her feet was slipping away. And the sky turned into a cloud of smoke. Not trusting her hearing she again asked whether Ali (a.s.) was the caliph? Obaid replied in the affirmative and said that there was none more deserving of the position than him. Now it was difficult for the Umm al Momineen to control her emotions. The following words came from her mouth:

"If Ali (a.s.)'s Bai-at has taken place, how much I wish the sky burst on the ground! I must get back to Makka!"

Ref: Tareeq e Kaamil, Vol 3, Page 105

Therefore, she ordered her retinue to return to Makka, and expressing her sorrow over the assassination of Othman she said:

"By Allah! Othman has been killed. I shall avenge his blood!"

Ref: Tareeq e Kaamil, Vol 3, Page 105

Obaid ibne Abi Salama was surprised in the sudden volte face of the Umm al Momineen and said that she used to say, again and again about Hazrat Othman:

"Kill that Naasal. He is an infidel!"

Ref: Tareeq e Kaamil, Vol 3, Page 105

He asked why there was the sudden change in her attitude? She replied that earlier she held that opinion. But Othman was repentant in his last days and her present opinion about him was correct.

The excuse of Hazrat Ayesha that Othman had repented was very surprising. As long as she was in Madina, he had not shown any signs of repentance. Otherwise she wouldn't have left him at the mercy of the rebels and come away to Makka. When she got the news of the killing of Hazrat Othman in Makka she had no inkling of his repentance and had even expressed her satisfaction over his killing. During the very short journey of six miles, there was no source of information which could have reported about the repentance of Hazrat Othman. As soon as she heard of the Bai-at of Hazrat Ali (a.s.) she remembered the predicament of Hazrat Othman and also knew that he was repentant of his past deeds. Even the demand of the persons besieging his palace was for him to express repentance for his past deeds and cruelties inflicted by his functionaries on the people of the realm. He was stubbornly refusing to express his repentance all the while. If he had agreed to stop the tyrannies and cruelties, there was no question of his getting killed. The truth is that when the Umm al Momineen wasn't able to give a plausible excuse for her sudden change of attitude, she made the false excuse of his repentance. But she wasn't able to convince Obaid ibne Abi Salama. Therefore he said:

"O Umm al Momineen! By Allah! Your excuse is very weak!"

Ref: II Imam al Siasat, Vol 1, Page 52

Umm al Momineen wanted to reach Makka immediately. She didn't pay any heed to what Obaid said. When she reached Makka people asked her the reason for returning so suddenly. She said, *"Othman was killed for no fault of his! I shall not let his blood go in waste! I shall not go back till his blood is avenged!"* People were certainly surprised at the change in her attitude, but kept quiet.

Umm al Momineen started beating the drums about the innocence of Othman and tried to create a strong front against Hazrat Ali (a.s.). When Talha and Zubair learned that Hazrat Ayesha was doing propaganda that Othman was innocent and was putting the responsibility on Hazrat Ali (a.s.) for his killing, they sent letters through Abd Allah ibne Zubair to her to run a movement and stop people from owing allegiance to Hazrat Ali (a.s.). These messages further strengthened her determination and with full force she started the campaign to demand Qisas for the blood of Othman. The first person to respond was Abd Allah ibne Aamir Hadrami who was the governor of Makka during the reign of Hazrat Othman. Saeed bin Aas, Walid bin Uqba and other Umawi's followed.

Talha and Zubair wanted to take shelter behind the claim for Qisas to take revenge for their failure to get important positions in the new regime. But the environment in Madina wasn't conducive for them. However, the movement could be successfully launched from Makka because the Umm al Momineen, Abd Allah ibne Aamir, Marwan ibne Hakam and the Umawis who fled from Madina were there actively promoting the movement. Therefore, the two somehow spent a period of four months in Madina and then decided to go over to Makka to pursue the campaign. They told to the

Imam (a.s.) that they wanted to go to Makka for performing the Umra. He had gauged their intentions from their faces that they had an ulterior motive in going to Makka. Therefore he said:

“By Allah! Their intention is not to perform the Umra! They are bent on stealth and rebellion!”

Ref: Tareeq e Yaqoobi, Vol 2, Page 156

Ameer al Momineen (a.s) didn't want them to go to Makka, but they persisted. In the end the Imam (a.s.) took the Bai-at from them a second time and permitted them to go. In Makka they started putting the blame of the killing of Othman on the Imam (a.s.) and became active members of Hazrat Ayesha's movement.

Some persons might think that when the Imam (a.s) knew that Talha and Zubair might break the Bai-at and attempt mischief, then why did he permit them to go to Makka. If they were not permitted to leave Madina, they wouldn't have been able to raise an army nor the battle wouldn't have taken place in Basra. But when the other aspects of the situation are considered, then this sounds the most plausible alternative that they were allowed to go to Makka. One alternative was to restrict them to their homes in Madina. The other was to concede their original demand for the emirate of Koofa and Basra. But both these alternatives were impracticable. In the first case, if they were confined to their homes, it would be like punishment before committing the offence. It would then be termed as curbing the freedom of movement and speech. This would be against the norms of Islam and the Imam (a.s.)'s own character. During those days only the Imam (a.s.) had allowed persons from Bani Omayya to move to Makka without any objection. If these two were forcibly stopped from going, there would be a hue and cry from their supporters. They would say that he had allowed the others to go where they liked and was refusing permission to the two senior Companions and important members of the Shura. Discretion required that they shouldn't be stopped from going. As far as the other alternative of assigning to them the governate of Koofa and Basra was concerned, it was very clear to the Imam (a.s.) that the two neither wanted to remain under the Imam (a.s.) nor they wanted to be obedient to him. If they were given the governorate, they would certainly try to declare themselves independent of the center, specially when Zubair had lot of support in Koofa and Zubair had the backing of the people of Basra. Those people wanted them to control the entire realm as the caliph. They had even expressed this desire. If they were assigned as governors, they would first find their moorings and then attempt to move ahead. With Zubair in Koofa, Talha in Basra and Muawiya already rebellious in Syria, it would be difficult to keep the realm together.

Thus they reached Makka with a predetermined agenda and started putting blame on Bani Hashim in general, and Hazrat Ali (a.s.) in particular, for the killing of Hazrat Othman. A campaign for claiming the Qasas for the blood of Othman started gaining force. For this campaign they needed funds. The solution came about in a manner that the deposed governor of Basra arrived at Makka with the entire wealth from the Bait al Maal. Yaali ibne Omayya came from Yemen with 600,000 Dirhams and 600

camels. All these funds were earmarked towards the expenses for the war. Abu Fida has written:

“Yaali gathered all the assets and started for Makka. He joined Hazrat Ayesha, Talha and Zubair and gave all the wealth in their keeping.”

Ref: Tareeq e Abul Fida, Vol 1, Page 172

The people of Makka too raised funds and they had sufficient finance. After the preliminary arrangements were over, there was a meeting at the place of Hazrat Ayesha. In principle they were agreed on the battle but had to decide which place to be selected as the theatre of war. Hazrat Ayesha thought of besieging Madina. But this suggestion was rejected because with the rebels there, it wouldn't be possible to handle the campaign there. Some people suggested going to Syria. On this Ibne Aamir said:

“With Muawiya in Syria, you are not needed there!”

Ref: Tareeq e Kaamil, Vol 3, Page 106

One more reason was in the way of making Syria the theater of war that being under Hazrat Othman, Muawiya didn't help him. How could they, then, expect any help forthcoming from him. When he had refused to bear allegiance to Hazrat Ali (a.s), how could he accept Talha or Zubair as the caliph without any objection. Of course, Muawiya was one with them to the extent of opposing Hazrat Ali (a.s.)'s caliphate. But after achieving that end, he wouldn't agree to the accession of Talha or Zubair to the caliphate. Ultimately, at the instance of Abd Allah ibne Aamir they decided on Basra as the venue for the battle. One reason was that they had the support of the local population there. The other advantage was that Syria is on one side of Hejaz and Iraq on the other. If Basra was made the theatre of war and Iraq was occupied, then Hejaz would be sandwiched between the two power centers. In this event it would be easy to defeat the army of Hazrat Ameer al Momineen (a.s.)

It is evident from the plan that the aim was not to claim the Qasas for Othman's blood. If that was the intention, they should have attacked Medina and held the persons who had carried out the assassination. In Basra there was no possibility of the conspirators of the killing of Othman being there. Any way, after deciding on the theatre of war, they started to prepare to go for the campaign. Yaali bought a camel for 600 Dirhams from a person from the tribe of Arina and presented to Umm al Momineen. He made a general announcement that those who didn't have the arms and other materials, they will be provided with everything. Therefore Hazrat Ameer al Momineen (a.s.) has said about Yaali:

“He was giving to every person a horse, arms and 30 Dinars to fight against me.”

Ref: Tareeq al Islam Dahabi, Vol 2, Page 14

Talha and Zubair pressurized Abd Allah ibne Omer to support them. But he refused saying:

“It is better for Ayesha to sit at home and not in the canopy on the camel's back, and for you remaining in Madina would be better than going to Basra.”

Ref: Al Imamat wal siyasat, Vol 1, Page 61

Hazrat Ayesha asked the other consorts of the Prophet (s.a.), who were staying at Makka after the Haj, to endorse her stand and to accompany her

to the battle front. Hazrat Hafsa agreed without any objection. Other wives of the Prophet (s.a.) rejected the proposal. In the end, at the intervention of Abd Allah Ibne Omer, Hazrat Hafsa too stayed back. Ibne Atir writes:

“The consorts of the Prophet (s.a.) planned to go to Madina with Hazrat Ayesha. But when she changed her plans and was going to Basra, they cut away from her. Hafsa agreed to go with Ayesha but her brother Abd Allah ibne Omer stopped her.”

Ref: Tareeq e Kaamil, Vol 3, Page 106

Hazrat Hafsa's agreement was not unexpected. The reason was that there was a lot of similarities in the thinking of both. Because of this they were thought to be associated with a particular group. Therefore Mohammed bin Ismail Bukhari writes:

“The wives of the Prophet (s.a.) were in two groups. One group was composed of Ayesha, Hafsa and Sauda. In the other group was Umm e Salama and others.”

Ref: Sahih Bukhari, Vol 2, Page 59

All the sympathies of Hazrat Umm e Salama were with Hazrat Ali (a.s.). When Hazrat Ayesha tried to win her over to her own side, she refused to listen to anything against Hazrat Ali (a.s.). She opposed the plans of Hazrat Ayesha very much and wrote to her to desist from her scheme:

“If the Prophet (s.a.) had known that women can bear the hardships of Jihad, he would have ordered you. Don't you remember that the Prophet(s.a.) had warned you against excesses in the matter of Faith. He knew that if the pillar of Faith bends, it cannot be stopped through women. If it gets breached, the women cannot mend it. The Jihad for women is that they keep their eyes down, gather their lapels and keep limited relationships. If the Prophet (s.a.) had seen you on the camel back, going from one well to the other in the wilderness, what reply would you give him. Tomorrow you will have to go to the presence of the Prophet (s.a.). By Allah, if I am told, ‘O Umm e Salama! Enter the Heaven! Then if I had broken the Hijab that he has made binding on me, I shall be ashamed to face the Prophet (s.a.). Therefore you must remain in the veil and stay at home!’”

Ref: Aqd al Fareed, Vol 3, Page 99

Instead of taking a lesson from the writing of Hazrat Umm e Salama, Hazrat Ayesha replied that she was going to arrange peace between the two warring groups and it is necessary for keeping the atmosphere peaceful. This reply was just an excuse, but the fact is well known that she was herself an active participant in the dispute. If she had remained back at home, the dispute wouldn't have arisen at all. If one agrees that she was going to arrange truce between two warring groups, then what was the need for the paraphernalia of war to be accumulated and carried along?

Umm al Momineen (a.s.), with a contingent of 700 men, marched towards Basra. Enroute several persons joined the group. The numbers rose to 3,000. When the contingent reached Zaat Iraq, from where there is a diversion to Basra, Saeed ibne Aas asked Marwan and some others of the same mind as to where they were heading for through the wilderness?

Marwan said he knew they were going to Basra and the purpose was to take revenge against the killers of Othman. He said:

“The killers of Othman, Talha and Zubair, are riding with you on camels. Kill them and return home. Why unnecessarily kill each other.”

Ref: Tareeq e Tabari, Vol 3, Page 472

Marwan said with what face they would go home. He said that they must go to Basra that they were able to take revenge against all the killers of Othman. Saeed, after talking with them, went to Talha and Zubair and asked if they won the battle and succeeded with their aim, who will be their choice to be the caliph? They said without doubt one of them would be chosen as the caliph. Saeed said that when you came out seeking Qasas for the blood of Othman, then you must make one of his sons the caliph. and both his sons, Aban and Walid, were in the contingent as well. He warned them that if they didn't do this, the people would think that you have come out in search of power and position. Talha and Zubair said in one voice:

“Can we keep aside the senior, aged, Mohajirs, and make his you sons the caliph?”

Ref: Tareeq e Tabari, Vol 3, Page 472

Saeed understood that these persons had not come for the Qasas and the entire drama was for personal gains. Therefore he went away from them. Along with him went Abd Allah ibne Khalid, Mughira ibne Shauba and the people of Bani Thaqeef. They all headed towards Taef. The remaining troops headed towards their destination. On the way something happened that shook the courage and determination of Umm al Momineen momentarily. When the contingent reached a cistern of water that was named after a woman, Hawab binte Kalb ibne Wabra, as the Cistern of Hawab, it halted there for the night. Hazrat Ayesha heard the sound of dogs barking from one direction. This was nothing unusual. But the Umm al Momineen had some disturbance in her mind. Nearby was the camel driver. She asked him what was the name of the place. He replied, *“It is Hawab!”* Hearing the name of Hawab, Umm al Momineen's limbs started shivering. and shouted:

“Let me go back! Let me go back! By Allah! I am the one of the Cistern of Hawab!”

Ref: Tareeq e Kaamil, Vol 3, Page 107

Talha, Zubair and others were surprised in the sudden change in the attitude of Umm al Momineen. They said what if the place is Hawab? Why are you frightened of the name? She said:

“Once the Prophet (s.a.) had his wives sitting around him. I heard him say at that time, ‘Who is the one amongst you on whom the dogs of Hawab would bark?’”

Ref: Tareeq e Kaamil, Vol 3, Page 107

She said that she didn't have any more doubt that the Prophet (s.a.) was mentioning about her on that day. She insisted that she must return back from there only. When her cohorts felt that the entire campaign would collapse with her departure, they said that the camel driver was wrong in saying that the place was Hawab. Abd Allah ibne Zubair gathered some fifty persons from the neighborhood, gave them some bribes, and asked them to tell her that the place wasn't Hawab. Imam Shaubi says:

“This was the first false witness that was given in the annals of Islam.”

Ref: Tazkira Khawas al Ama, Page 39

The Umm al Momineen was still in a confused state of mind when a sound was heard from one direction:

“Hurry ! Hurry! Ali Ibne abi Talib(a.s.) is arriving!”

Ref: Tareeq e Kamil, Vol 3, Page 39

Hearing this, there was utter confusion in the rank and file of the contingent. Umm al Momineen's thoughts turned in such a way that she neither remembered Hawab nor the Prophet(s.a.)'s words about it. Once again her spirit revived and she headed towards Basra.

On the other hand Hazrat Ameer al Momineen (a.s.) was thinking of organizing troops to move towards Syria when Talha and Zubair recanted from the Bai-at and the news of the impending attack by Hazrat Ayesha reached Madina. The Imam (a.s.) had a doubt that Talha and Zubair might hatch a conspiracy along with Muawiya. But he never expected that the Umm al Momineen would rise against him and come out of her home against the commands of Allah and the Prophet (s.a.). He was thus forced to alter his program of going to Syria to attend on this problem. The Imam (a.s.) gathered the important persons of Madina in the Masjid e Nabavi and said that they were aware of the rebellious moves of Talha and Zubair. He wanted them to be with him that they were intercepted before they reached Basra. Some persons were hesitant to confront such eminent names like Talha, Zubair and Hazrat Ayesha. And some others like Saad ibne Abi Waqas, Oussama bin Zaid, Mohammed ibne Maslama and Abd Allah ibne Omer flatly refused to go. But there were persons like Haitham ibne Taihan, Ziyad ibne Hanzala, Abu Qatada Ansari etc who were guided by the spirit of siding with the truth and assured of all cooperation. Abu Qatada told in an emotional tone:

“Ya Ameer al Momineen! This sword was tied around my girdle by the Prophet (s.a.)! For a long time it has stayed in the sheath! Now is the time to take it out against the tyrants, those who don't desist from cheating the Ummat!”

Ref: Tareeq e Kaamil, Vol 3, Page 113

Hazrat Umm e Salama presented her son Omer ibne abi Salama to Hazrat Ameer al Momineen (a.s.) and said:

“I am leaving him in your care. He is dearer to me than my own life! He will be on your side in all the campaigns, till Allah makes His final Command, that He will! If it was not against the command of the Prophet (s.a.), I would have come with you, the way Ayesha has gone with Talha and Zubair!”

Ref: Ansaab al Ashraaf, Vol 1, Page 436

Hazrat Ameer al Momineen (a.s.) appointed Sahl ibne Haneef Ansari in Madina and Fatam ibne Abbas as his deputies. He started with a contingent of between 600 and 1,000 strong. In this there were 400 persons who were present at the Bai-at e Rizwan. When they reached Rabza, three miles from Madina, he got the news that the opponents had already started for Basra and that they were going post haste. Now there was no likelihood of stopping them on the way and there was no other alternative than subduing them through battle. Ameer al Momineen (a.s.) camped there and sent out

some men to Madina to fetch supplies of the arms and transport animals. To recruit more men, he deputed Mohammed ibne Jafar and Mohammed ibne Abu Bakr to Koofa. When they reached Koofa, the emir there, Abu Moosa Ashari, stood like a wall between them and the people and stopped them from joining saying that this is the battle for worldly power, whoever wants to go, might go! Those who want a better Hereafter, must stay home. Instead of being a help to Hazrat Ameer al Momineen (a.s.), he proved an impediment. Mohammed Ibne Jafar and Mohammed Ibne Abi Bakr tried their best to convince him, but he was adamant. Therefore they returned disappointed. Hazrat Ali (a.s.) started from Rabza and passed through feed, Thalabia and Asaad to reach Zeeqar that is equidistant between Koofa and Wasit. At this place Mohammed bin Jafar and Mohammed bin Abi Bakr arrived and told to the Imam (a.s.) about the attitude of Abu Moosa. Ameer al Momineen (a.s.) sent Ibne Abbas and Malik e Ashtar to Koofa to convince Abu Moosa that he should desist from misguiding those who wish to join the contingent. The two were still in Koofa when the Imam (a.s.) sent his son, Hassan (a.s.) and Ammar Yassir. On reaching Koofa they sat in the Jama Masjid there and invited people to come to the assistance of the Ameer al Momineen (a.s.). Abu Moosa was informed of the arrival of Imam Hassan (a.s.). When he came, Imam Hassan (a.s.) told him that information has been received concerning him that he was preventing people from coming to the assistance of the Ameer al Momineen (a.s.) although the purpose is to fight against and remove mischief from the Realm. He said that he had heard the Prophet (s.a.) say:

“Soon a mischief will break out. Those who sit will be better than those who stand, those who stand will be better than those who walk and those who walk will be better than men on horse backs!”

Ref: Tareeq e Kaamil, Vol 3, Page 117

Those persons, the opponents, are our brothers in Islam, and shedding their blood is taboo for us nor it is permissible to confiscate their assets. At this Ammar Yassir became angry and said:

“No doubt! Your sitting in a room is better than your coming out!”

Ref: Tareeq e kaamil, Vol 3, Page 117

They both started arguing with one another. Abu Moosa insisted that what those people were doing was a mischief and it is better to keep away from it. An argument was going on there, when Zaid ibne Sauhan read out two epistles from Hazrat Ayesha from near the entrance to the mosque. One was addressed to him and the other to the people of Koofa. In the epistles she urged them to come to her help. She also pleaded that if they couldn't come to her rescue, they shouldn't also respond to the call from Ali (a.s.). After reading the epistles, he addressed the gathering:

“She was ordered to sit at home. We were ordered that we battle and fight that mischief didn't raise its head! But what she had been ordered to do, she is asking us(men) to sit back at home, and what we have been ordered to do(to battle) she is doing!”

Ref: Tareeq e Tabari, Vol Kaamil, Vol3, Page 117

Then addressing Abu Moosa he said, *“O Abu Moosa! If you can stop the river flowing, then ask the people not to go! It is better refrain from a thing*

that is beyond your control. Instead of stopping the people from going, go home and sit quietly.” But all the talk didn’t have any effect on Abu Moosa. He continued insisting that what the opponents were doing was a mischief and people should keep away from it. When Imam Hassan (a.s.) felt that he was becoming too stubborn, he became angry and said,

“Leave our mosque and go wherever you like to go!”

Ref: Akhbar al Tawaal, Page 145

Then he went to the pulpit and gave a sermon. He convinced people to come to the help of Hazrat Ameer al Momineen (a.s.). Ammar ibne Yassir and Hajar ibne Adi Kindi too appealed to the people to join. This had an effect on the people and they started in numbers to join up.

When the environment of Koofa was congenial, Malik e Ashtar headed towards Dar al Ammara, beat up Abu Moosa’s slaves and evicted them. He occupied the palace. Abu Moosa came running to the palace and wanted to enter. But Malik stopped him from entering and said in a loud tone:

“O Abu Moosa! May your mother die! Get away from our palace! May Allah evict you! By Allah! You have always been a hypocrite!”

Ref: Tariq e Tabari, Vol 3, Page 501

Abu Moosa pleaded to be given a night’s respite. He was told that he had time till the evening (Isha) prayer and that he won’t be allowed to stay there in the night. Some people wanted to get into the palace and loot his belongings. But Maalik stopped them and told them that they shouldn’t trouble him because he was ordered to evacuate. People didn’t trouble him any more. Abu Moosa went in the darkness of night and spent the night somewhere in Koofa. In the morning he trudged towards Syria! Now the people of Koofa got ready to join the ranks in large number despite the efforts of Abu Moosa and the epistles of the Umm al Momineen. 12,000 armed men from Koofa joined Hazrat Ameer al Momineen (a.s.) at Zeeqar!

One is surprised at the mental make-up and actions of abu Moosa. On the one hand he was holding a key position in the establishment and on the other he was promoting the interests of the opponents of the head of the state. If he considered the battle with the Ashab e Jamal illegitimate, he should have demitted his office at the first instance and then he could have expressed his views. When he was the functionary of the state and expressing his opinion against the instructions of the Head of the State was tantamount to disobedience His attitude indicated that he was hand in glove with the opponents of Hazrat Ameer al Momineen (a.s.). Otherwise there was no reason that he wanted to remain in office and tried to come in the way of mobilizing the men to fight with the rebels. He tried to describe the defensive arrangements as mischief and also tried to misinterpret the Prophet (s.a.)’s tradition to make people sit at home and give a free hand to the rebels. Did he want Talha, Zubair and their cohorts to do what they wanted without any resistance? If defensive measures against the rebels is a Fitna, then every defensive war could be termed as Fitna! Hazrat Ameer al Momineen(a.s.)’s battle with the ashab e Jamal is one of the battles that had the express approval of the Prophet (s.a.). Therefore Hazrat Ayoob Ansari says:

“The Prophet (s.a.) had instructed Hazrat Ali (a.s.) that he should battle with the recanters of the Bai-at (Ashaab e jamal), the wayward (Ashaab e Siffin) and the apostates (Khawarij).”

Ref: Mustadrak hakim, Vol 3, Page 139

Then the Prophet (s.a.) had forecast the battle between Ali (a.s.) , the righteous and oppressed, with Zubair , the oppressor and aggressor:

“O Zubair! You will battle with Ali (a.s.) and you will be the oppressor over his right!”

Ref: Tareeq e Kaamil, Vol 3. Page 122

About the Cistern of Hawab, the Prophet (s.a.) warned Hazrat Ayesha:

“Beware! O Ayesha! Lest you are the one!”

Ref: Tareeq e Yaqubi, Vol 3, Page 157

In addition to these statements of the Prophet (s.a.), the Holy Quran too clearly exhorts fighting against the rebellious:

“If two groups of believers think of battling with each other, try to arrange a truce between them; if one group commits excess over the other, then you must fight with the group that commits excess until it returns towards the Command of Allah.”

When the troops of Umm al Momineen reached Chahe Abu Moosa beyond the Cistern of Hawab , and the governor of Basra, Othman ibne Hanif got the news of the arrival of the heavy troops, he sent Abu Aswad Daeli and Omer ibne Haseen to Hazrat Ayesha to inquire about the purpose of her arrival at Basra. Therefore, reaching there, Abul Aswad asked Hazrat Ayesha , *“O Mother! On what purpose you have come here? For what reason you have mobilized such a huge army?”* She said, *“I have come to avenge the blood of Othman who was killed mercilessly in his own house.”* Abul Aswad said, *“In Basra there is none of his killers. ”* She replied, *“It is true. But I want the cooperation of the people of Basra I wish to take revenge on those who have killed him and are in the group of Ali (a.s.).”* Abul Aswad said, *“You are the consort of the Prophet (s.a.) and he has ordered you to remain within the four walls of your home. What have you to do with these battles?This activity doesn’t suit your dignity and status.that you have left behind your home and come out for battling.”* She said, *“Who will have the courage to come face to face with us and fight!”* Abul Aswad said, *“We shall fight and the world shall see that battles are fought in this manner!”*

Umm al Momineen’s conviction that none will dare to fight against her was perhaps on the basis that with Hazrat Ali (a.s.) only a small contingent will be there who must have accompanied him from Madina and the braves of Koofa, who she thought were under the influence of Abu Moosa, wouldn’t join him. In this event the small contingent of the Imam (a.s.) may not be able to contend with her huge army.and will be forced to surrender arms.Either it will be on the basis that out of respect for the spouse of the Prophet (s.a.) they would abstain from fighting with her or they will get awed with the huge numbers against them. But the events turned out contrary to her expectation. Huge numbers of fighters joined the army of the Imam (a.s.) from Koofa. The other thought that the men would abstain from fighting seeing the consort of the Prophet (s.a.) could possibly have had

effect on their thinking only if she had maintained that decorum by remaining at home and not coming out in full battle cry. When she hadn't herself maintained the dignity and respect of her status, how could the fighting men be expected to respect her?

After talking with Hazrat Ayesha, Abul Aswad went to Talha and Zubair and asked them the same questions as he had put to Hazrat Ayesha. They too repeated what the Umm al Momineen had said that their purpose of coming there was to avenge the blood of Othman. Abul Aswad asked, *"Haven't two of you on oath owed your allegiance to Hazrat Ali (a.s.)? They said, "Yes! In conditions that a sword was hanging over our heads! There was no other alternative for us than doing the Bai-at!"* Abul Aswad understood from their attitude that they were bent on mischief and rebellion and there was no use for further discussion. He went back to Othman ibne Hanif and reported about the parleys to him. He advised strengthening the fortification of the town. Othman ibne Hanif assembled the people in the mosque and ordered them to keep their arms ready and remain on alert.

Umm al Momineen's army, after remaining at Cha e Moosa for sometime entered into the boundary of the Basra city. It camped at Marbad, the market yard for sale of camels. When the people of the city heard of the arrival of Ayesha, Talha and Zubair, they started assembling in the Marbad. They started commenting according to each person's point of view. One person stood up and said, "These people have come out with fear and terror from a city where even the birds are in safety. If they have come to avenge Othman's blood, we are not his killers! O People of Basra! Listen to me! Force them to return back from here! "At this point the supporters of Talha and Zubair hurled stones and quietened him. Jaria ibne Qadama took courage in his hands, moved forward, and asked Hazrat Ayesha:

"O Umm al Momineen! Your sitting on that accursed camel and coming out is worse calamity than the assassination of Othman. For you there is a Command from Allah you must maintain respect for the Hijab, but you have come out of the curtain and have lost your respect. One who thinks fighting with you is legitimate, may not refrain from killing you. If you have come of your own will, return home! If you have been forced to come, please seek the people's help against those who have forcibly brought you!"

Ref: -Tareeq e Tabari, Vol 3, Page 482

Umm al Momineen didn't take any cognizance of these words. Her attention was only on increasing her strength and taking more and more persons under her banner. It was necessary to get the people of Basra under her sway. She wanted to convince them that Hazrat Othman was killed at the instance of Hazrat Ali (a.s.) and thus he had personally occupied the position of the caliph. She said that neither he had the support of the members of the Shura nor the people's support. With this purpose she wanted to address the crowd. There was pandemonium all around and none was able to hear what she wanted to communicate. Effort was made to quieten the crowd and Talha made a speech, *"O People! We were the well wishers of Othman from the depths of our hearts! But some foolish persons*

overwhelmed the wiser and assassinated him! Now we want to avenge his killing!” he was able to speak this far , when the people said, “O Abu Mohammed (Talha)! Your letters contrary to this kept coming to us! “Talha couldn’t give any reply and kept quiet. Now it was the turn of Zubair. He stood up and said, “From my side no letters came to you about Hazrat Othman.”He then talked about the circumstances under which Hazrat Othman was killed. He blamed Hazrat Ali (a.s.) for everything and used harsh words. At this point a person from the tribe of Abd al Qais stood up. At his standing there was some commotion in the crowd. Some people tried to quieten him. But he didn’t care for the shouting and started speaking. At the outset he talked about all the three earlier caliphates and then started talking about the caliphate of Hazrat Ali (a.s), “You people had pledged your allegiance to Hazrat Ali (a.s.) without consulting us and accepted him as the caliph. What has happened now that you have turned against him? Do tell us, that we stand with you and fight! Has he usurped the booty of War? Has he taken any step against the Shariah? Or has he done anything that you don’t like? Tell us, what wrong has he done, that we side with you? If all this is not there, then there is no sense in all the noises that you are making!” At this point the men of Talha and Zubair jumped towards him. With the intention of lynching him. But the men from his tribe saved him. But the next day umm al Momineen’s men attacked and killed him and seventy men of his tribe. The historian Tabari writes:

“The next day an attack was made on him and his companions and seventy persons were killed.”

Ref: Tariq e Tabari, Vol 3, Page 486

After these speeches Hazrat Ayesha’s turn came. In a very pathetic manner she described the innocence of Hazrat Othman and the cruel manner that he was killed. And that people were very disturbed at his dastardly killing and were rising to avenge his assassination. She said, “Kill his murderers one after another and leave the matter of the caliphate to the Shura constituted by Omer! One who is involved in the assassination should be excluded from the shura” This suggestion of the Umm al momineen was very meaningful. She suggests following the Shura and very intelligently tried to turn the caliphate in the direction she wanted it to go. Only four members of the Shura were alive at that time. They were Ali ibne abi Talib (a.s.), Saad ibne Abi Waqas, Talha and Zubair. Hazrat Ali (a.s.), in her view, was involved in the murder of Othman and therefore had no right to be a part of the Shura any more. Saad ibne Abi Waqas was not likely to come in the way of what she would have liked to happen. Since Hazrat Omer had suggested that the candidate who had the majority with him should be selected as the next caliph, automatically the candidate of her choice would win hands down! Talha and Zubair would certainly not vote for Saad. In that event one of the two buddies would vote for the other and get through to the throne! The situation was such that Saad would be in an unenviable position of supporting one of the two! If he sided with Talha, he would be the caliph and the same was true for Zubair. Either way, that was what the Umm al momineen wanted! Her wish was to remove Hazrat Ali (a.s.) and install one of the two of her cohorts in the caliphate!

The crowds listened to the speech of Umm al Momineen with quiet interest. But after the speech was over, they started shouting and protesting and it was a cacophony of noises. Some people said that the Umm al Momineen was right, and others were against her. The people of Basra were divided in two groups. One group sided with Talha and Zubair and the other group was for Othman ibne Hanif. They started pelting stones at each other. However there was one group that remained quiet and wasn't able to decide which side to take. Thus, with the arrival of Umm al Momineen, divisive tendencies arose in the families and households! Brother turned against his own brother!

Now, with the strategy of widening their sphere of influence they sent out messengers in all directions to register support. Therefore, the Umm al Momineen called Ahnaf ibne Qais, who was the chief of the tribe of Bani Tamim, and other important persons in the neighborhood and told them that they were refraining from doing the Jihad to avenge the killing of Othman. She asked them what reply would they give to Allah for this dereliction of their duty? She said that in their tribes there was no shortage of men and materials to fight nor will your men turn down your call. Ahnaf said, *"O Umm al Momineen! It was only yesterday that you were critical of Othman! You left nothing in cursing him! Today you are seeking Qasas for his murder!"* She said that he was washed away like they do the dirt from the utensils. When he was free of all his ills, he has been killed. Ahnaf said

"O Umm al Momineen! I am ready to abide by the instruction that you give in a state of equanimity. But I cannot abide by the order that you give in a fury of rage!"

Ref: Isteeab, Vol 1, Page 320

Ahnaf saved himself from siding her, but the majority of the people of Basra joined ranks with the Umm al Momineen. Now she wanted to capture the bayt al Maal and other important places in Basra before the arrival of Hazrat Ali (a.s.). There she moved towards the city. Othman ibne Ahnaf wasn't willing to hand over the city to her without any resistance. He created barricades on the way and, as far as possible, tried to defend the city. From which ever direction the attackers tried to advance, Othman's men resisted them. Some people hurled stones from the rooftops on the advancing army. But how long could they stop the onslaught of the advancing army. When Othman felt that he couldn't prevent the city any more from their depredation, he took one small unit of men and went to Talha and Zubair. He asked them what was their demand and why they were raising trouble in the peaceful city? They said that their intention was to seek Qasas for the blood of Othman. He asked, was it the way of seeking the Qasas? He added that they were just interested in somehow acquiring the caliphate for themselves. They replied that even if that was true, Ali (a.s.) wasn't more deserving of the caliphate than them. The discussion became more heated from either side and it almost went to the extent of drawing the swords. When matters were going out of control, Hazrat Ayesha demonstrated her liking for peace and intervened between the two groups.. They agreed that till Hazrat Ameer al Momineen (a.s.) arrived there, no hostilities would be started and that Othman will continue to be in the Dar al

Amara and there wouldn't be any change in the administration.. Only two days had gone by since the agreement, when in the darkness of night Othman was attacked stealthily in the Dar al Amara. He was taken captive, was given forty lashes and the hairs of his beard, brows and eye lashes were pulled out cruelly. Ibne Atir writes:

“Only two or three days had passed when they attacked Othman near the Bayt ar Rizq, took him captive, and tried to kill him. But out of fear that the Ansaar might become furious, they were afraid of killing him. But they pulled out the hairs of his head, beard and eyebrows. Then they incarcerated him.”

Ref: Tareeq e Kamil, Vol 3, Page 111

When Othman ibne Hanif was kept in captivity, taking Hazrat Ayesha's opinion about the treatment to him was felt important. Therefore Hazrat Othman's son Aban was sent to her to ask whether to keep Othman captive or he should be killed. Hazrat Ayesha asked them to kill him. One woman who heard her say this shouted, *“O Umm al Momineen! In the name of Allah! Be kind on him and save his life! After all he is a Companion of the Prophet (s.a.)!”* Ayesha said, *“All right! Call Aban.”* When Aban came back, she asked him not to kill Othman. When Aban heard the revised order, he said:

“If I had known that you are calling me back for this purpose I wouldn't have come.”

Ref: Tareeq e Tabari, Vol 3, Page 485

With the orders of Umm al Momineen, Othman was saved from the bloodied swords of her men, but forty companions of his were murdered in cold blood. After this massacre the Bayt al Maal was attacked. The guards there, who numbered fifty, were tied with ropes. They were then slaughtered like sheep and goats. Hakeem ibne Jabla, who was an eminent person of Basra, heard about this massacre and torture of Othman ibne Hanif. He took with him 300 men of Bani Bakr and Bani al Qais and proceeded towards Madinat ar Rizq where Abd Allah ibne Zubair was distributing rations to his men. When he saw Hakim coming, he asked why he had come. Hakim asked him to give their share of the rations and to release Othman ibne Hanif and to allow him to remain in the Dar al Amara till Ameer al Momineen (a.s.) arrived. He also added that if they had sufficient numbers, they wouldn't have tolerated the orgy of killing committed by them. Ibne Zubair said that they had avenged the killing of Hazrat Othman. Hakim asked him whether the innocent persons they had killed were the assassins of Othman? Why weren't they afraid of the Retribution of Allah? Ibne Zubair told to Hakim that however much he shouted and cried, neither he would release any ration to his men nor Othman ibne Hanif be released. He added that if he recants from the Bai-at of Ali (a.s.) he could be released. When Hakim heard him, he said, *“O Allah! You are Just! You must be witness to their tyranny!”* Then he addressed his companions:

“I have no reservation in fighting with these tyrants. Those who have any, may go away!”

Ref: Tareeq e Tabari, Vol 3, Page 491

Saying this, Hakim unsheathed his sword and with a few companions attacked the adversaries. From that side too men came up with their swords. In the winking of the eyes a severe battle was started and blood was being shed. During the fight, one person hit the leg of Hakim and cut it. Hakim picked up the severed leg and hit it so hard at the man that he fell down. Hakim went crawling to him, and sat on the person till that person was dead. Hakim kept fighting till his strength lasted. But how could a small group fight with a large contingent. One by one they were all killed. Hakim, his son Ashraf and brother Ra-al ibne Jabla lost their lives in this battle. This is remembered as Jang e Jamal Asghar that happened on 25 Rabi Thani 36 H.

After killing Hakim and his men, Talha and Zubair wanted to kill Othman ibne Hanif as well. Othman understood from their looks that they intended to kill him. He told them that if they killed him, his brother Sahi ibne Hanif would certainly wreak revenge against them. My brother is the governor of Madina and he will search each and every relative of theirs and kill them. Hearing this, they changed their minds and released Othman from captivity. He left Basra and at Zeeqar reached the presence of Hazrat Ameer al Momineen. When he saw the pitiable condition of Othman ibne Hanif, Hazrat Ali (a.s.)'s eyes watered. He asked Othman to tell him about the happening in Basra and about the atrocities of the Ashaab e Jamal. Hearing the details his face turned red with anger. Immediately he ordered arranging the left, right and the front flanks of the army. On the left was Abd Allah ibne Abbas in the lead, on the right flank he put Omer ibne Abi salama and the front flank was commanded by Yaali ibne Omer. The Standard of the army he entrusted to Mohammed ibne Hanafia. They now started moving towards Basra. On the way they halted with the tribe of Abd al Qais. The people of this tribe had great regard for Hazrat Ali (a.s.). When they learned about the campaign for which the Imam (a.s.) was going, they too joined the ranks.

When Hazrat Ameer al Momineen (a.s.)'s army reached outer Basra, Ahnaf ibne Qais, who had already owed allegiance to the Imam (a.s.) after the death of Hazrat Othman, came to his presence and said, *"Ya Ameer al Momineen! I wish to say two things. If you order, I shall be with you to take part in the battle, or I shall stop the 4,000 swords that had been unsheathed against you. Hazrat (a.s.) agreed with his second suggestion and allowed him to go. How the Imam (a.s.) northern Basra and camped at Zawia. He sent some letters and messengers to Talha, Zubair and Umm al Momineen. He asked them to desist from battle and bloodshed. The advice didn't appeal to them. Generally wars are destructive, but the internecine wars are the worst. The threesome didn't agree to any suggestions of peaceful settlement of the dispute. When Hazrat Ameer al Momineen (a.s.)'s emissaries returned disappointed, and it became evident that there was no other alternative than the battle, the troops moved forward from Zawia and camped again on reaching Qasr Obaid Allah ibne Ziyad. The army of Hazrat Ali (a.s.) was 20,000 strong and the enemy had registered the cooperation of bani Azd, Bani Zaba, Bani Hanzala, Bani Salim etc on the excuse of seeking Qasas for the blood of Hazrat Othman. This way their strength was touching the figure of about 30,000 men. When both the armies*

came to the battle-field, the Imam (a.s.) told them about the destruction that would be caused by the battle in terms of men and material. But the numbers had gone to the heads of the two rebels. Their men started shouting the slogan, "Ya Lsaraat Othman" stood in rows. The Imam (a.s.) too organized rows of his men opposite their rows. Instructing his men, the Imam (a.s.) said, "Till the enemy starts hostilities, you should not move forward. Till they attack, you shouldn't attack. Don't stop those who show their backs to the battlefield. Don't attack the injured and maimed. Don't cut the limbs of the vanquished opponents and don't do anything that is taboo against the dead of the enemy troops. Don't harm any females!" After advising his men, he came to the front without wearing armor riding on a horse and shouted, "Where is Zubair?" First Zubair was hesitant to respond. Then he put on protective armor and helmet and came near the Imam (a.s.) He said, "O Zubair! Why have you come to Basra? Why have you taken this step fraught with dangers?" Zubair replied, "To seek Qasas for the blood of Othman!" The Imam (a.s.) said:

"You want the Qasas for Othman's blood from me although you yourselves have killed him. May Allah inflict a pitiable death on those amongst us who were more aggressive and harsh with him."

Ref: Tareeq e Tabari, Vol 3, Page 520

Zubair couldn't counter this but said:

"We don't consider you capable of being the caliph nor are we ourselves capable of that."

Ref: Tareeq e Tabari, Vol 3, Page 519

The Imam (a.s.) said that today you don't consider me capable of being the caliph, but we have always accepted you as the progeny of Abd al Mutallib, till your accursed son erected between you and us the wall of separation. O Zubair! I ask you in the name of Allah! Haven't you heard the Prophet (s.a.) say:

"that you will battle with me and you will be the oppressor against my rights."

Ref: Tareeq al Islam Dahabi, Vol 2, Page 151

Reminded of this prediction of the Prophet (s.a.), Zubair said, "Yes! The Prophet (s.a.) did say that." The Imam (a.s.) said, "Then! Why have you come to fight against me?" Zubair replied, "I had forgotten this saying of the Prophet (s.a.). I am now reminded, and also, seeing Ammar, I remember the Prophet (s.a.) saying, 'O Ammar! A rebel group will kill you!' Now I have decided that I shall not fight with you and I will return home." Therefore, with a crestfallen face Zubair went to Hazrat Ayesha and said, "Whatever steps I have taken, I had done that with due consideration. But my mind doesn't work in the matter of this campaign. Therefore I shall not take part in the battle against Ali (a.s.) and I will go home forthwith." Hazrat Ayesha said, "What are you talking?" Abd Allah said, "It appears that you were scared of seeing the shining swords of the sons of Abd al Mutallib, their fluttering standard and the death looking into your face!" Zubair said, "It is not like that! But Ali (a.s.) has reminded of something that I had forgotten. For me it is better that I depart from here now!" He said this and went away from the battle field. At a distance of 7 Farsaq or

Leagues, from Basra, in the Valley of Al Saba he was killed by Umro ibne Jarmooz. And it was proved what Hazrat Ameer al Momineen (a.s.) had said when he talked of demanding Qasas for the blood of Othman.

This step by Zubair is a proof that what he was doing earlier was wrong. It can't be that fighting with Ali (a.s.) was right and going away withdrawing from the battle was also right. Therefore, once Abd Allah ibne Zubair told sarcastically to Ibne Abbas, *"You people have fought with the Umm al Momineen and also with the companion of the Prophet (s.a.), Zubair!"* Ibne Abbas retorted, *"The truth is that your father brought out Hazrat Ayesha from her home and brought her to confront Ali (a.s.) in the battlefield! I ask you! Do you consider Ali (a.s.) a momin or not? If you consider him a momin, then you have become heretics. If you consider that he was an infidel, then your father was misguided and subject to Retribution because he refused to fight with an infidel. Now it is left to you to decide who was the misguided one!"*

After Zubair, the Imam (a.s.) wanted to talk to Talha as well to convince him to refrain from battling. Therefore he addressed him thus:

"O Talha! You have brought the Prophet (s.a.)'s consort to the battlefield, leaving your own wife at home! Did't you pledge your Bai-at to me?"

Ref: Tareeq e Tabari, Vol 3, Page 520

When the Imam (a.s.) reminded of Talha's Bai-at with him, he carried the Quran in his hand and went round the rows of his troops saying loudly, *"Who is there among you who will go with the Book to the rows of the enemy formation and invite them to follow the teachings of the Quran and ask them to refrain from mischief referring to the same Holy Book! But he should know that he will thus be going into the mouth of death. One youth from Koofa, Muslim ibne Abd Allah Majashae, volunteered to go. After the Imam (a.s.) made the announcement thrice, when none other than Muslim volunteered, he prayed for him and handed over the Quran to him. The youth went with the Book before the enemy troops and talked about the commandments of the Allah. He reminded them to act on the commands written in the Book. But none paid any heed to his voice! At that moment Hazrat Ayesha's slave attacked him with a sword and severed both his hands. Muslim tried to protect the Book with his chest, fell down and was martyred. The Quran too was damaged with a barrage of arrows. Seeing this happening, the Imam (a.s.) said:*

"Now there is no doubt left in the veracity of battling with these people"

Ref: Tareeq e Tabari, Vol 3, Page 522

After this martyrdom of the valiant Muslim Majashae, Ammar Ibne Yassir came near the enemy formations and addressed them, *"O People! You have kept your women behind the curtains at your homes, and have brought your Prophet (s.a.)'s spouse to face the swords, spears and the arrows! You have come to avenge the blood of Othman, although you know it well who are the killers of Othman and on whom rests the responsibility of that act! "Ammar said this much when there was a barrage of arrows from the enemy troops that forced him to step back. Turning to the Imam (a.s.) he said, "Ya Ameer al Momineen (a.s.)! What is the delay now? These*

people don't want to listen to anything other than battling! "Because of the soft attitude of the Imam (a.s) and his prolonged efforts to avoid hostilities had made the enemy think that in his weakness he was trying to avoid hostilities. They started raining arrows on the troops and many a chest was pierced with them. In that time one person was brought to the presence of the Imam (a.s) who had died with the wounds from the arrows. Another person martyred with the enemy arrows was brought before him. Then Abdallah ibne Badeel brought his brother, Abd ar Rehman, who also had died with the wounds from the arrows. The brows of the Imam (a.s) knit now and said, "Inna lillahi wa inna ilaihi rajeoon". Now there was no other way than entering the battlefield. He tried his best to prevent the internecine battle taking place. All the possibilities for truce had been exhausted and, in fact, the enemy has commenced attacking. He asked for the Prophet (s.a.)'s armor, Zaat al Fuzool, and wore it. On his head he wore a black turban. He had the sword, Dual Fiqar, in his hand. He entrusted the command of the right flank to Malik e Ashtar and the left flank to Ammar Yassir. He gave the Prophet (s.a.)'s black standard, Aqaab, to Mohammed Hanafia and asked him to go ahead. When Mohammed moved forward, a barrage of arrows stopped him. Seeing this, the Imam (a.s) took the standard from Mohammed. He now had the sword in one hand and the standard in the other. He attacked the enemy ranks with full force. He fought with such valor that everywhere there were enemy dead lying on the ground. When he returned and gave back the standard to Mohammed, he too demonstrated the same valor and killed innumerable enemy troops.

In this battle Marwan was looking for Talha to settle his score with him for the blood of Othman. He knew that the responsibility for the killing of Othman rested on him as well. Besides revenge, he had a political purpose too for eliminating Talha. Marwan knew that as long as Talha and Zubair lived, the caliphate wouldn't return towards Bani Omayya. The possibility could present itself after these two stumbling blocks were removed. Zubair had already left the theatre of war. If he had stayed in the battlefield, it was quite possible that Marwan's arrow would have targeted him as well. He got the opportunity of finishing Talha. From behind the back of his slave, Marwan shot a poisoned arrow that pierced Talha's knee region. Piercing the knee, the arrow entered the flank of Talha's horse. The horse ran fast and fell in a ruin. Talha breathed his last at that place. Ibne Saad writes:

"On the day of jamal, Marwan ibne Hakam attacked Talha, who was stationed beside Hazrat Ayesha, with an arrow that hit his knee. Then Marwan said, 'By Allah! After you I shall not have to look for Othman's assassin!'"

Ref: Tabqaat, Vol 3, Page 223

Even after Talha's death and Zubair's withdrawal from the battlefield, the morale of the enemy army didn't go down in any way. They remained steadfast in the arena because the main character of the drama was Umm al Momineen Hazrat Ayesha. They were attached only to her and were not bothered if anyone else remained or went away. Their dedication was of such magnitude that they were picking up the droppings of her camel, crushing them between their fingers and smelling them saying that they

were the droppings of their mother's camel and they smell of musk and ambergris. They guarded the camel as they would guard the standard of the army. They kept the camel encircled all the time Hazrat Ayesha was watching from the canopy of the camel's back the men holding the reins of the camel falling down dead with the arrows of their adversaries. With one man falling, another would take his place immediately. The rein holders were mostly from Bani Zaba, Bani Najia and Bani Azd and also men from Qureish, who held the rein at their turns and recited martial poetry all the while. Although the number of the rein holders was very large, only from the Qureish 70 perished doing this duty. But the reference of a few of them is there in the books of history. One of them was the Qazi of Basra, Kaab ibne Sawar. Although he wanted to remain neutral in this battle, but Talha and Zubair had asked Hazrat Ayesha to call him or personally visit him to register his cooperation. They said that if Kaab didn't come, none from the tribe of Bani Azd would join the campaign. Umm al Momineen sent word through someone calling him. But he avoided the visit. In the end she herself went to his place. She called him, but he kept quiet. Hazrat Ayesha asked, "*Why are you mum? Am I not your mother?*" At this Kaab opened the door. Umm al Momineen asked him to take part in the battle. In the beginning he remained quiet. But he did yield in the end and she was successful in bringing him to the arena of the battle. Because of him, Bani Azd too came to fight. Kaab brought a copy of the Quran hanging in his neck. He held a staff in one hand and the rein of the camel in the other. An arrow came from an unknown direction and he was killed!

When the famous Arab swordsman, Umro ibne Yasri, held the rein of Hazrat Ayesha's camel, from the troops of Hazrat Ali (a.s), Hind ibne Umro came forward to challenge him. Umro gave the rein to his son and came to meet the challenge. They tried their skill of swordsmanship on each other. But in the end Hind was vanquished and killed by Umro. After Hind, Alba ibne Haitham and Zaid ibne Sauhan came to fight with him and both were martyred by him. When Ammar Yassir saw this,, he couldn't bear to stay quiet. He tied a belt of the leaves of datepalm around his girdle and came to the battlefield with sword in hand. Ammar was a grand old man of 90 years and very weak when compared to his adversary. When people saw him, they thought that he would meet the same end as the persons who came out to fight with Umro. When Ibne Yasri saw him coming with the intention of fighting, he gave the rein to Umro Ibne Bajra and jumped with speed towards Ammar and attacked him with his sword. Ammar fenced the sword with his shield. The shield was made of such material that the sword got stuck in it. Umro tried to pull the sword out. But in that moment Ammar bent down and struck Umro's legs with his sword. Both the legs of Umro were severed. He fell down helpless. People picked him up and brought to the presence of Hazrat Ameer al Momineen (a.s.). The Imam (a.s) ordered his execution in Qasas for killing the three persons slain by him. When Umro ibne Bajra saw that Ibne Yasri was killed, he gave the rein of the camel to someone else and came to the arena to fight. From the other side Rubiah Aqeeli came and both rushed at one other with swords in hands. Both were killed fighting with one another.

When the rein of the camel came to the hand of Auf ibne Qatan Sanbi, he said that the responsibility of the assassination of Othman was on Ali (as.) and his two sons. He said that he will fight with them to avenge the blood of Othman. Therefore he recited the following martial poem while coming to the arena:

Ya am, ya am khalamani al watan
La abtaghi al Qabr wa la abghi al Kafan
O mother! O mother! I am away from home
Now I don't crave for the grave nor the shroud!
Man hahana yahshar Auf ibne Qatan
An fatanal yaum Ali Fal ghaban
At this place only Auf bin Qatan will perish
If Ali (a.s) escaped from our hands it is a certain loss!
Aw fatana abnah Hussain wa Hassan
Azn ummat bataul hum wa hazn
Or if his two sons Hassan and Hussain escaped from our hands,
I shall die of that sadness and sorrow

After this recitation, he attacked and kept fighting. At last, Mohammed ibne Hanafiah slayed him with his sword. He took his desire of killing Ali and his sons (a.s.) to his grave!

Among the rein holders was Abd Allah ibne Abzi too. He first held the rein, then recited the following martial poem before going to the arena:

*"Azrabhum wa la amri ab al Hassan
Haa an haaza ahzan min al hazn
I shall fence my sword and not even care to look at Ab al Hassan
This battle is a pathetic affliction*

Hazrat Ameer al Momineen (a.s.) went forward and hit him with his spear. And said, "You wished to look at Ab al Hassan (a.s). Tell me, how you have found him?" He left the spear pierced in the person's chest.

One of the well know warriors who came to the Battle of Jamal , Khabab ibne Umro Rasabi , recited the following martial poem and threw a challenge for a fight

Azrabhum walau ari Aliyya Amamat abyad masrafiay
I shall fight with my sword, and if I see Ali (a.s), I shall attack him with my sharp, shining sword

Malik e Ashtar came forward and killed him with one blow of his sword.

Then came Itab ibne Usaid who was from the elite of Qureish. He recited the following martial poem:

Ana ibne Itab wa saifi walaul
Wal maut indal Jamal almujmal
I am Itab's son and my sword is "Walaul"
And my death is around the camel

Malik e Ashtar attacked and killed him. He did die at the feet of the camel, but his sword didn't serve him well!

One warrior of Basra, Umro ibne Ashraf Atiki caught the rein of the camel in one hand and his sword in the other. Whoever came near him, he attacked reciting the following couplets:

Ya ammana yaa khair amm naalam

Wal am taghaz wa waladha wa tarham
O our mother! In our knowledge you are the best mother
The mother feeds her children and is kind on them
Alatrain kam shajah yaklam
Wa takhtali hamatha wal maasam

Don't you see how many valiants are injured
And heads and wrists are falling severed

Harit ibneZohair Azdi came to fight with him. Both attacked each other.
And fell down injured with each other's sword and died. Along with Ibne
Ashraf, 13 men from his tribe too perished fighting.

Abd Allah ibne Khalaf Khazai, an elite of Basra, in whose place the
Umm al Momineen stayed as guest on arrival there, came to the battlefield.
He demanded for a combat with Hazrat Ali (a.s) reciting the following
triplet:

Ya Aba Turab and minni fatra
Fa inni daan ilaik shabra
Wa an fi sadri alaik ghamra:
O Abu Turab come closer to me
Closer you come I shall be closer than that
My chest is full of anger against you

Hazrat Ameer al Momineen (a.s) came forward and with one stroke of
his sword made two pieces of him.

Abd Allah ibne Hakim, who was the chief of the contingent of the
Qureish during this battle came out for combat. From the other side came
Adi ibne Hatim. He attacked Adi and broke one of his eyes with the spear. In
that condition it was difficult for Adi to subdue his opponent. At this
moment came Malik e Ashtar and with his help the opponent was killed.

Umm al Momineen used to ask every person who came to hold the reins
of the camel as to who he was. In that order, Abd Allah ibne Zubair came to
hold the reins. She also asked him who he was. He said that he was her
sister's son, Abd Allah. Hearing his name she cried, "*Waskal Asma – Pity !
the womb of Asma is ruined!*" Abd Allah was holding the reins when Malik
e Ashtar passed from the front of the camel. Both stared at each other and
raised their swords. Malik hit the head of Abd Allah and injured him
seriously. He too got a minor injury from him. Both the injured persons
caught each other with force. Malik threw Abd Allah on the ground and sat
on his chest. When Abd Allah saw that he was about to be killed, he
shouted, "*Aqtaluni wa maa laka wa aqtalu ma laka maaee - Kill both me
and Malik*". People didn't pay any heed to his words. because everyone
knew Malik as Ashtar only. If Abd Allah had said Ashtar instead of Malik,
certainly people would have attacked him. Abd Allah was a youth and
Malik was an old person. Abd Allah could somehow free himself from the
grip of Malik and ran away saving his life. Abd Allah did save his life, but
for his entire life he got the black mark of showing his back to the
battlefield. This was a topic of gossip for long. Once someone ridiculed Adi
by asking him when he became one eyed. he said:

*"When we had hit the spear at your buttocks and you ran away showing
your back!"*

Ref: Aqd al Fareed, Vol 2, Page 354

Umm al Momineen was much worried about Abd Allah. When she was informed that he saved his life by running away from the battle, she took a sigh of relief! She gifted 4,000 Dirhams to the person who brought this good tiding!

Aswad ibn al Bakhtari too was killed catching the reins of Umm al Momineen's camel. Jandab ibne Zohair Ghamadi and Abd ar Rehman ibne Asaid were killed by Malik. When, in the end, the reins came to the hands of Zafr ibne Harit, the battle became intense and row after row was finished. Everywhere rivers of blood were flowing. When Umm al Momineen saw this gory scene, she threw a few pebbles towards the army of Hazrat Ali (a.s) and said, "*Shahat al Wajuh - May these faces blacken!*" This was the copy of that miraculous act of the Prophet (s.a) at the Battle of Hunain. But there the Prophet (s.a.)'s act was against the infidels and here the Umm al Momineen was fighting an unnecessary, internecine battle. The Prophet (s.a) did that under the Command of Allah through a Revelation. Here Ayesha was fighting with Hazrat Ameer al Momineen (a.s) and the revered Companions of the Prophet (s.a.).

Ameer al Momineen asked Malik e Ashtar to attack the right flank of the enemy formations and Hashim ibne Otba to take care of the left. Both of them went with their troops with raised swords and made a severe onslaught that the feet of the right flank were uprooted. The men left their position and moved to the center of the formation. The chief of the right flank, Hilal Ibne Wakih was killed by Malik e Ashtar and the men ran to take shelter near Umm al Momineen. The troops of Hazrat Ameer al Momineen (a.s) chased the fleeing men and there was severe fighting around the camel of Umm al Momineen. Bani Azd, bani Najia and Bahela had encircled the camel to safeguard it and were taking the arrows, swords and spears on their chests. Zamakshari records the scene thus:

"The swords banging on the heads produced such a sound as the beating of clothes on the wooden plank while washing them."

Ref: Faaeq, Vol 1, Page 35

Ameer al Momineen (a.s.) saw that the battle hadn't as yet reached the final stages. Therefore he decided himself to enter the theatre. He stood up with a contingent of Mohajirs and Ansaar. Imam Hassan and Imam Hussain were on the right and the left of him. Mohammed Ibne Hanafia was carrying the Standard in front of him. The Imam (a.s) asked him to bisect the formation and reach with the standard near the camel of Umm al Momineen. Mohammed started to move, waving the flag. But from the other side there was a barrage of arrows that stopped him. The Imam (a.s) went forward. Put his left hand on the shoulder of Mohammed and took the standard from him. Now he had the dual Fiqar in his right hand and the standard in his left. He attacked the enemies with such ferocity that innumerable heads fell. He returned for a while amongst his men, straightened his sword and once again commenced the attack. When he wanted to commence the battle again, his companions and men pleaded with him not to expose himself to the danger of injury. Then he told to Mohammed ibne Hanafia that battles were fought in that manner. The people said, "*O Ameer al Momineen (a.s)! Who has the*

strength and skill to fight like you! Who has the strength and capability to fence the sword like you!"

This intense attack on the Ashab e Jamal showed clear signs of their imminent defeat. Although their heads were falling continuously, they couldn't have thought of leaving the field till the camel was standing in their midst. Its condition too was such that there were arrows on the canopy of the Umm al Momineen and the saddle of the camel like the thorns on the back of the porcupine. The camel was unable to bear the onslaught and was turning round and round like the turning of the grinding wheel. When the Imam (a.s.) felt that as far as the camel stood in the battleground, the battle wouldn't end. On the other hand the people from Basra were resisting others from going near it. He thought of removing the camel from the battlefield. He took youths from the tribes of Nakha and Hamadan and moved forward. Seeing the Imam (a.s.) the rows were broken, and along with his companions he reached near the camel. He told one of his troopers, Bajeer ibne Dalja Naqafi to go and cut the legs of the camel. Bajeer went forward and struck the legs of the camel with his sword. The camel made a shrill sound and slumped on its side on the ground. As soon as the camel fell, the battle suddenly stopped. And the men started running helter skelter. None had any idea what to do. They were trampling the injured and the dead on their way. In no time the battlefield was sparsely occupied. Mohammed ibne Abu Bakr and Ammar Yassir cut the belts of the camel, lowered the saddle to the ground. Mohammed ibne Abu Bakr put his hand inside the canopy of the saddle. Umm al Momineen angrily asked who it was? He said, *"I am your brother whom you don't like!"* She asked, *"Are you the son of Khatamia?"* He said, *"Yes!"* She replied, *"Thank Allah! You are living and no harm has come to you"* Mohammed asked her, *"Hazrat Ameer al Momineen (a.s) is inquiring if any harm has come to you?"*. She said, *"One arrow had grazed my side, but I suffered no serious injury!"* Then Ammar Yassir came near the saddle and said, *"O Umm al Momineen! You have seen your sons battling!"* She said very angrily:

"I am not your mother!"

Ref: Tareeq e Kaamil, Vol 3, Page 130

Ammar said, *"You are the mother, whether you accept or you don't!"*

The Umm al Momineen's denial cannot be accepted right from the point of view of the Quranic Commandment! From the Nass e Quran, wa azwaaja ummahatahum ---the prophet (s.a)'s wives are the mothers of Muslims, she was the mother of the Muslims, which neither the Muslims deny nor there is any way of denying it! The apparent reason for her denial is that when Ammar took part in the battle against her, he had forfeited his right to be her son! But the battle was not between the mother and her sons. But it is not binding on the Muslims to obey the Prophet(s.a)'s wives as they would their own natural mothers. They are the mothers of the Muslims because after the Prophet (s.a)'s demise they were forbidden from entering into matrimony with others on account of being the Mothers of the muslims. Such relationship was Haram for Muslims as with their own mothers. Therefore, when the verse of Hijab was revealed, some Muslims uttered that they might

marry the widows of the Prophet (s.a) after his demise. Then to admonish them the following verse was revealed:

“Wa maa kaana lahum antau zau Rasool Allah wa laa an tankahu azwaaja min baaba abada”

“It is not legitimate for you to trouble the Prophet (s.a) and it is also not legitimate that after him you marry his wives.”

This banning of matrimony with the Prophet (s.a.)’s widows, are different from the duties of the children towards their natural mothers, and of the mothers towards their children. For example, the children are bound to provide sustenance to their own mothers. But in the case of ummahat al Momineen such binding is not there. Nor were the ummahat al Momineen permitted to discard the Hijab in front of their Momin Sons. Only in the matter of Hurmat e Aqd that they were given the status of the Momins’ Mother. While it is binding on Muslims to obey their mothers, the obedience has to be subject to the commands being within the norms of Shariah. The Prophet (s.a) has said:

“Obedience cannot be in acts of sin and is required only in virtuous deeds.”

Ref: Mishkaat, Page 319

Perhaps the Umm al momineen had realized this. That her act was aggressive and the journey to Basra was for an illegitimate purpose. Therefore, during her journey she was not offering Qasr prayers. Another interpretation is that this was her attitude only during the trip to Basra , and considering the trip as a journey of illegitimacy, she was offering the full mandatory prayers instead of the curtailed Qasr prayers mandated during the journeys. The mandate for Qasr is only in Mubah (Permitted Lawful) Circumstances. Therefore, Ibne Hajar Asqalani has made the following observation:

“Hazrat Ayesha was traveling with the intention of battling with Hazrat Ali (a.s) to Basra and was offering all the mandated genuflections of prayers and in her opinion Qasr (Curtailed) Prayer was mandated only during journey of obedience (to Allah).”

Ref: Fath al Bari, Vol2, Page 406

Anyway, the Umm al momineen was still in the battlefield when Ameer al Momineen (a.s) came near the saddle and tapped at it’s canopy with his stick. He said, “O Humaira! Did not the Prophet (s.a) order you to follow the dictum of , Malakat fasjah---Once you establish dominance, treat the dominated well!

He ordered Mohammed ibne abi Bakr to erect a tent over the camel’s fallen saddle and guard it that none came near it. With the dusk he sent her to the widow of Abd Allah ibne khalaf , Safia binte Harit. He ordered the carcass of the camel to be burnt. and spread its ashes to the wind. Then he said, “Allah’s curse on this animal. He said it was very similar to the Gosala of the Bani Israel and recited the following Verse from the Quran:

“Wanzar ila aalahak al lazi zalat alaihi aakafa lanahraqna summa lanansqna fil yam nasafa.

“See your god whose worship you do. We shall burn it to ashes and then disperse it in the river.”

After the end of the battle, the Imam (a.s) announced to his men that they should not chase any person fleeing. They should not harm any injured person. They should not enter homes of people to loot. Those who surrender arms, give them amnesty and protection. Those who lock themselves in their homes, leave them in peace. Whatever arms and other materials they found in the battle field was theirs. He said that on the women and the slave girls they didn't have any right. On this some objections were raised. They said, how is it possible that shedding their blood was legitimate and making them slaves is not allowed? Perhaps this opinion was expressed because in the earlier period that was the practice when battles were fought with the infidels and their survivors from the battles, including women and children, were made slaves. The Imam (a.s) said that his decision is the same as that of the Prophet (s.a) after the conquest of Makka. He said, *"if you are insistent, tell me who will take charge of his mother, Hazrat Ayesha?"* Hearing this silence fell on all the protesters and they realized that their demand was not just. They said, *"O Ameer al Momineen! The decision made by you is absolutely correct."*

The Imam (a.s) stayed for three days in the field of Jamal. After the burial of the martyrs he entered the city of Basra and went straight to the Jama Masjid. After the prayer, he stood with his back against the wall on the right side. He chided the people of Basra against their waywardness and said:

"You were the troops of a woman and the obedient servants of a camel! When it yelled you went saying, 'At your service', when it was hurt you ran away! You are people with low morals, deniers of promises and your faith is something to show off and something else in your hearts! Even the water in your land is polluted! Those who stand to pray amidst you are entangled in sin. One who left you has the Blessings of Allah."

Ref: Nahj al balagha

After the Sermon, the Imam (a.s) took Bai-at from the people of Basra and warned them against creating mischief. Then he came out, and with Abul Aswad Daeli and others, went to the Bayt al Maal and after spot inspection ordered all the funds there to be distributed to those who participated in the battle. He ordered that every trooper must get 500 Dirhams each. When the distribution was done, not a single Dirham went less than the sanctioned amount for any person, nor any balance left after the entire amount was distributed! Habt al Urfi says that the Ameer al Momineen too took his share equal to that of others. After the distribution was over one person came and said that he intended to take part in the battle, but couldn't present himself on time and that he must get a share in the funds distributed. The Imam (a.s) gave him his share of 500 Dirhams and remained empty handed!

Hazrat Ayesha was still in Basra. The Imam (a.s) sent Ibne Abbas to her with the message that she must prepare for going to Madina. She was told that neither she had any work in Basra, nor her remaining away from Madina for long was desirable. Ibne Abbas says that he went with the Imam (a.s)'s message and sought her permission to enter, but she refused him entry. He was forced to enter without permission and sat down on a rag.

Umm al Momineen saw him from behind the curtain and said, *“O Ibne Abbas! You have not cared for the manners prescribed by the Shariah and entered without my permission and came into my house and you are sitting on the rug too without my permission. Ibne Abbas said, “we have better understanding of the norms of Shariah! If you have learnt these norms, it is from us. This is not your house that we have to get your permission to enter here. Your house is there, where the Prophet (s.a) had left you behind! When you are at that house, we shall not enter without your permission! I had to come here anyway to convey to you the command of Hazrat Ameer al Momineen (a.s.). He asks you to move away to Madina soon. She said ameer al Momineen was Omer ibne Khattab. He said, “I meant Hazrat Ali ibne Abi Talib (a.s) when I said Ameer al Momineen!” She said, “I don’t accept him as the Ameer al momineen.” Ibne Abbas said, “What happens if you accept him as the Ameer al Momineen or not. Since when you have been given the authority that if you accept one as Ameer al Momineen, he is, or otherwise, not! “At this Umm al Momineen started crying and said, “I myself want to go away from this city soon.”*

“For the reason that I dislike the place where you people live.”

Ref: Aqd al fareed, Vol 3, Page 107

Ibne Abbas said, *“This is the height of not recognizing others rights. Is it the return for the fact that we have made you the Umm al Momineen and your father was called the Siddeeq. She said, “Do you want to claim superiority over me through the Prophet (s.a)?” he said, “You are only one of the nine wives of the Prophet (s.a)..But because of this your slightest word is accepted as a command. We are the flesh and blood of the Prophet (s.a) and it is the same blood that is running in our veins. If you had this privilege, would you not have claimed superiority over us?” Umm al Momineen kept quiet at this because she had no reply to give. Ibne Abbas repeated the conversation to the Imam (a.s). He was very happy to hear this and recited the following Verse:*

“Zurriyat baazaha min baaz wallah sami aleem”

“Superior has made Allah the progeny of some over others , and Allah is the One who hears and knows.”

When the Umm al momineen agreed to travel, the Ameer al Momineen made arrangements for her travel and the expenses for the way. He asked Mohammed ibne Abu Bakr to accompany her and sent her safely on the way to Madina. This journey commenced on 1 Rajab 36 H, The day was Sunday.

Ameer al Momineen, from the beginning to the end of this battle, set a great example searching for peace against all odds. Although he had to fight a bloody battle to curb the big mischief, he didn’t commence the hostilities till the enemy attacked first. Although they had, before the Imam (a.s.) arrived at Basra, inflicted great atrocities on the people and killed hundred of the friends of the Ahl al Bayt. They attacked the governor of Basra, Othman ibne Hanif, surreptitiously in the night breaking the commitment they had made with him. They captured the Bayt al Maal and Bayt ar Rizq and carried out almost a general massacre of the Muslims. Although the justification for severe action was already created by these heinous acts, the Imam (a.s) tried his best to effect an amicable and peaceful solution.

Therefore he talked at length with Talha and Zubair. He sent a copy of the Holy Quran with Muslim Majashae to ask them to follow the injunctions of the Book. When all these efforts were ineffective, and his efforts for peace were termed as his weakness, he was left with no other alternative than fighting it out. When the hostilities started, he organized his ranks in such a manner that victory was guaranteed.

The things that Hazrat Ameer al Momineen (a.s) had exhorted his men to follow were:

They should not start the hostilities themselves.

They should not attack any injured person.

They should not chase any man running away from the arena.

They should not touch anything other than those permitted as booty of war.

His men followed his commands implicitly. Till his men were getting hurt, even dying, with the barrage of arrows from the enemy, they didn't start fighting. When blood started flowing in the battlefield, they didn't touch the injured men of the enemy. When the enemy troops started escaping in defeat, they were not chased. They didn't have a second look at the things left by the vanquished army.

Di Noori has written:

"They saw gold, silver and other costly materials in the battlefield but none even looked at those things. They only took the arms and the transport animals of the enemy men who were killed during the battle."

Ref: Akhbare al Atwal, Page 151

It is the custom in the world that the victorious armies hold the officers of the vanquished army as captives on false charges of treason and rebellion. They either keep them incarcerated for long or execute them. But the Imam (a.s) rose above the spirit of revenge and did not question anyone from Basra who were openly against him. He pardoned such enemies of peace as Abd allah ibne Zubair, Marwan ibne Hakam, Walid ibne Uqba, Abd Allah ibne Aamir with one stroke of his pen. The Umm al Momineen who left no stone unturned in his opposition, was treated with due respect and was sent safely to Madina. He explained the subtle difference between the jihad with the Muslims and that with the infidels. His men wanted to take the women and children as slaves, according to the prevailing custom after victorious conduct of wars. He convinced them that they were not permitted to take such women and children as slaves. Instead of transferring the Bayt al Maal at Basra to the center, he distributed the funds equitably to all his men. Thus he retained the spirit of the fighting men to willingly participate in the future campaigns, if required.

Umm al Momineen, who for the common Muslim has the status of a scholar and adept at remembering the traditions of the Prophet (s.a), wasn't ignorant of the fact that she had no right to claim Qasas for the blood of Othman. That was the right and the duty of the establishment of the time or the successors of the victim. Neither Hazrat Ayesha was the representative of the Muslim interests nor was she one of the successors of Hazrat Othman. Despite this, she entered into a fight with the caliph of the day and instigated a huge army of people to fight. This, despite the fact that

the spouses of the Prophet (s.a) were mandated to remain within the four walls of their homes. The Holy Quran says:

“Wa qaran fi bayootakun wa la tabarjan tabraj al jaheliyatal awla.”

“Stay put in your homes and unlike the days of Ignorance don’t come out in finery.”

In obedience to this injunction of the Holy Quran, Umm al Momineen Zainab binte Hajash and Umm al momineen Sauda never went out of Madina and their entire lives they followed the dictum. Some persons asked Hazrat sauda why she wasn’t going for the Haj. She replied that she had already performed the Haj and that she was bound to live in the house where the Prophet (s.a) had left her behind. Therefore, after the demise of the Prophet (s.a), she never left her room. Besides this, even the ordinary Muslim women are not required by the Faith to actively participate in the warlike activities. Therefore Hazrat Ayesha says:

“I sought the Prophet (s.a)’s permission to participate in the jihad. He said, ‘the jihad for you women is performing the rites of the haj.’”

Ref: Sahih Bukhari, Vol 2, Page 101

And Umm al momineen’s own saying is:

“A spindle in the hands of a woman is better than the spear in the hand of a fighter who struggles in the Cause of Allah.”

Ref: Al aqd al fareed, Vol 2, Page 6.

Despite knowing all this, she traveled with a crowd of thousands of men from Makka to Basra and leading the troops she entered the battlefield. Although she was witnessing that thousands of children would be orphaned because of her action. Thousands of young women would be unnecessarily widowed. And the blood of muslims will be shed at the hands of Muslims! But she never bothered about the grave consequences. The responsibility for the huge loss of lives rests mostly with her. Even in her own lifetime the people thought so. Therefore once Umm Afi al Abdia, hundreds of men of whose tribe died fighting on the side of Hazrat Ali (a.s), asked Hazrat Ayesha, *“O Umm al Momineen! What do you say of the woman who had killed her young son?”* She replied, *“The woman would go to the Hell!”* Then she asked, *“What is the order for the woman who had killed 20,000 young sons only at one place !”* Umm al Momineen understood the intended sarcasm! She got angry and said:

“That enemy of Allah shouldn’t be allowed to go scot free!”

Ref: Aqd al fareed, Vol 3, Page 108

Abu Othman Jahiz has expressed the entire matter very subtly in these words:

Kanha fi falha harat

Tareedan taakal aw laadaha

In her act she was like the meek and wicked cat

Who eats her kitten by cutting them.

Anyway, her act was nothing to boast home about. The people of her own family considered an insult for themselves. Therefore the Umm al momineen once asked her nephew, Ibne Abi Ateeq, to provide her a mule for some work. When he got her message he told to the messenger, “Go and tell to the Umm al Momineen:

“By Allah! Till now we haven’t been able to wash away the spot of the Yaum e Jamal (The Day of Jamal!) Does she want to do the Yaum e Baghal (Mule) now!?”

Ref: Ansaab al ashraaf, Vol 1, Page 421

Ibne Abi Ateeq had said this sarcastically, but after the “Yaum e Jamal” the people did see the “Yaum e baghal.”. Therefore when the mortal remains of Imam Hassan (a.s) were brought to be interred in the Prophet (s.a.)’s room, Marwan ibne Hakam and his men stood in the way fully armed and obstructed the burial. At that time Hazrat Ayesha too was with the men of Marwan! Therefore Ibne Abil hadeed Motazali writes:

“Abul faraj says that Yahya ibne Hassan the author of the book, Al Nasab, narrates that on that day Hazrat Ayesha was riding on a mule and Marwan ibne Hakam , Bani Omayya and their cohorts were tempted by her. About this someone has said:

“Sometime riding a camel , and some other time a mule!”

Ref: Shara Ibne Abil Hadeed, Vol 4, Page 17

In this regard the role of Talha and Zubair is no different from that of Umm al Momineen. They reached Basra and in the name of Qasas for Hazrat Othman they started general massacre. And without investigating who was the criminal, and who was not, everyone was dealt with naked swords. They had no right to kill anyone because the right for Qasas rests with the state and the successors of the victim only. They were neither the caliphs of the time nor next of kin to Hazrat Othman. Then the most surprising thing is that they considered breaking their Bai-at with Hazrat Ali (a.s) legitimate and their aggressive act justifiable. For this they were putting the blame of the assassination of Hazrat Othman on Hazrat Ali (a.s). This despite the fact that with regard to the killing of Othman, what was their own attitude and what was the attitude of Hazrat Ali (a.s). Therefore Hazrat Ali (a.s) has said:

“By Allah! Talha, Zubair an Ayesha know it well that I am on the right and they are wrong.”

Ref: Isteaab, Vol 2, Page 214

If they really considered that Hazrat Ali (a.s) was involved in the killing of Othman, they would have raised their protests before owing their allegiance to Hazrat Ali. But neither at the time of the assassination nor during the period of the Bai-at for Hazrat Ali (a.s), they made any accusations. Mohammed ibne Asireen says:

“I don’t know that someone has accused Hazrat Ali (a.s) of the killing of Othman. Even his Bai-at was conducted, it was finalized and after all that people started accusing him.”

Ref: Aqd al fareed, Vol 3, Page 93

The chiefs of the persons who started the blame game were Talha and Zubair. They too opened their mouths when they felt that their interests were not served.. This happened when the Ameer al momineen (a.s) refused to give them the governorates of Koofa and Basra. If their claim for the Qasas of Othman was driven by the spirit of true sympathy for him, they would have raised it before the Bai-at for Hazrat Ali (a.s) commenced. They waited till much after the Bai-at and they failed in their attempts to wangle the governorships for themselves. In the light of the events, it can be told with

certainty that the purpose behind all the mischief raised by the two and their cohorts was to usurp power somehow. Therefore they recanted the Bai-at and incited others to follow suit. They told to Hakim ibne Jabla that till Othman ibne Haneef didn't break his Bai-at with Hazrat Ali (a.s) they wouldn't release him from incarceration. They also said in the presence of the Imam (a.s) that they didn't consider him capable of holding the position of the caliph. On an inquiry from Saeed ibne Aas they told in clear terms that they wouldn't make Othman's son the caliph, but one of them, Talha or Zubair, should get the caliphate. The search for power egged them on to get Othman assassinated., and thereafter when Hazrat Ameer al Momineen became the caliph, they hatched a conspiracy against him. They took shelter behind Umm al Momineen to create mischief demanding Qasas for Othman's blood. Thus, whether it was Umm al Momineen or Talha and Zubair, they had no moral substance for their act nor that of Shariah. However important their personalities, but crime is, after all, a crime. Whoever is responsible for a crime, howsoever important the personage, there has to be punishment for the crime committed. They had taken such a nasty step that thousands of lives of Muslims were lost. But there is one group that tries to shelter them under the banner of Sahabiya. They seek many excuses and, when they fail in all their attempts, they take shelter behind the excuse of Khata e Ijتهادي. This excuse of Khata e Ijتهادي is not only for this event, but they bring it forth to cover the aberrations of their favorites time and again. If this killing of thousands of innocents was because of Khata e Ijتهادي, then analyzing the errors of interpretation of these great personalities is certainly everyone's right! First of all, it has to be established under what rules and norms the Ijتهاد was made and under what norms thousands of persons were killed to avenge the blood of one man? Was there a mandate of the Holy Quran for such a rash act? Or there was any tradition of the Prophet (s.a) directing them towards such precipitate actions? Did they have in their support the consent of Ijma before they went ahead with their hush-hush campaign? If none of these can be proved, then where is the question of Ijتهاد for this act.

Some of the champions of these persons also concoct the excuse that some of the persons in the ranks of Ameer al Momineen (a.s), who were the supporters of the assassins of Hazrat Othman, finding the signs of compromise between the two groups, felt that it was against their interests and, at the instigation of Ibne Saba, before dawn attacked the troops of Umm al Momineen, and in the garb of Ashab e Jamal attacked the troops of Hazrat Ali (a.s). Thus, they say, that either side thought that the other party had attacked them and had commenced the hostilities. Thus the fighting spread and the responsibility of the battle doesn't go to either of the two groups!

This is a self concocted story of those persons. It has no importance both from the point of view of Riwayat (Narration) nor Darayat (Knowledge or Higher Criticism). This story was first recorded by Ibne Jarir Tabari in his famous book of history. Before Tabari no historian has touched on this story. But the historians who followed Tabari started quoting him and gave it a lot of publicity. Closing their eyes to the deeds of Talha, Zubair and

Ayesha, they put the blame for this bloody war on a fictitious character , Ibn e Saba, and his band. Tabari has quoted this story through Saif ibne Omer Tamimi, dead 170 H. According to all the historians, Saif ibne Omer was a liar according to all the eminent scholars of rijal (Biographers of Hadit Narrators). Therefore Zahbi writes in “*Meezan al Aitadal*” that Yahya says “*Filis khair minhu--- One shell is better than this*”, Abu Dawood says, “*Laisa be shai--- that is nothing*”, Abu hatim says, “*Matrook--- not worth quoting*”, Ibne Haban says, “*Atham bil zandaqa---It is faithlessness and is instigated by recanters*”. Not a single scholar has approved of it and considered it worth quoting. If there was some truth in the tradition, it would have acquired currency immediately after the event of Jamal. The first one to quote it was Tabari who came very much after the event. Even when it comes up, It is through a person who was known for his falsehoods. Isn't it tantamount to closing ones eyes to facts by believing the narration of such a person ? Anyone who studies the events of Jamal in depth, will own that his narration appears out of place and concocted. The purpose definitely was to prove that the Ashab e jamal were not responsible for what had happened there was a mysterious and slimy person who stage managed the entire battle and remained incognito till allama Tabari's narrator broke the story for him! But the pages of history are witness that before the battle started, several attempts were made by Hazrat Ali (a.s) to dissuade the trio from going to war! If that story has to be believed, wouldn't the party of Jamal have said that Hazrat Ali (a.s)'s men made a surprise, preemptive attack instead of trying for peace. To the contrary the three were always bent on settling the scores and, even before the arrival of Hazrat Ali (a.s)'s army to Basra they had killed tens of innocent persons to show their might.

In this connection the fictitious person, Ibne Saba, whom they term responsible for the outbreak of fighting, doesn't have a historical identity according to Dr Taha Hussain , Egyptian Scholar, George Jurdoc and other scholars. The person whose name appears prominently in connection with the assassination of Hazrat Othman and the Battle of jamal, his name is Safin Tahkeem. His name is also heard at the time of the Battle of Nehrwan. In between his name is not heard as if he had played the disappearing trick. One would like to know what happened to him after making his nightly attack? The truth is that his colorful personality was created to provide protection to the main characters of the episode. When his need didn't remain, he was quietly withdrawn from the stage!

Jang e jamal was fought in the middle of Jamadi Thani 36 H (November 656 A.D.). There are different versions about the numbers killed. From the 30,000 strong army of umm al Momineen, 10000 or 17000 or 20.000 men killed. And from the 20,000 strong force of Hazrat Ali (a.s) 5000 or 1,070 martyred. Although this battle was a short duration affair, it had a long lasting effect on the feelings of the people. Therefore, after the Battle of Jamal, the flames of war rose from Syria and the swords of muslims severed the heads of Muslims. If Umm al Momineen, Talha and Zubair had not entered the battlefield, then Muawiya would never have dared to challenge Hazrat Ali (a.s). But because of their activities, he got the time and opportunity to prepare himself to confront Hazrat Ali (a.s). He got an excuse

that the Umm al Momineen,.who was from the tribe of Teem, came out seeking Qasas for the blood of Othman, then Muawiya, who himself was from Bani Omayya, like Hazrat Othman, had more right to seek Qasas for the blood of his kinsman. This was such a strong political excuse that Muawiya produced as the cause of his fight with hazrat Ali (a.s). Therefore, he instigated people to fight the Battle of Siffin with that excuse. Then he usurped the caliphate and assumed the title of Khalifat al Muslimeen. As a consequence of the Battle of Siffin the group of Khawarij (the Excommunicated) arose and the Battle of Nehrwan was fought. These battles caused such schisms amongst Muslims that couldn't be healed during the past 13 centuries.

89. TRANSFER OF THE CAPITAL

During the caliphate of Hazrat Omer, when Iranian territory was annexed, the Muslims established two new cities in Iraq. One was Basra and the other Koofa. Basra is a coastal town and Koofa is in the hinterland. Basra is named after the white and soft rocks found there that are called the same. Koofa is three miles from Hera. In 17 H Saad bin Abi Waqas moved from Madain to that place and started living in thatched shacks. And thus settled 100,000 persons. Because of this settlement of huge numbers the place was called Koofa. The word Koofa has its root in Takoof that means gathering. There is another etimological reason for the naming of the city. Because the place is full of small pebbles it is called Koofa. A place that has plenty of stones and pebbles is called Koofa or Koofan. Koofa is located near the banks of the river Euphrates. Its climate is mild and it has plenty of gardens and oases. It has good agricultural production and was of particular interest to the Arabs from the deserts of Hejaz. After a fire accident in their settlement they constructed houses with bricks and stones. When it became the capital during the caliphate of Ameer al Momineen (a.s), its importance increased very much. Because of the Ulema e Rijal gathering there, it became the center for scholastic, religious and political excellence.

During the Battle of Jamal the people of Basra sided with the party of Jamal and the people of Koofa were with Hazrat Ali (a.s). After the battle was over, he made Abd Allah ibne Abbas the governor of Basra and appointed Hakim and Ziyad for collection of taxes and the chief of the Bayt al Maal. Then he went to Koofa to humor the people there who had wholeheartedly supported him. When he reached Marbad outside Basra, where umm al momineen had camped with her army on arrival there, he turned his face towards Basra and said:

“All praise to Allah who has sent me out of this worst of lands, which is fast moving towards destruction, is near the sea and far from the blessings of the sky.”

Ref: Akhbar al Atwaal, Page 152

When the Imam (a.s) entered the limits of Koofa on 12 Rajab 36 H, the elite of the town, who had already received the tidings of his victory, came out of the town to give him a warm welcome. They accompanied the Imam (a.s) riding alongside him into the town. They wanted him to reside in the Dar al Amara. But the Imam (a.s) didn't like to reside there. He straight went to the mosque, offered two genuflections of prayer of thanksgiving and gave a sermon to the gathering. He expressed words of thanks and appreciation to the people of Koofa for their help and cooperation in the successful campaign in Basra. He then went to the locality called Rahba and selected a middle class house for his residence there. He then decided to make Koofa the provisional capital in place of Madina.

This change was necessitated because of the following factors:

1. Koofa was strategically located in the middle of the Islamic Domain from where logistically all the regions could be better administered. The borders with Faras were nearby. There were facilities for land and sea voyages. The means of transportation were good. It was a meeting place of travelers from many cities and was a good source of information about the

various regions. The edicts of the center could easily be communicated to other regions very easily. The defensive measures could also be organized fast in the event of attack by any alien force. Therefore when the Syrian forces started attack in different places in the realm, the defence that was organized from Koofa wouldn't have been possible if the capital was in Madina.

2. It was already 7 months since the Ameer al Momineen (a.s) assumed the caliphate, but Muawiya had neither accepted him as the caliph nor extended his hand in Bai-at. In such circumstances one couldn't be unconcerned about the possibility of any mischief from him. But there were clear indications that to safeguard his position Muawiya might take military action and commit unnecessary bloodshed. Therefore the selection of such a place was necessary from where defensive moves could be made at short notice. Koofa was logistically the best place for the purpose. Koofa was nearer to Damascus, the head quarters of Muawiya and more easily accessible than from Madina.

3. It was experienced from the battle of Jamal that the number of men who could be mobilized from Koofa was not possible from Madina. Despite the opposition from Abu Moosa, a large contingent could be got together from Koofa at a short notice. At the call of the Imam (a.s) 12,000 swordsmen were mobilized for the Battle of Jamal. From Madina hardly a thousand men came. Therefore it was farsighted to move the capital to Koofa.

4. Koofa had the status of a cantonment and military center. Here traditionally the fighting classes were settled. And even their progeny had the same propensity. The people of Madina, because of their affluence were easy going and submissive. Therefore , when the Imam (a.s) declared Koofa as the capital, the people of Madina didn't react negatively. In fact they were happy that now on they may not have to take part in military campaigns! In circumstances when the clouds of war were hovering, peace loving people may not be depended upon in the event of emergencies.

5. Ameer al Momineen (a.s) had already seen that after the demise of the Prophet (s.a), with the exception of a few persons, the people had shown lack of enthusiasm towards him. When they noticed that even after 25 long years of caliphate the conditions were not improving, they opted for his ascension to the caliphate. But not much time had gone by when one group from them had recanted the Bai-at and prepared to fight a battle with him. Those who didn't join that group, also showed utter unconcern. Therefore the Qureish didn't seem like cooperating, the Bani Omayya migrated to Syria as partisans of their kinsman, Muawiya. BaniTeem wanted Talah to become the caliph. Bani Adi were in favor of Abd Allah ibne Omer who had abstained from owing allegiance to the Imam (a.s). Thus many persons, for various reasons, were abstaining from giving him the required support. How could they be expected to rise like one if there was an attack from Muawiya!

6. Madina, because of it's religious sanctity wan't so much exposed to outside dangers as was Iraq. Muawiya's sights were focused on Iraq. He wanted to capture it at any cost. Therefore it was necessary for the Imam (a.s) to stay in Koofa till those dangers subsided. But neither the dangers

lessened nor the mischief of the Bani Omayya under Muawiya. The Imam (a.s), therefore, had to spend the remaining years of his life in Koofa only.

90. APPOINTMENT OF THE FUNCTIONARIES OF THE STATE

When the Ameer al Momineen (a.s) was free from the Campaign of Jamal, and he settled down in Koofa, then he considered the appointment of functionaries to various positions in the realm. Although governors were already appointed to some places prior to the Jang e Jamal, many places were still without his functionaries. Therefore he had now to nominate governors to Hijaz, Egypt, Yemen, Iran, Azar Baijan etc. He selected the governors for these places. The incumbents were changed depending on the circumstances from time to time. Brief life profiles of some of the important functionaries are mentioned here.

QAIS IBNE SAAD

He was the Prophet (s.a)'s revered companion and the son of Saad bin Ibada, the elite of the tribe of Khazraj. Besides being a man of learning, he was tall, good looking and of robust built. Charity, valor and oratory were his main characteristics. He was very far sighted and thoughtful. In those days five persons were considered past masters in politics and diplomacy. They were Muawiya, Abu Sufian, Umro Ibne Aas, Mughira ibne Shauba, Abd Allah ibne Badeel and Qais ibne Saad. Of these, Abd Allah ibne Badeel and Qais ibne Saad were on the side of Hazrat Ameer al Momineen (a.s). Although Saad was an authority on politics, he never bypassed the requirements of the Faith while making the political moves. Therefore, his saying is:

"If Islam was not in the way, I would make such moves that it wouldn't be possible for the Arabs to counter them."

Ref: Asaba, Vol 3, Page 239

He remained in the company of the Prophet (s.a) for 10 years and learned from him the niceties of the Faith. He took part in all the Ghazwaat of the Prophet (s.a). In some of those battles he had the privilege of carrying the Standard of Islam. He was also assigned for the collection of Sadaqaat by the Prophet (s.a). He inherited the qualities of charity and kindness from his father. During the battles he would even take loans to feed the men. Sometimes he slaughtered the camels meant for his personal transport for this purpose. When the men mentioned about this event to the Prophet (s.a), he said:

"Generosity is the habit of his family."

Ref: Asaba, Vol 3, Page 239

Ibne Katir writes in Al Badaya wal Nihaya that Haitam ibn e Adi has said three persons were conversing near the Kaaba and had a strong argument. One of them was saying that the most generous person was Abd Allah ibne Jafar. The second said that it was Qais ibne Saad. The third insisted Arabat al Awsi was the most munificent person. When the argument became too heated, one person said that they need not argue and the matter can be sorted out easily. Each of them should go to the person he thinks is the most generous and pretending to be the needy ask for help. It will immediately be known if the assessment was right. The suggestion was accepted by the three persons. One of them went to Abd Allah bin Jafar. At that time he was

about to go to his fief. He went forward and said, *“O son of the brother of the Prophet (s.a)! Niether do I have the money for the travel expense nor the means of transportation!”* Hearing this, Abd Allah took his foot out of the stirrup of the horse, got down, and said, *“Take this horse and the money that is kept on it, they are all yours! There is a sword of Hazrat Ameer al Momineen (a.s) on the horse, keep it with care!”* When the person took an inventory of the materials on the horse he found 4,000 Dinars, silk shawls and other things.

The second person went to the house of Qais ibne Saad. On inquiry he was told that he was asleep. One maid came out of the house and asked him the purpose for which he had come there. He said that he was a poor traveler and was seeking some help from Saad. The maid said that for this unimportant work he cannot be awakened. There are 700 Dinars at home which she gave him. She asked him to go to his stable and take one she camel and a slave from there. When Qais awoke, the maid reported the matter to him and told him that she didn't want the needy person to go empty handed from his threshold. Qais asked her why she didn't wake him up? He thought that perhaps what she gave him was not sufficient for the need of the person. Then, appreciating the generosity of the maid he released her from the slavery!

The third person went to Araba. He found him going for his prayers taking support of two slaves. At that time he had lost his eyesight and needed others support to move around. The man reached near him and said, *“O Araba! I am a traveler and I have no means of travel! Please help me!”* Araba pushed the hands of the slaves from his shoulders and said, *“It is a pity that fulfillment of duties hasn't left anything with Araba! Take both these slaves.”* The man said, *“I can't take away your supports and leave you to go around without help!”* Araba said, *“If you don't take them, I shall free them, anyway!”* The man took charge of the slaves and Araba took support of the wall and moved towards the mosque.

When the three persons returned after their errands and assembled near the Kaaba, they related their individual experiences. They said that although Abdalla ibne Jafar had given the maximum, considering his affluence and status, it was nothing for him. But definitely giving away Hazrat Ali (a.s)'s sword was a big act of generosity. Some people praised Qais that his maid could give all the money that was at home and later on he freed her for this act of charity! In the end all of them agreed about Araba that despite himself being blind, gave away everything and in charity and in the end even parted with his two slaves who were his support in his blindness.

Once Qais fell ill. Very few persons came to inquire about his health. It was told to him that many of his friends had taken debts from him and were shy to visit because they were unable to clear their dues. Qais said curse on that wealth that makes friends shy away from visiting! Then he ordered announcement in Madina that the debts of all those who have taken loans from him have been converted into gifts and the agreements have been cancelled. No sooner the announcement was made, there was a stream of visitors to his house.

Ibne Abd al Barr writes in Isteaab that Kateer ibne Salat took 30,000 Dirhams as loan from Qais. When he went to return the loan amount, Qais refused to take it back and said that there was some misunderstanding, the amount wasn't a loan and was a gift!

When Hazrat Ameer al Momineen (a.s) became the caliph, in the month of Safar 36 H, selected Qais for the governorate of Egypt because of his family background, capability and political acumen. And asked him to organize an army and take it with him. He asked him to treat the people kindly. However, where softness was not effective, strictness was allowed. Since he was permitted to take few persons with him, he selected a team of seven persons and left for Egypt. When he reached Egypt, he went to the Pulpit of the Moaque and gave a sermon:

"All praise to Allah who has manifested the Truth! He has crushed the falsehood and demeaned the unkind! O People! We have owed our allegiance to the person who, after our Prophet (s.a), is superior to all persons that we know of! O people! Rise , and on the basis of the Book and the Sunnat, owe your allegiance to him! If we don't follow the Book and the Sunnat in your affairs, then you will not be bound by this Bai-at!"

Ref: Tareeq e Tabari, Vol 3, Page 551

Then he took Bai-at from the people. None hesitated in owing his allegiance to the Imam (a.s), excepting the people of Kharabta. who were 10,000 in numbers. And all of them were Othmani. They sent word through Yazid ibne harit Kanani that they will not raise objections in any matter. They said that the land belongs to the Realm and they would regularly pay the tribute. They requested him not to demand for their Bai-at till the circumstances become better. Qais sent word to them that they will not be forced for the Bai-at , but they must refrain from intrigue or mischief of any kind. The people of Kharabta promised to remain peaceful and Qais left them alone. But Muslima ibne Muqlid, who belonged to the tribe of Qais,, instigated people to seek Qasas for the blood of Hazrat Othman. Qais sent him a message that he had created a front against him and tried to and instigated people to do mischief.. He said that he could crush this mischief. He said that he wouldn't like to shed his blood., even if he was given the territory from Syria to Egypt. Impressed with his soft attitude, he sent word to Qais that as long as he remained the governor of Egypt, no step will be taken against the government there. With the political acumen of Qais, the mischief that was to raise its head was nipped in the bud. As long as he remained in Egypt, peace prevailed. But the Umavi politics created such a situation that after remaining as governor from 1 Rabi Awwal 36 H to 5 Rajab 36 H, a period of 4 months and 5 days, he had to quit the post. The reasons for this will be dealt with in the following pages

Qais , in his short tenure constructed a palace in Egypt. When he went back after demitting office, some people said that Qais had a house in Egypt. He said that he had constructed it with the help of the Muslims and it belongs to them only. He added that whoever went to Egypt as the governor would stay there.

In the year 59 or 60 H Qais died during the caliphate of Muawiya.

SAHL IBNE HANIF ANSARI

He was an important person of the tribe of Aws. He was the brother of the governor of Basra, Otman ibne Hanif. He had the privilege of being the Companion of the Prophet (s.a.) and was a close associate of Hazrat Ali (a.s.). He participated in Badr and other campaigns of the Prophet (s.a.). In Ohod, when other persons showed their backs to the enemy, he stood steadfast with the Prophet (s.a.) against heavy odds. He neither hid behind stones nor ran away from the battlefield, but took an oath on the hands of the Prophet (s.a.) that he would fight to the end!

Ibne Hisham writes that after the migration to Madina, Hazrat Ali (a.s) stayed at Quba, after midnight he saw a person who was knocking at the door of a Muslim woman's house. When she came out, the person quietly gave her something. She immediately went inside the house. Hazrat Ali (a.s) was concerned that the woman was all alone. He asked the woman as to who visited her so late in the night. She said it was Sahl ibne Hanif. She said that he knows she was a helpless woman who has none to take care of her. In the nights he destroys the idols in the neighborhood and gives me the broken pieces to use as firewood. Ameer al Momineen (a.s) was pleased with this act of Sahl. Even after the death of Sahl he used to talk about it.

When the Ameer al Momineen (a.s) went to Basra to quell the mischief of the Ashab e Feel, he appointed Sahl ibne Hanif as his representative in Madina. When after the Battle of Jamal, he moved to confront the forces of Syria in Siffin, he took Sahl along. After returning from Siffin, he appointed him the governor of Faras. The people of Faras, encouraged by the rebellion of Muawiya, were trying to get rebellious. To save themselves from paying the tribute, they pushed Sahl out of Faras. In consultation with Jaria ibne Qadama, Hazrat Ameer al Momineen (a.s) sent Ziad ibne Obaid to Faras, who, with his guile created differences amongst the people there and brought them under control.

In 38 H Sahl died in Koofa. Hazrat Ameer al Momineen (a.s) gave him the shroud with his own hands and performed the funeral prayer. Ibne Saad writes:

"Abu Janab Kalabi says, 'I heard from Omair ibne Saeed that Hazrat Ali (a.s) offered the funeral prayer for Sahl ibne Hanif and said five Takbeers.'"

Ref: Tabaqaat, Vol 3, Page 473

The Imam (a.s) offered the funeral prayer near the bier of Sahl several times. When he finished the prayer once, people would arrive and he would have to stand with them and offer the prayer. He had thus to lead the prayer five times. In every prayer he sounded the Takbeer five times.

MALIK IBNE HARIT ASHTAR

Malik was his given name and Ashtar the title. He was a valiant warrior and famous for his swordsmanship and fighting. He was a great asset in the battles of Jamal and Siffin. He was very close to Hazrat Ameer al Momineen (a.s) and a trusted lieutenant. He was so close to the Imam (a.s) that he said, *"His place in my eyes is the same as I had for the Prophet (s.a)"*. About his own status in the eyes of the Prophet (s.a), the Imam (a.s) said:

“The place that I had in the estimation of the Prophet (s.a) none else could get in the entire Universe!”

Ref: Masnad Ahmed ibne Hanbal, Vol 1, Page 85

When Hazrat Abu Darr died in the wilderness of Rabza making his silent protest against the cruelty of the establishment of the time, although there were important person viz Hilal ibne Malik Muzni, Ahnaf ibne Qais Tamimi, Saasaa ibne Sauhan Abdi and Aswad ibne Qais Tamimi present at the funeral, Malik e Ashtar had the honor of leading the prayer. This throws light on the respect the people had for his knowledge, justice and disposition.

Hazrat Ameer al Momineen (a.s) appointed him the governor of Jazeerat al Arab. This consisted of Musal, Naseebain, Miyafariqain, Dar Aanaat, Sanjar and other cities. In the year 38 H he was sent as the governor to Egypt. But before he reached there, at the instance of Muawiya, he was poisoned with laced honey. When Muawiya heard of his death, he said:

“Honey too is an army of Allah.”

Ref: Murawwij al Dhahab, Vol 2, Page 40.

ABD ALLAH IBNE ABBAS

He was the son of the Prophet (s.a.)’s cousin. He was born 3 years prior to the Migration to Madina. He was brought up under the tutelage of Hazrat Ameer al Momineen (a.s) and received his education under him. Abd Allah was a scholar of repute in Fiqh, Tafseer and several other branches of learning. There always used to be a gathering of seekers of knowledge at his place. He was remembered with the titles of Jar al Ama and Tarjuman al Quran. He was with Hazrat Ali (a.s) during the battles of Jamal, Siffin and Nahrwan. After Othman ibne Hanif he was nominated the governor of Basra. In his last days he lost his eyesight. He died in the year 68 H at Taef. Mohammed ibne Hanafia led his funeral prayer and laid him to rest.

MOHAMMED IBNE ABU BAKR

He was the son of Hazrat Abu Bakr born to Asma bint e Umais. He was born in the year of Hujjat al Wida. After Hazrat Abu Bakr’s death, Hazrat Ali (a.s) married Asma bint e Umais and he took the responsibility for the upbringing of Mohammed. He looked after and educated him as his own son. He adopted the same school of thought about which he received instruction from his mentor. He took part in the campaigns of Jamal and Siffin. After the removal of Qais ibne Saad he was appointed the governor of Egypt. When the armies of Syria attacked Egypt, he was martyred by the enemies mercilessly.

ABU AYOUB ANSARI

His given name was Khalid and his father was Zaid. But he became known with his Kunyat. After migration to Madina, the Prophet (s.a) stayed at his house for six months. He was a man of piety and was a person with great valor. He took part in the Ghazwaat of the Prophet (s.a) with much enthusiasm. In the battles of Jamal, Siffin and Nehrwan he was with Hazrat Ameer al Momineen (a.s). He was appointed the governor of Makka by Hazrat Ali (a.s). He died in the year 38 H and was interred in

Constantinople. Since centuries his mausoleum is a place for the visit by thousands of devotees.

MAKHNAF IBNE SALEEM AZDI

He was among the trusted companions of Hazrat Ameer al Momineen (a.s). The famous chronicler of the events of Karbala, Abu Makhnaf, was from his progeny. Abu Makhnaf's chronology was: Lot, his given name, ibne Yahya ibne Saeed ibne Makhnaf ibne Salim. The Ameer al Momineen (a.s) appointed Makhnaf ibne Saleem the governor of Hamadan and Isfahan. When the Imam (a.s.) decided to proceed towards Siffin, Makhnaf sought permission to come to Koofa so that he could accompany the Imam (a.s) for the campaign against the Syrians. Feeling his spirit of Jihad, the Ameer al Momineen (a.s) permitted Makhnaf to come. Therefore he left Haras ibne Rubiah incharge of Isfahan and Saeed ibne Wahab of Hamadan and proceeded to Koofa. He held the standard of Bani Azd in his hand and participated in the Battle of Siffin.

QARDA IBNE KAAB ANSARI

He was from the Companions of the Prophet (s.a.) He participated in the Campaign of Ohod and other Ghazwat of the Prophet (s.a.) thereafter. He settled down in Koofa and was appointed the governor of Faras by the Ameer al Momineen (a.s.). He was present during the battles of Jamal, Siffin and Nahrwan. In Siffin the standard of the Ansaar was given to him by the Imam (a.s.). He died during the period of the caliphate of the Imam (a.s) and his funeral prayer was conducted by the Ameer al Momineen (a.s). One of his sons, Umro Ibne Qarda Ansari was martyred in the Battle of Karbala.

FATAM IBNE ABBAS

He was the cousin of the Prophet (s.a) and was much similar in personality and looks to him. During the burial of the Prophet (s.a) he went down the grave and was the last to come out. He was generous and charitable. He used to fulfill the needs of persons to an extent that they no more required to contact others for help. A poet, Dawood ibne Muslim says about him:

Afait min hul wa min rahla

Ya naaq un ad naitani mun Fatam"

"O my she- camel! If you take me to Fatam,

I shall not have to travel day after day!"

Hazrat Ameer al Momineen (a.s.) appointed him the governor of Makka. In one of his letters to him, the Imam (a.s.) wrote, *"have meetings every morning and evening. Those who seek guidance, guide them. Educate the ignorant and have discussions with the learned. "* These words indicate Fatam's state of learning and wisdom. After the martyrdom of Hazrat Ameer al Momineen (a.s), he went away to Samarkhand along with Saeed ibne Othman and was martyred there.

YAZEED IBNE QAIS ARHABI

He was an important person from Bani Arhab, a branch of the tribe of Hamadan. He had settled down in Koofa. When the Haffaz (Reciter of the

holy Quran) of Koofa protested against the attitude of Hazrat Othman and formed a delegation to meet him, Ibne Qais was selected to lead it. He participated with his brother Saeed ibne Qais Hamadani in the Battle of Siffin and fought with great valor. Hazrat Amer al Momineen(a.s.) appointed him the governor of Isfahan, Hamadan and Ray.

KUMAIL IBNE ZIYAD NAQA-EE

He was very close to the Ameer al Momineen (a.s). He was a person of great piety and was the keeper of the knowledge and learning of the Aal e Mohammed (s.a.). The Imam (a.s) had taught him a supplication which is well known as the Dua e Kumail and is quoted in the books of supplications. He was a resident of Koofa He was at the side of Hazrat Ameer al Mominen (a.s) in the Battle of Siffin and did Jihad with the Syrians.

When Hajjaj bin Yusuf Saqafi defeated. Abd ar Rahman ibne Mohammed ibne Ashas in 82 H, Hajaj bin Yusuf captured Koofa and massacred the Shias of Ali (a.s). The personality of Kumail was not unknown amongst the Shias of Koofa. He went into hiding seeing the tyranny of Hajjaj. The tyrant inquired about him from his people but they didn't reveal the information. Hajjaj therefore discontinued their pensions as a punishment. When Kumail learned about this, he said that he had lived for long and that for a few more days of life he wouldn't tolerate his people starving. Saying this he himself went to Hajjaj. Hajjaj treated him with much severity. Kumail replied to his queries firmly and in the same tone as the questions were asked. He told Hajjaj that he was in his control and he could treat him the way he wanted. But he reminded that their account would be settled by Allah on the Day of Reckoning! He told Hajjaj that he wasn't afraid of death. He also told him that his Imam (a.s.) had informed him that he would be martyred at the hands of a tyrant. Hajjaj said that he was searching for him with that purpose only. Then he ordered beheading of Ammar. Therefore he was instantly beheaded at that place only. At the time of he was martyred his age was 90 years. His grave is located at a place between Koofa and Najaf.

RUBIAH IBNE KHAITAM ASADI

He Was another close companion of Hazrat Ameer al Momineen (a.s.). He was well known for his piety. He was sent as the governor of Ghazween by Hazrat Ameer al Momineen (a.s.). When the Imam (a.s.) stayed at Naqila on his way to Siffin, he awaited Rubiah's arrival with 4,000 men from Ray. He joined a contingent in 61 or 62 H and proceeded to Khorasan and died there. His grave is at a place about 6 miles from the mausoleum of Imam Reza (a.s.). His place of burial is well known as ZIARAT GAAH E KHWAJA RUBIAH. When Imam Reza (a.s.) arrived in Toos, he used to often visit Rubiah's grave and and say, *"The advantage of coming to Khorasan was the visits to Khwaja Rubiah's resting place!"*

OMER IBNE ABI SALAMA

He WAS The son of Hazrat umm e Salama. His father was Abd al Asad Makhzoomi. He was born in Abbysinia in 2 H. A the time of the demise of the Prophet (s.a.) his age was 9 years. In the Battle of Jamal, Omer

commanded the Right Flank of the Imam (a.s.)'s army. Ameer al Momineen (a.s.) had appointed him the governor of Bahrain. When the Imam (a.s.) decided to undertake the campaign of Siffin, he recalled Omer from Bahrain and after the battle appointed him as the governor of Faras. He died at Madina Munawwara in the year 83 H.

NOMAN IBNE AJLAAN

He was the chief of the Ansar Tribes and a poet of repute. He was an strong supporter of Hazrat Ameer al Momineen (a.s.) and used to express his rights and superiority through his poetry. The Imam (a.s.) sent him in the place of Omer ibne Abi Salama as the governor of Bahrian and Oman. He fought on the side of the Imam (a.s.) in the Battle of Siffin. His brother Nayeem ibne Ajlaan Ansari fought in the Battle of Karbala and was among the first persons to be martyred on that day. Noman died during the period of Imam Hassan (a.s.).

OTHMAN IBNE HANEEF ANSARI

He was a well known person from Ansaar. He participated in the Battle of Ohod and the Ghazwaat thereafter. He was among the very sincere companions of Hazrat Ameer al Momineen (a.s.). Before the Jang e Jamal he was appointed the governor of Basra by the Imam (a.s.). After the Battle, Abd Allah ibne Abbas replaced him. He settled down in Koofa and died during the time of Muawiya.

SAEED IBNE MASOOD THAQAFI

He was the paternal uncle of Mukhtar ibne abi Abeda Thaqafi. In the Battle of Siffin he commanded one of the seven contingents of the people of Koofa. Hazrat Ameer al Momineen (a.s.) appointed him as the governor of Madain. When Imam Hassan (a.s.) was injured at the hands of Ibne Bashir Asadi during the rebellion of his army, he went to Madain and stayed with Saeed. Saeed made arrangements for the treatment of his wounds.

OBAID ALLAH IBNE ABBAS

He was the paternal cousin of the Prophet (s.a.). Ameer al Momineen (a.s.) had sent him as the governor of Yemen and the commander of the forces in Yemen was Saeed ibne namran Hamadani. When Basar ibne abi Artat attacked Yemen, he couldn't bear his onslaught and left Yemen. For this act Hazrat Ameer al Momineen (a.s.) took him to task.

HISSAN IBNE HISSAN BAKRI

He was appointed the governor of Anbaar by Hazrat Ameer al Momineen (a.s.). When Muawiya started his destructive activities on the borders of Iraq, Sufian ibne Auf khalidi attacked Anbaar with 6,000 men under his command. He martyred Hissan and his 30 companions.

91. INVASION OF ZOHAK IBNE QAIS

When Hazrat Ameer al Momineen (a.s.) was busy with the campaign of the Battle of Jamal, Muawiya saw the opportunity to attack certain places like Karan, Qarqisa and Raqa. He forced the people there to take his Bai-at and placed Zohak ibne Qais Fahri over them. When the Ameer al Momineen (a.s.) was through with the Battle of Jamal and arrived at Koofa he learned that the people of these towns, who were the supporters of Hazrat Othman, had owed their allegiance to Muawiya and Zohak ibne Qais was acting as the representative of Muawiya in that area. Hazrat Ameer al Momineen (a.s.) formed a contingent of men under Malik e Ashtar to be sent to the Bilad e Jazira. He had confidence that Malik had the capability to set the matters right and evict Zohak from that area. Therefore Malik set off without any further loss of time. When he entered the bounds of Jazira, and Zohak learned of his arrival, he sought help from Riqa that was the refuge of the Othmanians. Therefore, Saman ibne mahzama Asadi moved from there with a contingent of men. When Malik reached near Haran, both Zohak and Saman also reached with their armies and the fighting started at a place called Maraj lying between Riqa and Haran. With the intensive attacks of Malik and his men, the enemy's morale was shattered. When Zohak saw defeat staring in his face, he fled with his contingent and locked himself in the fort of Haran. Malik chased him and besieged the fort. When Muawiya learned of the defeat and ignominy of his forces, he deputed Khald ibne Walid's son, Abd ar Rehman, with a huge enforcement of men. When Malik learned of this movement, he decided to lift the siege and deal with the new enemy enforcement. When both the armies came face to face, the swords were unsheathed and severe fighting commenced. Abd ar Rehman and his men couldn't stand the onslaught and they fled to Riqa. Malik besieged Riqa from all sides. Zohak learned of the defeat of Abd ar Rehman's contingent and he came out of the fort of Haran and moved towards Riqa to relieve the contingent from the siege. In that time the Syrians sent another contingent under the command of Aiman ibne Hazima. Now Zohak's morale was boosted and he attacked Malik's contingent with full force. Malik and his men took up arms and fought valiantly. The Syrians fought with enthusiasm for sometime but couldn't bear the repeated onslaught of the Iraqis and started running away defeated. The territory of the Jazira was now devoid of any Syrian armymen and the people of the area, who were the sympathizers of the Othmanians, sat quietly at their homes. Malik sufficiently reprimanded those rebels and took oaths of allegiance and obedience from them and took control of the administration of the territory of the Jazeera in his hands.

92. DISMISSAL OF QAIS IBNE SAAD

After the Battle of Jamal, Muawiya had the fear that Hazrat Ameer al Momineen (a.s) would remove him from the governorate of Syria. He was not willing to demit that office at any cost. This danger was there for him both from Iraq and Egypt. If Qais ibne Saad came with his armies from Egypt and from the other side Hazrat Ameer al Momineen (a.s) attacked with the Iraqi forces, he wouldn't be able to face the two-edged onslaught. He was thinking of either winning over the loyalty of Qais or to cunningly get him removed from the governate of Egypt. Therefore he wrote a very cunning letter to him that *"Ali (a.s) had committed a grave indiscretion by shedding the blood of Othman and your tribe too was involved in that act. If you want safety for yourself, you must join those who are claiming Qasas for the Blood of Othman. If you strengthen our hands you will be given the control of the region of Iraqain and anyone of your choice, from your family, will be made th governor of Hejaz. What ever else you need will also be granted to you. I shall await your earliest response."* Muawiya had thrown this bait, but Qais wasn't an easy prey. He replied, but he neither committed to join hand with him nor totally turned down his offer. He thought it discreet to keep Muawiya expecting a positive response from him. Therefore he wrote, *"I wasn't involved in the assassination of Othman, although the people of my tribe were implicated in the act. You have termed Hazrat Ali (a.s.) as a party to this killing. That is not in my knowledge. As far as joining hands with you, the decision cannot be made in a hurry. However, I assure you that I shall not take any step that will not be to your liking."* When Muawiya read this letter he was unable to decide whether Qais was pulling away his hand or extending his hand in cooperation to him. He wrote back again, *"I couldn't understand whether you are against me or in my favor! If you are trying to keep me in darkness, I am not the one to be easstly carried away. The time is near when armies will be near me and the reins of the horses in my hands. Then no excuses will work with me! "When Qais read this letter, he understood that Muawiya cannot be brushed aside easily. Therefore he wrote to him in clear terms, "I am surprised that you haven't been able to understand me. You tried to mislead me with offers of governance and power! Can you imagine that I move away from the emirate of the person who is most capable of leading the Muslims, and whose veracity, nobility and nearness to the Prophet (s.a) is unquestionable. Do you want me to put the yoke of your obedience in my neck when you don't have anything to do with the emirate and leadership? You are deceitful and the son of a deceit and member of the group of the offspring of Iblis! In your letter you have talked about the armies. By Allah! If you save your life from my onslaught, you must count yourself lucky! "When Muawiya read this letter, he was very angry.. In the end Muawiya lost all hope of winning over Qais. When no subterfuge worked, he turned his mind to cunning. He forged a letter purported to be from Qais in which it was written, "From Qais ibne Saad to Muawiya, emir of Syria: I have decided after much thought that we should'nt side with those people at whose hand one pious and noble leader of Islam was kiled. We repent from our sins and expect and pray to Allah for preserving our Faith. We assure you of our obedience*

and are ready to fight with the killers of the Oppressed Othman and shall soon forward our military and monetary help." Besides this forged letter, they had also started spreading the story through the word of mouth that Qais was Muawiya's friend and well wisher. They said that he had already given all sorts of facilities to the residents of Kharbata and he treats all who go to him from there with kindness.

Muawiya not only publicized this letter in Syria, but through his agents he spread the story in Koofa as well to poison the environment there against Qais. Therefore the story was taking rounds in the streets of Koofa. The word also reached the ears of Ameer al Momineen (a.s.) as well. He called some of his close persons and had a discussion with them. They said that Qais ibne Saad is unhappy with him and was conspiring with Muawiya and that it would be better to relieve him of his position. Ameer al Momineen (a.s.) was understanding that it should be the trick of Muawiya. Therefore he told to his advisers:

"By Allah! I cannot believe these talks about Qais!"

Ref: Tareeq e Tabari, Vol 3, Page 554

In this period Qais wrote a letter to the Imam (a.s.) wherein he wrote, *"In these surroundings some Othmanis who want to be spared from taking the Bai-at. Their representatives have told me that till the circumstances don't normalize, they should be left to their own scruples. I have thought it discreet for the time being we should not fight with them. It is possible that they might come to the right decision in some time."* When Abd Allah ibne Jafar was informed about this letter, he said, *"Ya Ameer al Momineen (a.s)! I feel as if Qais is telling this to gain time. You must write to him that he should obtain the allegiance of those people. If they refuse, he must fight with them."* Other persons too agreed with this suggestion. Considering the opinion of the people at Koofa, the Imam (a.s.) wrote to Qais, that the people of Egypt who had not as yet pledged their allegiance, seek their immediate Bai-at. If they refuse, fight with them. When Qais got this letter he wrote in the reply, *"Ya Ameer al Momineen! If we fight with them, they will become stronger supporters of your enemies. Discretion requires that they are left to themselves for the time being."* This reply from Qais convinced people that he was going closer to Muawiya and Ashas ibne Qais, Abd Allah ibne Jafar, Mohammed ibne Hanafia and other important persons of Koofa insisted that he must be deposed forthwith. They suggested the name of Mohammed ibne Abu Bakr to replace him. Hazrat (a.s.) was not in favor of deposing him. But when the insistence increased, he issued orders for removing Qais ibne Saad and appointing Mohammed ibne Abu Bakr in his place.

The trick that Muawiya played was succeeding. The result came about in the shape of removal of Qais from Egypt. At first Muawiya tried to tempt Qais to join hands with him. When he didn't succeed in that, he forged the letter and through propaganda turned the people against Qais. Thus, through Hazrat Ameer al Momineen (a.s.)'s own companions he got rid of Qais. Ibne Hajr Asqalani writes:

"Hazrat Ali (a.s.) had appointed Qais as the governor of Egypt. Muawiya tried through several subterfuges to tempt him but he didn't take the bait. Then he misguided the companions of Hazrat Ali (a.s.) and they

proposed appointment of Mohammed ibne Abu Bakr in such a manner that Hazrat (a.s) appointed him the emir of Egypt.”

Ref: Asaba, Vol 3, Page 239

Qais demitted his governorate of Egypt and came away to Madina and those people who were scared of his skills at warfare and his exceptional valor took a sigh of relief. The enemy was pleased and those who wanted to rejoice at his deposition were rejoicing. Therefore, Hissan ibne Tabit, who was a person from the Othmani Group, came to Qais and said that he was given a raw deal that he was deposed. although you were not a part of the conspiracy to kill Othman. Qais said angrily:

“O person with no vision! Get away from here! If I hadn’t the fear that war would commence between my tribe and yours, I would have killed you now!”

Ref: Tareeq e Tabari, Vol 3, Page 555

Marwan ibne Hakam and Aswad ibn al Bakhtari too threatened him. When he felt that there was a danger of being made a captive, or even killed, he went to the Ameer al Momineen (a.s) in Koofa with Sahl ibne Hanif. When Muawiya learned about this, he wrote in anger to Marwan and Aswad:

“You have both made the way for Qais going away to Ali (a.s.). By Allah! If you helped Ali (a.s.) with a hundred thousand armed men, I wouldn’t feel so much as I am feeling for your sending Qaisto Koofa that with his opinion and suggestions made Ali (a.s) more strong!”

Ref: Tareeq e Tabari, Vol 3, Page 556

After deposition from Egypt, Hazrat Ameer al Momineen (a.s.) appointed Qais the governor of Azer Baijan. During his journey to Syria, Qais appointed Abd Allah ibne Shabeel Ahmasi his deputy and took part in the Battle of Siffin with great valor.

About the deposition of Qais ibne Saad generally people criticize the political aptitude of Hazrat Ali (a.s.). They say that the decision was contrary to the norms of discretion. He had moved away such a capable hand from the very important province of Egypt at a time when Muawiya was looking for a chance to start hostilities. The need was to make the administration in Egypt stronger. But by removing him from there, the position was handed over to Mohammed ibne Abu Bakr who was not capable of contending with Muawiya’s incursions nor save the province from the depredations of the enemy. Because of his poor political acumen, control over Egypt was lost and Muawiya had annexed it.

Superficially this objection sounds very reasonable, but to make a fair decision about it it is necessary to consider the circumstances obtainable during that period of time. That was the time when the means of communication were meager. Within the same realm, the happenings in one province were not known to the people in the other regions. Even if some messages got through, the event would assume an entirely different shape than what actually happened. According to the political situation obtainable in Egypt, however much the attitude of Qais ibne Saad was discreet, but the messages that were traveling from there, through word of mouth or otherwise, doubting his attitude was not unlikely. On reaching Egypt, he

didn't deal strictly with the Othmanian people of Kharbata. Normally such elements are treated as rebels. There could be justification of leaving such people to their scruples when the establishment had neither means nor power to control them. It cannot be said that Qais didn't have the means and the strength to subdue those 10,000 Othmanians. Again when Muawiya tempted Qais to join his group, he neither accepted the offer nor rebuked it. This attitude provoked more doubts about him. When he ultimately rebuked Muawiya's offer, what was the need for him to publicise about the rebuff. Instead, Muawiya went to the extent of forgery to create an impression in the minds of the people of Syria and Koofa that Qais was hand in glove with Muawiya! Notwithstanding all the pressures, Hazrat Ameer al Momineen (a.s) continued to put his trust in Qais ibne Saad. He never doubted his integrity at any stage. He didn't order for any inquiries about the rumors taking rounds of Koofa about Qais. Despite this, it was difficult for the Imam (a.s) to continue with him as the governor of Egypt because the ineptitude of the natures of the people of Koofa is not a hidden thing. Otherwise, if hostilities had started in Egypt, they would have refused to mobilize men for the operation. In such an eventuality, Qais wouldn't have been able to contend with the Syrians with the force available to him in Egypt. Therefore when the armies of Syria attacked Egypt, Mohammed kept pleading for men, but the Koofans didn't come to his rescue. Muawiya was under the wrong impression that after being deposed from Egypt, Qais would prefer to sit at home and wouldn't come back to active duty. That was the pettifogging of a mean mind. Qais was a person who followed the Truth. It was not his nature to go away from the Truth when he was deprived of a worldly position. In fact such occasions are the acid tests of the people of character. Although Muawiya succeeded in getting Qais removed from the governorate of Egypt, but the truth is that his remaining in position at Egypt was not so unpalatable to him than his participation with great valor in the Battle of Siffin. Muawiya was heard saying during the battle, *"If the battle didn't stop by the morrow, Qais will obliterate us from the face of the Earth!"*

93. THE BATTLE OF SIFFIN

Syria was the cradle of Ommayad power and the capital of Muawiya ibne Abu Sufian. He was occupying the region since the times of the second caliph. Because of this long period in the position of the governor he had entrenched himself and was ruling from Damascus like an autocratic monarch. When the Ameer al Momineen (a.s.) assumed the office of the caliph, he wanted to bring about a total change in the administration. Hence he put all the governor under notice of change. Therefore Qais ibne Saad was sent as the governor to Egypt, Obaid Allah ibne Abbas to Yemen, Othman ibne Hanif to Basra as the new incumbents. They took charge of the provinces without any problems. The Imam (a.s.) sent Amara ibne Shahab towards Koofa and Sahl ibne Hanif to Syria. While going to Koofa, when Amara stopped at Zabala, Talha ibne Khawilad Asadi intercepted him and asked him to return from there or else he would be killed. Therefore he returned back from there. When Sahl ibne Hanif reached the valley of Tabuk on his way to Syria, a unit of men appointed by Muawiya stopped him and asked who he was and where he was headed to? I am the governor for Syria appointed by Hazrat Ali Ibne Abi Talib (a.s.). They said that besides Muawiya they wouldn't accept anyone as the ruler of Syria. They warned him to return to the place from where he came, or else their swords will settle the matter! Sahl couldn't have fought with the patrol consisting of a large number of men. Therefore, he was forced to return back. He returned to the presence of Hazrat Ameer al Momineen (a.s.) and reported the matter to him. Hazrat Ameer (a.s.) knew from the outset that Muawiya wouldn't vacate the position easily. He also knew that one day the flames of battle would rise between the Syrians and Koofans. But he didn't want to precipitate matters and wished to make all possible efforts for a peaceful settlement. Therefore he sent Hajjaj ibne Ghazia Ansari with a letter to Muawiya and asked him to come with a delegation of Syrians to Madina to owe his allegiance to the Imam (a.s.). Muawiya read the letter but didn't give it any importance and asked Hajjaj to go back. He gave one package to Qabisa Absi and sent him to Hazrat Ameer al Momineen (a.s.). When he opened the package, it was having a small note saying, *"From Muawiya ibne Abu Sufian to Ali ibne Abi Talib."* The Imam (a.s.) asked what was the meaning of the note? Qabisa put a glance around and asked, *"Amongst you is there anyone belonging to the tribe of Bani Abs?"* The people replied, Yes!" He said, "Now! Listen to me with care! And think over the consequences! I have left behind in the Jama Masjid of Damascus 50,000 persons, sheikhs and elite, crying over the bloodied cloak of Othman. Their beards are wet with tears. and the sounds of wailing are emanating from the place. They have taken an oath that till they don't color their swords with the blood of the killers of Othman, they wouldn't take rest! At this Khalid ibne Zafr Abasi said:

"By Allah! You are a very bad emissary of Syria! Do you want to frighten the Mohajirs and Ansar with the army of Syria and the wailing over the cloak of Othman! By Allah! Othman's cloak is not Yusuf's raiment nor their wailing the cries and laments of Yaqub (a.s)."

Ref: Akhbar al Tawal, Page 142

When Hazrat Ameer al Momineen (a.s.) saw this attitude of Muawiya, he thought of going to Damascus to admonish the person. He got together an army to start on the campaign. He hadn't even commenced the journey when the news of the mischief of Talha and Zubair reached him. Instead of going to Syria he had to go to Basra and crush the rebellion of the Ashab e Jamal. When he returned to Koofa after that campaign, he decided to send another messenger to Muawiya. The deposed governor of Yemen, Jarir ibne Abd Allah Bijli offered his services for the task and said that his long standing relationship with Muawiya will help him in convincing Muawiya for the Bai-at. Malik e Ashtar opposed this idea and said that the person was secretly a friend of the Syrians. He expressed his fear that instead of mending the fences, he might harm the interests of the Imam (a.s.). The Imam (a.s.) said that the person be allowed to go and see what results he achieves. Therefore, he was given a letter and sent to Syria. The contents were: *"The Mohajirs and Ansaar have owed their allegiance to me. Now you don't have any justification to refuse allegiance to me. You must adopt the same attitude as was done by the people of Madina. As far as the matter for the Qasas of Othman is concerned, you can broach the subject with me after owing your allegiance to me. I shall decide about it in the light of the Quran and Sunnat."* When Jarir went with this letter to Muawiya, he read the letter and told to him:

"You ask Ali (a.s) to give the territory of Syria to me , then I shall do the Bai-at."

Ref: Tareeq al Islam Dahabi, Vol 2, Page 168

After thinking for a while he asked Jarir to wait there for a few days so that he would discuss the matter with the people of Syria and take their opinion. Therefore he called his brother Otba ibne Abu Sufian to take his opinion. Otba asked him to call Umro ibne Aas to his place and make use of his wisdom. Certainly he said, Umro will give good advice. Muawiya liked this suggestion. He wrote a letter to Umro ibne Aas, *"You must have learned what treatment Ali (a.s) has given to Talha, Zbair and Umm al Momineen. Now he is turning towards me. He has sent Jarir ibne Abd Allah Bijli to me seeking my Bai-at. I don't take any step without consulting you. Therefore, come immediately to me."* Umro read the letter and understood that Muawiya didn't need any advice about the Bai-at because the consequence of owing his allegiance would mean the loss of the Governate of Syria and at any cost he wouldn't like to give up the post. Certainly the consultation he wants to make is for opening up a front to fight against Ali (a.s).

Umro must have decided whether to go or not to go. But to get further opinion on his decision he called his two sons , Abd Allah and Mohammed, and asked for their advice. Abd allah said that he had no chance of becoming the caliph, it would be better for him to sit quietly at home and don't compromise the Faith for a little worldly benefit. Contrary to this, Mohammed opined that he should not miss such a golden opportunity. He said that such opportunities don't come every day. He added that he was not an unknown person in Arabia. and that his opinion has certain weight. A new establishment is taking shape and his opinion would be of great help in the

process. He insisted that when decisions are made about the caliphate, his being away from action was unimaginable. After hearing both the sons' opinions Umro said:

"O Abd Allah what you have said is beneficial for my Hereafter and my Faith too will remain firm! O Mohammed! What you have suggested is best for me from the worldly point of view and not for the Hereafter!"

Ref: Akhbar al Atwal, Page 141

After taking the opinions of Abd Allah and Mohammed, Umro asked his slave Wardaan about his opinion. He said, *"You are on such a cross-road where there is the world on one side and the hereafter on the other. The world is with Muawiya and the Hereafter with Ali (a.s). Sometimes you bend towards the world and at others think of the Hereafter. It would be better if you sit quietly at home and not sided with any one. But I have a feeling that there is a turmoil going round in your mind and you will , in the end, opt for the world and prefer Muawiya over Ali (a.s)"* Hearing this Umro said, *"Only Allah will appreciate the vision of Wardaan. He has exposed the hidden fact!"*

Umro ibne Aas was very desirous of the governorate of Egypt and there wouldn't be a better opportunity to fulfill this long standing wish. Therefore he prepared to visit Muawiya and reached Damascus with his two sons and Wardaan. After exchange of pleasantries Muawiya said, *"I am having several matters troubling my mind and, therefore I have called you to take your advice. I hope you will be able to help resolve my troubles. Umro asked, "What are the problems?" Muawiya replied, "One problem is that I have been informed of Mohammed ibne Abi Huzaiifa has escaped from the jail with his men. I fear danger from him and his men. The second problem is that the Caesar of Rome is planning to attack Syria to annex this territory. The third problem is that Jareer ibne Abd Allah Bijli has brought a message from Ali (a.s) that I must owe my allegiance to him or prepare for battle."* Umro said, *"If Ibne Abi Huzaiifa has escaped, you must not have any fear from him. Send some riders to chase him. If he is held, it would be fine. Even otherwise he cannot cause any harm to you. About the possibility of attack by Caesar, release all the Romans in captivity with you. And send to him some slave girls and handicrafts of gold and silver as gifts along with an offer for peace. He wouldn't turn down this gesture! However, the problem of Ali ibne Abi Talib (a.s.) is different. The world knows that he is an experienced general. He is capable of the position that he is holding. There is no comparison between him and you."* Muawiya said, *"I don't deny his capability. But he has given air to mischief and encouraged the killers of Othman in their heinous deed. Therefore it is our duty to claim Qasas from him. I have called you to discuss about the matter of claiming the Qasas"* Umro said, *"You have called me to gather people under your flag , but you have yourself started tricking me! Who will trust you that you want to fight a war for avenging the blood of Othman? The world knows that during the siege Othman had pleaded for help and you , on purpose, didn't pay any heed to his call! Even I moved away to Palestine leaving him to the mercy of the rebels! If you really want me to cooperate with you, then you must talk straight to me. We know each other very well! The truth is that*

Ali (a.s.)'s services to Islam, his superiority in learning , his precedence in accepting the Faith and Migration are such that I don't have the courage to fight with him. It will be the work of a person with great courage." Muawiya understood that Umro was just making an excuse. If he had no intention of cooperating, he wouldn't have come all the way to Damascus. The purpose in dilly dallying was certainly that he would claim a huge compensation for his cooperation. Therefore after taking a little more time, Umro said:

"If I cooperate with you and you succeed, what will be my share in that?"

Ref: Akhbar al Atwaal, Page 158

Muawiya knew that Umro will not agree to cooperate without tough bargaining. He asked what price he would have to pay to him?

Umro said:

"Till you rule, the state of Egypt must be under me!"

Ref: Akhbar al Atwaal, Page 158

When Muawiya heard this claim, he was nonplussed. The price asked was far more than he expected. Neither he was in a position to turn down his demand nor he wished to accept it. He stared at Umro and said, *"I can make a false promise, but I don't want to take you up the garden path!"* Umro, *"Try to cheat me. I have the means of handling every trick!"* Muawiya said, *"Come a little closer to me. I want to whisper something to you in confidence!"* Umro went closer and put his ear near the lips of Muawiya. Muawiya said , *"What do you say about my cunning! I did trick you!"* *"How?"* asked Umro. Muawiya said, *"Here ! And just now! We are both alone here and there is no third person in the hearing distance. Then what was the need of whispering into your ear!When you can be tricked being so alert, then you can be tricked later on as well! I would only suggest to you to reconsider your demand.If you remain insistent, people would say that to grab the emirate of Egypt you have taken the step."* Umro said, *"Leave aside what people would say. No excuses will work with me. If you agree to the demand I have made, I shall support you wholeheartedly. Otherwise, you do what suits you."* Saying this Umro got up and went towards his residence.

When Otba ibne Abi Sufian heard about this conversation, he told to Muawiya:

"We are not willing to buy Umro by parting with Egypt."

Ref: Akhbar al Atwaal, Page 158

Muawiya said, *"I haven't made any decision as yet. Tonight I shall think over it. "Therefore he spent the night in deep thought and decided that to make use of the cunning and shrewdness of Umro he will have to promise parting away Egypt to him. Therefore he called Umro and finalized the deal with him. He wrote out a formal agreement and handed over to him. Taking the document, Umro came back to his residence happily and mentioned about it to a cousin of his. The cousin knit his brows and said, "I wonder what face you will show to the Qureish? How will you spend an honorable life with your tribe when you are already infamous for your habit of selling your Faith?"* Umro said, *"If I was with Ali (a.s.), the four walls of my house*

would be sufficient for me. Now I am with Muawiya and cannot sit content with the four walls of my house! "His cousin said, "Muawiya has certainly bought your Faith! You are after him for worldly gains!" When Muawiya heard of this talk, he was very upset. He ordered Umro's cousin to be arrested that he wasn't able to misguide more persons. When he heard about the plans for his arrest, he quietly slinked away and safely arrived in Koofa to meet Hazrat Ameer al Momineen (a.s). Through him the news of Umro's agreement with Muawiya was known by all and sundry.

After the agreement Umro gave to Muawiya the farsighted suggestion that it was better not to broach the matter of the caliphate for the time being and the efforts be made to convince the people of Syria that the responsibility of the assassination of Othman rested on Ali (a.s.) and that he had instigated people to commit the act. Once he was assassinated, then he gave protection to the killers. When this propaganda sank into the minds of the people, then a formal war could be declared against him. After the war, the question of authority would automatically resolve. However, to win the public opinion there will be need for the support of the prominent persons. For this Ibada ibne Samit Ansari was present in Syria who had great influence over the people there. First he will have to think their way. If they were able to influence his thinking, then every individual in Syria would be with Muawiya. Muawiya appreciated this suggestion very much and sent out a messenger to call Ibada. When Ibada came to Muawiya, himself and Umro were sitting shoulder to shoulder. Seeing Ibada, they stood up respectfully. Ibada went forward and sat between them. To gain his favor, Muawiya praised him very much. And then described the good qualities of Hazrat Othman. After this preamble he said that they wanted that his blood should not go waste and, therefore, they wanted his support for claiming Qasas for his blood. Ibada said that whatever they had said, he had heard. But he wanted to know from them that, contrary to the custom, why he was sitting between them? Muawiya said that the requirement of his superiority was that he sat in the center and they on either side of him. He said that was not the reason. The reason is that during the Ghazwa e Tabook, the Prophet (s.a) was traveling when he saw both of you together talking, he said:

"When you find them sitting together, separate them! Because they will never be together for any virtuous work!"

Ref: Aqd al Fareed, Vol 3, Page 117

Therefore, Ibada said, he wanted them not to come together and sit between them. As far as supporting their cause was concerned, he said, he wasn't willing to do it.

Now Muawiya, on the advice of Umro, made one move that on the way to Sharjeel, posted Yazeed ibne Asad, Basar ibne Artat, Sufian ibne Omer, Makharaq ibne Harit, Hamza ibne Malik, habis ibne Saad and some elite of Yemen with instructions that when Sharjeel passed that way, they should give an impression that it was a chance meeting and try to create an impression on his mind that the responsibility for the assassination of Othman rested on none other than Ali ibne Abi Talib (a.s). Therefore, at every stage, wherever he halted, they were repeating the story. When he entered the precincts of Damascus, Muawiya sent the elites of the city to

receive him. They too gave him an impression that Hazrat Ali (a.s) was responsible for the killing of Othman. When he reached Muawiya along with the reception group, he received him warmly and after exchange of pleasantries, he told him that Ali (a.s) was seeking his Bai-at. He said that although he was not against this in principle, but has reservations that he is the killer of Othman. Sharjeel asked him about his decision in those circumstances. Muawiya replied that he was willing to owe allegiance to Ali (a.s) if the people of Syria want me to. If they wanted him to refuse, he shall abide by their opinion even in that event. He said that he had invited Sharjeel only to seek his opinion. He said that he wanted some more time to go round and gather information on the people's opinion about the killing of Othman. Muawiya said that it would be the right thing to do. He went round the city and every person, he met, said that Ali (a.s) was responsible for the killing of Othman. What else would they say. Their mouths were locked with the oppressive pressure of Muawiya. Everywhere there were spies of Muawiya..When Sharjeel came back from his rounds, his emotions were fully charged. Immediately on arrival he told to Muawiya:

"No one can deny that Ibne Abi Talib has killed Othman. If you owe your allegiance to him, we shall chase you away from Syria."

Ref: Akhbar al Atwal, Page 159

When Muawiya saw that Sharjeel was totally under his spell, he matched his tone with his and said that if his opinion was so strong, his own opinion too was that Othman was killed for no fault of his and they should not owe allegiance to his killers. Their first duty, he said, will be to avenge the killing. But for this revenge, they needed the public opinion solidly behind them. This was possible only if they show to them that Ali (a.s) was the killer of Othman. This task can only be accomplished by Sharjeel, Muawiya added.stressing that none else had such influence on the Syrians as he did.He asked Sharjeel to travel to all parts of Syria and build the public opinion. Sharjeel was highly emotional at tha time. He immediately agreed to take up the journey.

When the people of Koofa heard that Muawiya was creating doubts in the minds of the people and egging on to agree to fighting a war, they asked Hazrat Ali (a.s) to make a preemptive attack on Syria before Muawiya was ready with his war machine. But the Imam (a.s) said that till Jarir didn't return with a decision for war or peace, it wasn't advisable to start hostilities. It was already four months since Jarir reached Syria. Ameer al Momineen (a.s) was repeatedly writing to him to get a final word and return urgently. But Muawiya was delaying him with some excuse or other to gain time and prepare the people of Syria for going to war. When he was assured of the support of Sharjeel, and the events were shaping the way he wanted, he called Jarir and said:

"Go to your Emir now and tell him that the people of Syria wouldn't owe their allegiance to him."

Ref: Akhbar al Tawal, Page 160

Sharjeel went from town to town, and village to village announcing that Ali (a.s) had killed Othman and they should rise to seek Qasas for his blood. Those who claimed Qasas, Ali (a.s) attacked and killed them.and occupied

their cities and their properties. He told them that only Syria was remaining. Only people from Syria must join hands and fight with him for the Qasas. He appealed to them to join under the flag of the emir of Syria. Sharjeel was very influential in the territory. People gathered in large numbers and assembled to join the forces of Muawiya.

In addition to the people of Syria, the Bani Omayya and those who supported them too assembled in Damascus. The chief of these persons were Mughira ibne Shauba, Abd Allah ibne Saad, Marwan ibn al Hakam, Saeed ibne Aas, Abd Allah ibne Aamir, Walid ibne Uqba, Obaid Allah ibne Omer, Saeed ibne Othman, Abu Huraira, Abu Huzaifa, Abu Amama Bahali and Noman ibne Bashir. The first to arrive among them was Noman ibne Bashir. With him he brought the bloodied cloak of Othman and the severed fingers of his wife, Naila binte Farafsa. Muawiya fixed the cloak and the fingers over the pulpit of the Jama Masjid of Damascus to upbraid the feelings of the people. After the men assembled in Damascus, the paraphernalia of war was arranged.

When Hazrat Ameer al Momineen (a.s) heard of this activity, he decided to advance his armies towards Syria. On a Friday, giving the Sermon from the pulpit, he said:

“O People! Move towards the enemies of the Quran and Sunnat! Go to meet the killers of Ansaar and the Mohajirs! Go to face those mean and impertinent people who had accepted Islam out of fear! They were admitted to the fold just to humor them. Rise that they refrain from killing and destroying the Muslims!”

Ref: Akhbar al Atwal, Page 164

One person from the tribe of Fazara, Arbad by name, stood up and said, *“Do you want that, the way you took us to Basra to kill our own brothers, we attack our brothers in Syria and kill them. By Allah! We are not ready to do this!”* Malik e Ashtar understood that this was an agent of Muawiya and was trying to create a bad heart in the ranks of Hazrat Ali (a.s.)’s army. He shouted asking people to catch him. But the man ran away. Some people chased him. He had reached the neighborhood of Kanasa when they caught up with him. He was trampled under their feet so much that he died at the spot. Hazrat Ameer al Momineen (a.s) decided that his killer cannot be identified and therefore ordered paying the Deet for his life from the Bayt al Maal. The Imam (a.s) was upset with this happening. Malik e Ashtar said that the people were solidly behind him and that he should not give any credence to the episode. He said that they were obedient to him and would fight for him till they died. Similarly other people too came up with their assurances.

When all the fighters of Koofa assembled under his flag, the Imam (a.s) selected Uqba ibne Umro Ansari as his representative and declaring Nakheela as the cantonment ordered Malik ibne Habib Yarboyi to stay in Koofa so that he could direct the late arrivals to go and join the army. The Imam (a.s) left Koofa with the army and camped at Nakheela. He sent letters to the functionaries in the different provinces to mobilize men and materials and immediately report. Therefore Abd Allah ibne Abbas from Basra, Makhnaf ibne Saleem from Isfahan, Saeed ibne Wahab from

Hamadan and functionaries of other territories reached with their men and materials. Among them there was a group of Ashab e Badr and also those who took part in the Bai-at e Rizwan. Hakim writes:

“In the Battle of Siffin there were 80 veterans of the Battle of Badr with Hazrat Ali (a.s) and also 250 of those Companions who were present at the Bai-ate Rizwan!”

Ref: Mustadrak, Vol 3, Page 104

The Valley of Nakhila was overflowing with fighting men and Hazrat Ameer al Momineen was arranging them in order when information reached that the Syrian army was moving towards the Iraqi borders. The Imam (a.s) sent an advance guard of 8,000 men under Ziyad ibne Nazar Hariti and another of 4,000 men under Sharih ibne Harit for patrolling the borders and to reconnoiter the strength and dispositions of the enemy troops. He gave them strict instructions that unless they received the Imam (a.s)’s orders, or the enemy attacked, they should’nt start fighting.

For better management of the troops, Hazrat Ameer al Momineen (a.s) divided the army into 7 groups. There was a commander for each of these groups. On the fourth day of the dispatch of the advanced guards, 5 Shawwal 36 H, he started with his huge army from the Valley of Nakhila. When, after crossing the river Euphrates, they came outside the limits of Koofa, he announced about the Duhr Prayer and said that those who had come that far to send away their relatives, should offer all the four genuflections prescribed for the prayer. Those who were traveling should offer the Qasr prayer. The Imam (a.s) too offered Qasr. After the prayer the journey was again commenced. At a distance of 6 miles from Koofa, Dair abu Moosa, the Asr Prayer was offered. Moving from there, at Baras, a place lying between Koofa and Hilla, the Maghrib and Asha Prayers were offered. The army halted there for the night. After the morning, Fajr, prayer they crossed the Canal of Qabeen and halted at a place called Beah so that the men had their midday meal. While starting from there, they set feet on the land of Babylon, and seeing the ruins of the city, the Imam (a.s) asked his men to ride fast and leave the accursed land as soon as possible. The reason was that the place had a curse over it and had sunk into the ground many a time. Therefore left the reins of the horses loose and spurred the horses to speed. Then they crossed the Canal of Sarat on boats and, on the other side offered the Asr Prayer in congregation. After the prayer they commenced the journey again and via Dair Kaab arrived at the place of Karbala. Seeing this land, signs of sadness appeared on the face of the Imam (a.s) and his eyes were wet. Some people asked the reason for his sadness. He told them about the sad events of Karbala that were to happen years hence. He also indicated the spots that were to be soaked with the blood of Syed al Shohada and others. Proceeding from there, they halted at Saabat for the night. The people of Saabat offered provisions for the men and fodder for the animals. But the Imam (a.s) didn’t accept their offer and said that they shouldn’t be burdened with the expense. On the banks of Dajla, near Saabat, there is the city of Madaen. The people of Madaen hadn’t yet joined the army of Hazrat Ameer al Momineen (a.s). He ordered Harit ibne Abd Allah Aiwar to tell the people of Madaen that their strong young men must

join the Asr Prayer. When the men came, the Imam (a.s) said, *"I am surprised that you are keeping away from our army! The enemy forces are advancing towards us !"* They said, *"Ya Ameer al Momineen! We were awaiting your orders. We shall abide by whatever orders are given to us!"* He asked Adi Ibne Hatim and his son Zaid to recruit men from Madaen. Adi mobilized 800 men in a stay of three days and Zaid ibne Adi recruited 400 men. They went and joined the advancing army. From Madaen, the Imam (a.s) sent a contingent of 3,000 men under Maaqal ibne Qais ahead of the army and told him that the army was proceeding to Riqā and he should go with the contingent to Moosal that was a halting place for caravans those days and also asked him to come to Riqā via Nasibain. Hazrat Ameer al Momineen (a.s) left Madaen and halted at Bahr Sair. This was the picnic spot of the kings of Persia where pleasant gardens grew and also palaces for the kings were constructed in the past. The cruel hands of time had destroyed everything. In place of the palaces there were mounds of rubble. When Hareez ibne Sahm saw these ruins , he recited Ibne Yaqub Tamimi's couplet:

"Jarat ar riyah ala makaan diyar hum

Faka annama kaanu ala mead

"Where there houses were, winds are blowing,

It appears they were inhabited for a limited period of time!"

When the Imam (a.s.) heard this couplet, he said, instead of the couplet he should have recited the following Verse of the Holy Quran:

"Kam taraku man janat wa ayoonwa rzara wa maqam karim wa nemat kaanu feehafakeheen wa awrasna qauma aakhareen fama bakat alaihim as sama walarz wa maa kaanu manzareen."

"Those people have left behind gardens, lakes, farms, beautiful houses and things of luxury that they used happily. It is so; and We made others owners of those things. On them neither the sky cried nor the earth! The were not given any respite!"

From Bahr e Sair they arrived at Anbaar. The Ajami inhabitants, Bani Khushnushak, started jumping and running when they saw the Imam (a.s) with the army. The Imam (a.s) asked why they were behaving in that strange manner? They said that it was their custom to welcome the rulers in that manner. The Imam (a.s) said that the custom would neither benefit their ruler nor them. He asked them to stop that futile practice. After the customary welcome, the people offered supplies of horses, mules and fodder and wanted to arrange food for the men. The Imam (a.s) didn't agree to have food there. But he accepted the horses and mules provided their value was adjusted against the tribute they paid. After spending two days at Anbaar the army proceeded towards Hait and from there they went to Aqtaar. and halted there. Now they crossed the Euphrates and reached ard e Jazaer. Here Namr ibne Qasit along with the tribe of Bani Taghlab gave a grand reception to the Imam (a.s) and his army. When they proceeded from there, they reached near Qarqeesa where they saw that the advance guards under Ziyad ibne Nazr and Sharih ibne Hani were arriving from different routes. The Imam (a.s) said, *"It is a very interesting advance guard that is arriving after the main army!"* Ziad and Sharih were apologetic and they said, "when

we started from Nakhila, we reached Aanaat along the river bank. Reaching there we learnt that you had crossed over to Arz Jazaer. We had a fear that if our small contingent came across Muawiya's army, our small contingent wouldn't be able to contend with them and also because of the river being between us, it wouldn't be possible to get immediate relief from you. We thought of crossing over the river from Aanaat but the people there removed the bridge and locked themselves up in the fort. We were therefore forced to retrace our steps and from Hait we have reached here. "The Imam (a.s) considered their excuse admissible and proceeded further. When they reached near the town of Riqā, they established camp near the Baliq Canal. Maaqal ibne Qais, whom the Imam (a.s) had sent with a contingent of 3,000 men from Madaen, via Nasibain, too reached Riqā. Riqā is situated on the Eastern bank of the River Euphrates and the army had to cross over to the Western bank. But the population of Riqā consisted of Othmanians, and Samak ibne Makhrama Asadi, who was staying there with 800 of his tribesmen, too was a supporter of the Syrians. These people had started from Koofa to join Muawiya and under an instruction from him were trying to create hurdles in the way of the Imam (a.s)'s movement. Therefore, they removed the bridge from the river and hid themselves in their homes. Despite this mischief, Hazrat Ameer al Momineen (a.s) didn't want to have any conflict with them. and, with his army, proceeded further along the bank of the river to cross it at the next bridge enroute. Malik e Ashtar was very disturbed with this mischief of the Asadis. When Hazrat Ameer al Momineen (a.s) went further, Malik challenged and threatened the Asadis and warned them that if they didn't erect the bridge by joining the boats, he would burn down the entire habitation. This threat was effective. The people came out of their homes and agreed to erect the bridge. Malik sent word to Hazrat Ameer al Momineen (a.s) that he must return back for the bridge was being erected. The Imam (a.s) came back with his men and crossed to the Western bank of the river

From here Hazrat Ameer al Momineen (a.s) sent, once again, Ziyad ibne Nazr and Sharih Ibne Hani, with small contingents, as advance guards towards Syria. When they reached Sur Rome they saw that Abul Aiwar Salami, with 25000 Syrian troops, was camping there. They immediately sent a letter with Harit ibne Hambahan to the Imam (a.s) alerting about a sizeable contingent of the Syrians camping at Sur Rome. After getting this information Hazrat (a.s) sent Malik e Ashtar with 3,000 men and asked him to take command of the situation in his hands. He was also instructed not to commence fighting till the enemy commenced it. In the event of fight starting, he was asked to be at the center of the formation., keep Ziyad on the right flank and Sharih on the left. He was also asked not to go very close to the enemy formation that they think that he was very keen to fight., nor he should be at such a long distance that they thought he was scared of the fight. The Imam (a.s) added that he would follow them with the rest of the army. Malik started immediately, and with the contingents of Ziyad and Sharih, he halted at a reasonable distance from the Syrian force. Although both the armies were face to face, Malik took care not to give the impression that he had any immediate intention of hostilities. Abul Aiwar too gave an

impression that he didn't want immediate clashes. When day was over and night fell, Malik, and his men, started to prepare for sleep. They were still half asleep when Abul Aiwar took advantage of the darkness and made a surprise attack. Malik and his men woke up, took their swords in their hands and forced the enemy to retreat.

The enemy had already commenced the fight. With the dawn, Malik e Ashtar and Hashim ibne Otba took a group of Mirqal cavaliers and footmen and advanced towards the enemy troops. For sometime intense fighting took place. Then the Syrian's famous warrior, Abd Allah ibne Manzar Tanukhi, was killed along with some of his accompanying riders. Abul Aiwar withdrew and stopped at a safe distance. Malik wanted to teach him a lesson for the breach of the norms of war that he had made. Therefore he asked a youth of his tribe, Sanan ibne Malik Naqyi, to go to Abu Aiwar and challenge him for a man-to-man fight. Sanan asked, *"Should I ask him for a fight with me or with you?"* Malik asked, *"If I order you, will you be ready to combat with him?"* The youth replied, *"By Allah! If you order me, I shall break their ranks, attack and kill him!"* Malik smiled and praised the youth's bravery and said, *"You are not any less in bravery and status. But you are still a youth and he may not like to combat with a youth. You must go and challenge for a fight with me!"* Sanan got up and reaching near the camp of the enemy shouted, *"I am a messenger, give me protection!"* The Syrians agreed with his demand. He went to Abul Aiwar and gave to him Malik's message. At first Abul Aiwar remained thoughtful with bowed head. Then he said, *"Is it the same Malik who attacked the house of Othman and was involved in his assassination? He is a mischief monger and all the problems are because of him!"* Sanan said, *"Now listen to my reply to what you have said."* Abul Aiwar said, *"I am not willing to hear anything from you nor will I give any reply to the message you have brought."* When Sanan wanted to say something, the Syrians jumped at him and pushed him out of their camp. This challenge of Malik left such fear on the heart of Aiwar that in the darkness of the night he slinked away from there with his men and reached Afih where Muawiya was camping with his army.

When Muawiya heard about the arrival of the Iraqi army and the skirmishes, he told to Abul Aiwar and Sufian ibne Omer that they should go forward and select a suitable battlefield and immediately inform him of the selection. They went and selected Siffin for the purpose that lies on the western bank of Euphrates between Riqqa and Balus.. They selected a strategically suitable place and established camp. Muawiya reached the place along with his army. He ordered Abul Aiwar:

"Stand with 10,000 men at river face and obstruct the Iraqis who come to draw water."

Ref: Akhbar al Atwal, Page 168

Malik e Ashtar too kept advancing with his men. When they reached Siffin, they were taken aback seeing the huge army of the enemy and established camp at a distance from them. The following day, Hazrat Ameer al Momineen (a.s) too arrived with his army. He noted that the Syrians had established camp on the level ground and had blocked the approaches to the river. Whenever any Iraqis went for water, they were pushed back. He asked

his men to look for some other bank to draw their requirement of water. Despite the search they couldn't find any suitable spot for their requirement. Even if any spot was there, the approach was very difficult because of morasses on the way and dense thorny bushes. When there was no source of water in sight, the Imam (a.s) sent word to Muawiya with Sasa ibne Sauhan that he didn't wish to commence the fight before Atmam e Hujjat (placing the facts before the enemy). He had occupied the source of water. It would be better if he removed the obstruction and discuss with them the cause of the differences between them. He made it clear to him that if he, Muawiya, instead of sorting out the issue, wanted to fight over water, they were ready even for that. But then, who ever is able to dominate, will be controlling the source of the water. When Muawiya got this message, he consulted his advisers. Walid ibne Uqba said:

"Deny them the water and let them die of thirst. May Allah kill them! They had given the same treatment to Ameer al Momineen Othman!"

Ref: Akhbar al Atwal, Page 168

Abd Allah ibne Abi Sarah said:

"Keep them away from the water the whole night. When they fail in getting supply of water they will retreat. This retreat will be their defeat. Ban water for them. May Allah keep them thirsty on the Doomsday!"

Ref: Tariq e Kaamil, Vol 3, Page 145

At this Saasa ibne Sauhan was angry and he said:

"May Allah deny quenching of your thirst! You evil drunkards! Allah's curse on you and on the evil (Walid)"

Ref: Tariq e Kamil, Vol 3, Page 145

Umro ibne Aas said, *"O Muawiya! You should know that Ali (a.s) and his companions, as far as there are shining swords in their hands, they will never remain thirsty. It is better if you give them the water Otherwise they will force you to remove the vigil from the bank of the river!"* Muawiya said:

"By Allah! Water shall not be given to them till they die ! The same way that Othman was forced to die thirsty!"

Ref: Murawwaj al Dahab, Vol 2, Page 38

Although the stoppage of water was advantageous to the Syrians because men cannot physically fight in a thirsty state, but from the point of view of morality it was a heinous act. Even some troops of the Syrian army spoke against this act. Therefore one person from their army, Mairi ibne Aqbal hamadani, expressed his displeasure over the ban and told to Muawiya, *"O Emir! We have occupied the source of water. What would have happened if they had arrived here earlier and imposed a ban on us! In their army there are slaves, workers, aged and weak persons. Denying water to such innocent persons is very cruel! Withdraw your orders and let them take the water!"* Hearing him Muawiya shouted at the man. Umro ibne Aas too said a few harsh words to the man. The Hamadani, hearing these invectives, kept quiet and in the darkness of night he left Muawiya's army and crossed over to the side of Ameer al Momineen (a.s). he expressed his feelings in the following couplets:

Al Allah darak ya ibne Hinda!

Laqad dahab al haya fala hiya

O son of Hinda! What to say of your virtues!
When shame departs, what use is shame!
Athamoon al Furat ala rijaal
Wa fi aidyahim al asalal zama
Do you want to stop the youth from Furat?
Those in whose hands are shining, swirling lances!
Wa fil ainaaq asyaaf hadad
Kaan al qaum indakum nisa!
In their necks hang shining swords!
You thought they aren't men and are women!
Fatarju an yajawar kum ala
Bala maa wa lil ahzaab maa
Do you expect Ali (a.s) will remain thirsty near you!
And others will drink their fill?

Euphrates was in the control of the Syrians and the Iraqis looked with sadness on the gushing waters of the river. On one side there was pride and prejudice, and on the other there was the spirit of peace that was controlling the emotions of the thirsty men. However, when they didn't get water for a full day and night, the Iraqis couldn't control themselves any more. They came to the presence of the Imam (a.s) and said, "*Ya Ameer (a.s)! How long could we see the Syrians quenching their thirst and keep us deprived of water?*" The Imam (a.s) replied, "*Now a battle for water is inevitable! Rise and, at the strength of your swords, acquire water!*" When permission was received from Hazrat Ameer al Momineen (a.s), Malik e Ashtar and Ashas ibne Qais announced to the men to prepare themselves to push the enemy away from the source of water on the river bank. At this call 12,000 troops , with their swords in their hands and the bows on their shoulders, went forward. Malik e Ashtar gave the standard in the hand of Harit ibne Hamam Naqyi. Ashas gave the flag of his tribe to Muawiya ibne Harit. Both the commanders, leading their units rushed against the Syrians who were guarding the water front.and asked them to move away from there. They said that they wouldn't leave the place till their swords quenched the thirst for blood. On this side too there were no cowards to be cowed down.by the Syrian swords. Malik shouted and lunged forward. The Syrians took up their spears and swords and stood up to prevent the Iraqis advancing. One of their cavaliers, Saleh ibne Firoz, came forward to fight. Malik struck his chest with the spear and the man died instantly. Then Malik killed , one after another, Malik ibne Adham, Riah ibne Ateek, Ibrahim ibne Wazah Hajmi, Zamil ibne Obaid Khazai, Ajlah ibne Mansour Kindi and mohammed ibne Rauza Hajmi. After these casualties, when others had no courage to come forward, Malik made a thrust on the enemy with his men. From the other side too the bows twanged and the arrows were flying. But the valiant Iraqis were not deterred. They kept moving forward. When swords started swinging over their heads, the Syrians started running for shelter. The Iraqis went further forward and occupied the source of water.

When the water changed hands, Muawiya thought they might give the same treatment to his men as he gave to the troops of Hazrat Ameer al Momineen (a.s). His face reflected this worry when Umro ibne Ass asked

him, *“What do you think? Will Ali (a.s) ban water for you and your men? The way he fought and took over the Euphrates, can you do the same?”* Muawiya retorted in anger, *“Don’t be sarcastic! Tell me if Ali (a.s) will really give us the same treatment that we gave him and his men? Or will he permit us to take our requirement of the water?”* Umro said:

“I have a strong feeling that what you did to him, he may not retaliate the same way. Because his purpose for coming here is not water but something else!”

Ref: Akhbar al Tawaal, Page 169

The Iraqi’s were already very angry on Muawiya. As soon as they had control of the source of water, they declared that they wouldn’t give a drop of water to the enemy. When Hazrat Ameer al Momineen (a.s) heard this, he said, *“If the people of Syria took that barbaric step, it is not fair for you to forget your own norms of Faith and morality!”* He sent word to Muawiya immediately that although the control of the source of water was in the hands of his men, all will be free to draw water from there. After this declaration the Syrians came freely to the river and took as much water as they wanted.

The troops of Hazrat Ameer al Momineen (a.s) established camp near the river and became busy with their duties. In the meantime an arrow came from the side of the Syrians on which there was a note saying, *“I am your well-wisher! I warn you that Muawiya has decided to cause a break in the river that the water gushes and submerges you!”* The arrow fell in the hands of one Koofan. The note traveled from hand to hand and in the end it reached Hazrat Ameer al Momineen (a.s). The Imam (a.s) immediately understood that it was a trick of Muawiya. The purpose was to scare the Iraqis away from the source of water. Already there was panic amongst the Iraqis. They were fast gathering their belongings. The Imam (a.s) said, *“This is a trick to move you away from where you are! Don’t leave your stations and remain steadfast.”* Some of the men were convinced, and others shouted that Muawiya’s men have already reached the river with their implements and have already started breaching the embankment. They said that if they didn’t move away swiftly, they will all be washed away. The Imam (a.s) asked them not to worry. He said that it wasn’t in the power of Muawiya to divert the flow of the river. But there were many cowardly persons in the army. Once they moved, others followed suit. Despite best efforts to convince them, they didn’t listen. When Muawiya saw the place vacant, he moved into the breach with his men. When the Iraqis saw the Syrians take their vacated place, they understood Muawiya’s cunning trick. Those who were insisting on vacating the position came shame-faced to the Imam (a.s) and apologized for their behaviour. Now, Ashas ibne Qais and Malik e Ashtar went with their men and forced the Syrians away from the source of water.

The fight for control over Euphrates was over. Two days had gone by since the Iraqis got control of the water source. In these two days there was no talk between the contesting parties. The morale of the Iraqis was very high and they were ready to fight. But Hazrat Ameer al Momineen (a.s)’s quiet was disturbing them. They started thinking whether the Imam (a.s) was

trying to avoid war. Or he had some doubts about going to war with the Syrians. When the Imam (a.s.) learned about these doubts, he said that neither he was avoiding the war nor did he have doubts about the need for fighting with Muawiya. The real reason for the delay was that in that interval better sense prevailed and , at least, from his side all possible efforts were made to convince the other party of their faulty stand. After all the waiting, on 1 Zihijja 36 H , for Itmam e Hujjat, he called Bashr ibne Umro Ansari, Saeed ibne Qais Hamadani, and Shabas ibne Rabee Tamimi and asked them to go to Muawiya and explain to him that he shouldn't break the Islamic unity and abstain from divisive action and peacefully owe his allegiance. Bashir ibne Umro said that he had no hope that the person would give any cognizance to the suggestion. The Imam (a.s) asked him to go and make his efforts. The three of them rose and went to Muawiya. Bashir ibne Umro started the discussion. He said, "O son of Abu Sufian! This world doesn't side with anyone for all time! It will not also be with you for ever! You will have to die one day or the other and have to go to the Presence of Allah! There your deeds will be accounted for. Then reward or retribution will be given on the basis of your deeds in this world! I ask you in the name of Allah to refrain from mischief and not to create dissensions in the Ummat with your negative attitude" Muawiya interrupted saying, "Why don't you give this advice to Ali (a.s)?" Bashir said, "Where he stands, and where are you! He has precedence in embracing Islam and the nearest of kin to the Prophet (s.a). He has all the superiority and felicity. There is none equal to him and deserving of the caliphate!" Muawiya asked, "What does he want?" Bashir said, "He wants you to recognize the Truth and be with it. This way you will be successful in this world and in the Hereafter as well. Muawiya said:

"Do you want us to forego our claim of Qasas for the son of Affan? By Allah! That shall never happen."

Ref: Tariq e Kamil, Vol 3, Page 146

Then Shabas ibne Rubaee addressed Muawiya and said, "O Muawiya ! Your real purpose isn't hidden from us. You have only one weapon to misguide the people that you tell them that their caliph was killed cruelly and that his Qasas must be demanded. With this slogan you have gathered some ignorant people around you. This, despite the fact that you refrained from helping Othman when he was crying hoarse asking for help! You wanted him to be killed so that you have an opportunity to start a fight in the name of Qasas and usurp power. Remember! There are some people in this world who wish for certain things but Allah gives them no success. There are also people who succeed much more than their own expectations. But for you, in success or in failure, there is no virtue! If you fail in your efforts, there will be none more shamed than you in Arabia. If you succeed in your schemes, your Hereafter will be only intense Retribution! O Muawiya! Fear Allah Give up your stubborn attitude and refrain from conceit. Don't challenge the one who is the true claimant of the caliphate!" Muawiya was disturbed with the frank talk of Shabas. Instead of refuting what he said, he spoke angrily:

“Get away from my presence and now only the sword will decide the matters between us.”

Ref: Tariq e Kaamil, Vol 3, Page 146

At this point Saeed ibne Qais Hamadani said:

“Do you want to frighten with your swords? By Allah! We shall soon advance towards you with our swords!”

Ref: Tariq e Kaamil, Vol 3, Page 146

After the return of the delegation, some Qaris and Huffaz, came to Muawiya and asked him why he had mobilized the big army of men? He said that his purpose was to claim Qasas for the blood of Othman. They asked from whom he was demanding the Qasas. He replied that he wanted the Qasas from Ali (a.s). They asked, *“Did Ali (a.s) kill Othman? Muawiya said, “He is the killer of Othman.”* They went to Hazrat Ali (a.s) and repeated the accusations of Muawiya. The Imam (a.s) said, *“It is a false accusation.”* They went back to Muawiya and related what Hazrat Ali (a.s) had said. Muawiya said, *“He had not killed Othman with his own hands but had encouraged others to do the deed!”* They came to the Imam (a.s) and mentioned this to him. He replied, *“This too is a false accusation.”* They reported the Imam (a.s)’s reply to Muawiya. He said, *“If Ali (a.s) is telling the truth, he should hand over the killers of Othman to us. They are present amongst his troops and are source of his strength!”* The men came to Hazrat Ali (a.s) and conveyed this to him. Hazrat Ali (a.s) said, *“Othman’s killers prove their justification for the act from the Verses of the Quran. The killing that has taken place under an interpretation (Taweel) of the Verses of the Quran doesn’t call for Qasas.”* When Muawiya was told this he said, *“If it is like this, then what right has Ali (a.s) to become the caliph without even consulting us.”* Hazrat (a.s) said in reply, *“The Mohajir and Ansaar who are the people of authority (Hal wa Aqd) unanimously decided on the caliphate and all the Muslims abide by their decision.”* Muawiya said, *“Those Mohajirs and Ansaar who are with us never owed their allegiance to him nor have agreed to his accession to the caliphate.”* Thus he went on making such excuses and wasn’t able to give any positive reason for denying to owe allegiance to Hazrat Ali (a.s). He knew that if he did the Bai-at then he wouldn’t be able to blame Hazrat Ali (a.s) for involvement in or supporting the killers of Othman. He had only this weapon to justify his plan to fight a battle with Hazrat Ali (a.s) for his ulterior motive of coming to power.

In this regard Abu Amama Bahali and Abul Darda too spoke to Muawiya and told him, *“You are fighting with Ali (a.s) while he is more deserving of the caliphate than you!”* He said, *“I am fighting just to claim the Qasas for the blood of Othman.”* They both said, *“Is Ali (a.s) his killer?”* He said, *“Although he has not killed him with his own hands, he has given refuge to the killers. If he hands them over to us, I shall be the first to owe my allegiance to him!”* This talk appealed to the two persons. They went to Hazrat Ali (a.s) and repeated Muawiya’s words. The Imam (a.s) understood that Muawiya wanted to trick him by raising something that was impossible to be done. He took the two persons to the rows of his troops and asked, *“Amongst you, who are the killers of Othman?”* The 20,000 men shouted in unison:

“We have all killed Othman!”

Ref: Akhbar al Atwaal, Page 170

Abu Amama and Abul Darda thought that for the blood of one person, the blood of 20,000 cannot be shed and there wasn't also any justification of handing over anyone to Muawiya for this purpose. Instead of going to Muawiya they retired to a quiet coastal place and preferred not to side any of the two parties.

Ameer al Momineen (a.s) tried all the time to avoid fighting and settle the matter through negotiations. But Muawiya knew that the final result of peace was Bai-at and that would be abject defeat for him. Therefore he avoided all efforts at negotiations. He termed the efforts of Hazrat Ali (a.s) to maintain peace as his weakness and started posing threats to him. At last, the hidden flames were ignited and the preliminary clashes commenced. From the Syrians, Abd ar Rehman ibne Khalid ibne Walid, Abul Aiwar Salami, Habib ibne Maslam Fahri, Ibne Zil Kalah Hamiri, Obaid ibne Omer, Sharjeel ibne Samat Kindi and Hamza ibne Malik used to come to the battlefield in turns. Similarly from Hazrat Ali (a.s)'s army Malik e Ashtar, Hajr ibne Adi, Shabat ibne Rubyi, Khalid ibne Maamar, Ziyad ibne Nazar Hariti, Ziyad ibne Khasfa Teemi, Saeed ibne Qais Hamadani, Mauqal ibne Qais Riyyahi and Qais ibne Saad Ansari came out in turn to face the opponents and sent them vanquished. Although they were all men of valor, but Malik e Ashtar was a warrior of such caliber that big champions used to be scared of facing him. Therefore, during the first few days of the battle of Siffin, Sahm ibne Abil Ghairar came out of Muawiya's army and challenged for a combat. He was a well known fighter from the Syrian army and had a huge and imposing physique. He used to frighten people away just through his physical appearance. Malik e Ashtar decided to match strength with him. People tried to stop him. But he didn't listen to them. He went away and challenged the giant. The person was proud of his strength and prowess. He jumped his steed and came forward and attacked Malik. Malik avoided his strike and gave him such a blow that he fell flat from his horse and died at the spot. One person from the Syrian troops saw Sahm dying and resolved that he would kill Malik e Ashtar. Therefore he challenged Malik for a combat. Malik attacked him with his sword and he fell down near the hoofs of his horse. Malik was about to kill him when the Syrians rushed in a crowd and carried him away alive. Thus the month of Zil Hijja was spent in these skirmishes. Everyday they had a couple of combats but wholesale fighting hadn't yet commenced.

When Moharrum 37 H commenced, respecting the sanctity of the month, fighting was stopped. Taking advantage of the halt to fighting, Ameer al Momineen (a.s) again tried for peace and sent a few representatives across to the enemy. Adi ibne Hatim, Yazid ibne Qais, Shabat ibne Rubyi and Ziyad ibne Khasfa were sent to Muawiya to prepare him for peace. Therefore they went to him. Adi ibne Hatim started the talks. And told to Muawiya, *“We have come to you with a message of peace. If you listen to our voice, the fighting can be stopped and differences sorted out. You know that Hazrat Ali (a.s) has the leadership of the Muslims in his hands. There is none equal to him in superiority and precedence in embracing the Faith.*

Excepting you, and your cohorts, all the Islamic territories have accepted him as the caliph. Give up your stubbornness and change your attitude. Otherwise you might fall into troubles as did the Ashab e Jamal. Muawiya said, "You want to frighten me! I am the son of Harb! I cannot be cowed down by such threats. By Allah! You are one of the persons who instigated the killing of Othman. I am certain you will be killed for that crime." At this Shabat ibne Rubyi and Ziyad ibne Khasfa said, "Forget all that talk! That will neither benefit you nor us! Say something that is advantageous to both the parties. Let us come closer than moving away from each other" Yazid ibne Qais said, "We are the messengers! Our duty was to give the message; that we have done. Now, whatever you say, we shall communicate to Hazrat Ameer al Momineen (a.s). However we shall make efforts to convince you (Atmam e Hujjat) and invite you not to create schisms in the Ummat. As far as the superiority of Ali (a.s) is concerned, it is neither hidden from you nor from us! There is no question of equating you with him. Therefore, fear Allah and abstain from warlike activities against him. By Allah! We haven't found anyone better than him in piety, superiority and capability." Muawiya said, "You people have invited me to attach myself to the Jama-at. I must tell you that the Jama-at is with me! As far as obeying your Emir is concerned, it is beyond me! The reason is that he assassinated Othman, created rifts in the Jama-at (the Ummat) and gave refuge to the killers. I have no doubt that the killers of Othman are present in his army. He must hand them over to us so that we kill them as the Qasas for the blood of Othman. Then we shall obey him and abstain from fighting as well." Shabat said, "If Ammar Yassir is handed over to you, would you mind killing him? ' Muawiya said, "What is coming in the way of my killing him? What to talk of Othman, Even for his freed slave, Naaqal, I wouldn't hesitate to kill him!" Shabat said, "By the Creator of the earth and the sky! You are flying very high! You cannot reach Ammar till the battlefield is full of cadavers and there are piles of heads! "In the end when they found that the talks were not reaching anywhere, they stood up and started back for their camp. They might have gone half the distance when Muawiya sent a messenger to call Ziyad ibne Qasfa and told him that he had summoned him for a special purpose. He said, "You know it pretty well that Ali (a.s) got Othman assassinated. and is giving shelter to the killers. If you agree you and your tribe can cooperate with me in claiming the Qasas. With Allah's witness I swear that if I succeed, I shall give you the governorate of Koofa or Basra." When Muawiya finished talking, he looked expectantly at Ziyad, who said:

"With Allah's help I have proof and conviction that I cannot bear to become supporter of the criminals!"

Ref: Tariq e Kaamil, Vol 3, Page 148

Hearing this reply Muawiya put down his head and told to Umro ibne Ass, "May Allah destroy them! Their heart beats and movements of the lips are all similar!"

The failure of these embassies gave one impression that the Imam (a.s) wanted to settle the matters through negotiations, but Muawiya wanted to get his way through war! To remove this impression, Muawiya sent Habib ibne Maslima Fahri, Sharjeel ibne Samat Kindi and Maan ibne Yazid

Aslami to Hazrat Ali (a.s). When they came to the Imam (a.s), Habib ibne Maslima said, "O Ali (a.s)! Hazrat Othman was the caliph, pious and follower of the Quranic precepts. But you people didn't let him live and killed him for no fault of his. Hand over his killers that we kill them in Qasas! Hand over the caliphate to the Shura and stay away Then we shall select a caliph with unanimity. When the Imam (a.s) saw his style of speaking, he said:

"Who are you to ask me to demit the caliphate? You are doing this when you don't qualify to talk such things!"

Ref: Tarikh e Tabari, Vol 4, Page 4

Habib stood up uneasily and said, "When we are face to face, you will see how I behave!" The Imam (a.s) said, "Even if you attack with a large army of men, I would consider you as nothing! Go and do what you wish to do!" Sharjeel said, "I too wish to say the same that my companion has said. Will I get the same reply that was given to him?" The Imam (a.s) said, "The reply I gave him, suited only him! But a different reply can be given to you!" Then Hazrat Ameer al Momineen (a.s) related the events from the Annunciation of the Prophet (s.a), the periods of the First and the Second caliphs and then he said, "When Othman became the caliph he committed such acts that people didn't like them They criticized him and tried to correct him. But when no result was achieved from their efforts, they surrounded and killed him. Then people gathered and came to me. And wanted to owe their allegiance to me. I thought it advisable to refuse. Therefore in very clear terms rejected their offer. But their insistence increased and they said that other than me they wouldn't do Bai-at with anyone else. They expressed the fear that if I didn't accept their Bai-at people will get divided and the peace in the realm will shatter. They felt that in that event Islam would face a major crisis. In those circumstances I had to agree for the Bai-at. When the Bai-at was over, two persons, Talha and Zubair, became disobedient and rebellious, although they had happily swore their allegiance to me. Then Muawiya brought out the banner of rebellion against me, although he neither has any precedence over me in the Faith nor does he have any status in Islam. He is a freed son of a freed father! His father, and himself, had always been the enemies of Allah and His Prophet (s.a)! If they embraced Islam, it was out of fear in defeat! I am surprised you have moved away from the Ahl al Bayt and got attached to the lapel of Muawiya and started moving in the direction he wanted you to! You should, in fact, have been with the Aal e Nabi(a.s) and none else. I invite you to follow Allah's Book and the Sunnat of the Prophet (s.a) and to do Jihad against the evil." Sharjeel listened to this talk but didn't take any effect and said, "Do you believe that Othman was killed mercilessly as an oppressed person?" The Imam (a.s) replied, "I neither term him as an oppressed person nor an oppressor himself!" At this Sharjeel and Maan ibne Yazid got angry and said, "One who has the belief that Othman was not assassinated as an oppressed person, we have nothing to do with him." Saying this they got up and left. The Imam (a.s) wasn't expecting them to be impressed. However, he tried to convince them. When he saw them departing, the Imam (a.s) recited the following Verse:

“Innaka la tasma al mauta wa la tasma al samma ad dua iza lau mudbereena wa ma anta behadi al umi an zalalatehim an tasma ala man yaman ba aayaatena fahum muslemoon”

“You can neither make the dead hear you nor can you take your voice to the deaf, nor can you bring the blind from waywardness to the right path. You can only get your words accepted by those who have faith in Our verses and only these are the believers.”

After this the Imam (a.s) turned his attention towards his companions and said:

“Let it not happen that their efforts at deviation and waywardness surpass your efforts, while your efforts are for Truth and in obedience of Allah.”

Ref: Tareeq e Tabari, Vol 4, Page 5

When the month of Moharram was over and the crescent of Safar was sighted on the horizon, the Ameer al Momineen (a.s) who had exhausted exploring all the avenues for possible peace, sent Marsad ibne Harit to the other side where he announced to the Army of Syria:

“O people of Syria! Ameer al Momineen (a.s) conveys to you, ‘ I had given you respite to think and turn towards the Right Path. I had made it clear to you through Allah’s Book and invited you to follow it. But you have not abstained from your mischief and stubbornness nor responded to the voice of the Truth. Now I have terminated all negotiations and Allah, certainly, doesn’t befriend the unfaithful.”

Ref: Tareeq e Tabari, Vol 4, Page 5

As soon as this announcement was made, preparations were started for the war. They lighted fires and beacons were lighted. Men were arranged in order overnight and the Iraqis and the Syrians occupied their own entrenchments. Ameer al Momineen (a.s) gave special attention to the orderly arrangement of his men. On the cavalry he appointed Ammar ibne Yassir as the commander and on the footmen, Abd Allah ibne Badeel Khazae. On the riders from Koofa, Malik e Ashtar was given the command and Sahl ibne Hanif was incharge of the riders from Basra. Qais ibne Saad was given the command of the footmen from Basra. The right flank was under Ashas ibne Qais and the left flank was commanded by Abd Allah ibne Abbas. The footmen of the right flank were put under Suleiman ibne Sarad and of the left flank under Harit ibne Maro Abadi. The men from every tribe were under a chief from the same tribe. The standard of war was given to Hashim ibne Otba Marqal. The Imam (a.s) addressing the men said: *“Till the time they don’t attack, you shouldn’t attack them. Because you are , By Allah’s Grace, fighting for a Cause. Your leaving it to them to start the fight will be another proof of your being on the side of the Right. Beware! When the enemies start running away, don’t kill anyone who has shown his back! Don’t attack the injured and the maimed. Don’t attack women even if they shout invectives against you.”*

Muawiya appointed Obaid Allah ibne Omer as the commander of his right flank and Habbe ibne Maslama for the left flank. Cavalry Umro ibne Ass was the commander and on footmen Muslim ibne Uqba. For the men from different cities and areas, persons from the same places were in

command. The standard of war was given to Abd ar Rehman ibne Khalid ibne Walid.

On 1 Safar, Wednesday, early in the morning, men in both the armies stood in formation with enthusiasm and regular warfare commenced. The Iraqi unit was under Malik e Ashtar and the Syrian unit under Habib ibne Maslima. Both the armies gauged each other's strengths and weaknesses and then attacked flailing their swords. The entire day the swords were clashing. And till the dusk the fighting continued. When it turned dark, both the armies returned to their respective camps.

The next day Hashim bin Marqal took groups of cavaliers and footmen and entered the arena. From the other side, Abul Aiwar Salami came with a large number of cavalry and footmen from the Syrian army. Both the sides flailed their swords and attacked each other with intensity. Swords kept clashing and spears piercing the chests.

On the third day, Umro put a black flag on a spear and came out with a unit of men. People started whispering when they saw the black flag. Some said it is the same piece of cloth that the Prophet (s.a) had given to Umro attaching to the wooden staff of the standard and gave him the honor of being the standard bearer. When Ameer al Momineen (a.s) heard this, he said the truth about the cloth is that "the Prophet (s.a) took the flag in his hands and said, 'who amongst you will lift the standard and justify the honor (by his deeds)' Umro ibne Aas said, 'Ya Rasool Allah (s.a)! What are the conditions that will qualify one for the honor' The Prophet (s.a) said, 'Taking the Standard he will not run away from fighting the infidels and will not fight with the Muslims!' But he has justified the honor in this manner:

"During the lifetime of the Prophet (s.a) he took the flag and ran away from the battle with infidels. And this day he has come with the flag to fight against the Muslims."

Ref: Akhbar al Tawal, Page 174

The intention of Umro ibne Ass was to make a show of the standard to impress on the people that during the time of the Prophet (s.a) he had the honor of being given the standard by him and was coming to the battlefield now with the same standard. Then he would do the publicity that his stand in the conflict was just. But Hazrat Ameer al Momineen (a.s), before any misunderstanding spread, clarified the position and proved that only getting the standard from the hands of the Prophet (s.a) is not the proof of one's superiority till the person fulfills the requirements of that honor in totality. Therefore, if any minds were confused seeing the standard, they were removed. The men didn't give it any importance.

When Umro came into the battleground, Ziyad ibne Nazar came out with cavalry and Ammar ibne Yassir with footmen among whom were Mohajirs, Ansaar and Ashaab e Badr. Ammar went dissimulating the rows of the enemy troops and told to his companions:

"O People of Iraq! Do you want to see the person (Muawiya) who is an enemy of Allah and His Prophet (s.a) and fought battles with them, gave air to rebellion against the Muslims and sided with the polytheists. When he saw that Allah had given strength to Islam and gave control to the Prophet (s.a), he came to him and embraced Islam. We know that he has embraced

Islam out of fear and he had no interest in Islam. When Allah took away His Prophet (s.a) from the world then, By Allah, he became the enemy of the Muslims and friend of the infidels. Therefore remain steadfast in fighting him and battle with him. He wants to extinguish Allah's radiance and strengthen the enemies of Allah."

Ref: Tabari, Vol 4, Page 8

Then taking his companions, Ammar, attacked with such intensity that the Syrians lost their footing and Umro, who had come proudly waving his black flag, left his position and disappeared in the back rows.

Ziad ibne Nazar, with his men, attacked the Syrian horse-men. One rider advanced to combat with him. Ziad asked who he was? He said that he was Muawiya ibne Omro Aqeeli. Hearing his name, Ziad was hesitant to attack him, because he was his mother's son. Their mother was a woman, Hinda, from the tribe of Zabeed. He thought it not proper to fight and withdrew taking permission from Hazrat Ameer al Momineen (a.s).

On the fourth day Mohammed ibne Hanafia came with his men to the arena. From the other side, Obaid Allah ibne Omer came with a large patrol. Both arranged rows of men opposite one another. The hands advanced towards the spears, the swords came out of the sheaths. And the sparks of fighting started flying. Obaid Allah ibne Omer challenged Mohammed ibne Hanafia for a combat. Hearing this, he advanced swiftly. Hazrat Ameer al Momineen (a.s) asked who was that? They said that it was Mohammed ibne Hanafia fighting with Obaid Allah ibne Omer. The Imam (a.s)'s filial emotions arose. He put his foot in the stirrup of his steed and moved near Mohammed ibne Hanafia. He dismounted, gave the reins to his son, and telling that he would come to him soon went away. Then he went near Ibne Omer. When he saw the Imam (a.s) instead of Mohammed ibne Hanafia, the color of his face fled. He said that he wouldn't fight with him and went to the back rows. Hazrat Ali (a.s) returned, and when he came near his horse, Ibne Hanafia said, "*O Baba! Why did you stop me from fighting. If you had allowed me, I wouldn't have returned without killing him.*" The Imam (a.s) said, "*I expect the same from you! But I wasn't fully sure if you would kill him and come back. That is the reason I had to go myself.*" Mohammed said, "*Baba! I had no courage to stop you. Otherwise I wouldn't like your going to fight with that accursed person!*"

On the fifth day Abd Allah ibne Abbas went with his men to the arena. From the other side Walid ibne Uqba came with his horsemen and footmen. When he saw Ibne Abbas he shouted invectives at bani Abd al Mutallib. He told to Ibne Abbas:

"O Ibne Abbas! You have done injustice! You have killed your Imam (Othman) and failed in fulfilling your vows!"

Ref: Akhbar al Tawaal, Page 175

Ibne Abbas asked him to stop making false accusations and fight with him. But he had no courage to come forward. He shouted invectives for sometime and then sat quietly. Ibne Abbas attacked the Syrians along with his men and the fight went on till the time of Duhr prayer.

The same day Samra ibne Abraha Hamiri, along with a group of the reciters of the Holy Quran, left the ranks of the Syrian army and joined the

army of Hazrat Ameer al Momineen (a.s). Muawiya was very upset with this because it was a proof of the unfairness of his stand.

On the sixth day from the Iraqi side Qais ibne Saad Ansari and from the Syrian army Ibne Zikalah Hamiri came to the arena and the fight continued till Duhr.

On the seventh day Malik e Ashtar from Hazrat Ameer al Momineen(a.s)'s army and from the other side Habib ibne Maslima stood opposite each other in the arena. Hajr al Shar Kindi from the Syrian forces came astride a horse and challenged for a combat. The person who came in response too had the same name, Hajr ibne Adi who was known as Hajr al khair. Both attacked each other. But suddenly one person from the Syrian army, Khazima ibne Tabit Asadi jumped in the arena and broke the spear of Hajr al Khair. Seeing this, the Iraqi troops killed Khazima Asadi and Hajr al Shar escaped saving his life. After some time he once again came to the arena shouting for combat. Hakm ibne Azhar came forward to fight with him. The fight went on for some time and then Hakm was killed. After Hakm, Ibne Am Raza Zalim Hamiri, seeing Hakm fall, came angrily and attacked Hajr al Shar and killed him. When Hazrat Ameer al Momineen (a.s) saw this, he thanked Allah that the killer of Hakm ibne Azhar was killed.

The swords were clashing in the arena and the Iraqis and Syrians were attacking each other when an Iraqi soldier Abu Ayoob attacked the Syrians and came out of their rows when he noticed a Syrian was returning after attacking the Iraqis. When they came near to each other, both raised their swords and attacked each other. Abu Ayoob hit at the Syrian's neck with such intensity that the sword cut through it and the head was severed but it remained on the body. People thought that the attack went futile. But when the horse moved, the head fell to the ground. When the Iraqis saw this, they shouted slogans and praised the swordsmanship of Abu Ayoob. When he returned back Hazrat Ameer al Momineen (a.s), recited the following couplet:

*"Wa alammal darab aabaauna
Wa nahnu naalam aida banina
Our ancestors have taught us swordsmanship,
And we shall teach this to our sons!"*

In the midst of this gory conflict, it was always the wish of the Imam (a.s) to bring it to an end as soon as possible and some way to establish peace was found. Although seeing the stubbornness of Muawiya there was little chance of peace without a major conflict, even then the Imam (a.s) took a copy of the Holy Quran and addressed his troops, *"Who is there amongst you who will take this Book to the Syrians and invite them to accept the verdict of the Holy Quran?"* One youth came in front of the Imam (a.s) and offered to go. The Imam (a.s) announced once again, but none other than the youth came forward. Then he gave the Book to the youth and sent him forward. The youth reached the rows of the enemy troops and said, *"O people! Hazrat Ameer al Momineen (a.s) invites you to follow the teachings of the Holy Quran! Come, let us resolve our conflicts on It's Verdict and avoid the unnecessary bloodshed!"* But none paid any

heed to what he said. He met the same end as did Muslim Majashae during the Battle of Jamal. Some Syrians surrounded the youth and killed him.

Hazrat Amneer al Momineen (a.s) thought that the war of attrition would continue and the blood of Muslims will continue to be shed. Therefore, to bring the battle to an end, he announced that he was challenging Muawiya for a person-to-person combat. He stood between the two armies and told at a high pitch, *“Where is Muawiya! When Muawiya heard this, he asked his men to ask what the Imam (a.s) wanted. The Imam (a.s) added, “Ask him to come in front of me. I want to talk with him!”* Muawiya took Umro Ass with him and came to the front. Hazrat Ameer al Momineen (a.s) said, *“O Muawiya! You are shedding the blood of people unnecessarily! Come on, we both shall fight and the one who wins shall be deemed to have won the battle and occupy the seat of the caliphate!”* Umro said, *“Ali (a.s) has said the truth. Both of you are the nucleus of the conflict! You may fight and come to a decision yourself!”* Muawiya told to Umro:

“You have not tried to be just! You know it pretty well that whoever came to combat with him, he killed the person!”

Ref: Tareeq e Tabari, Vol 4, Page 29

Umro said, *“I don’t want that you avoid combat and fall in the estimation of the people!”* Muawiya said, *“Do you think that you will tempt me to lose my life! Do you wish that I get killed and you become the ruler?”* Saying this, Muawiya turned back and slowly went towards the last row of his troops. Muawiya was already angry at the impertinence of Umro. He called the person and shouted at him. To cool his temper Umro said, *“If you don’t want to fight with Ali (a.s), I shall do that! Therefore he decided to go for the combat. At one point of time he went to the arena and challenged Hazrat Ali (a.s) for a combat. The Imam (a.s) spurred his horse and came fast to the arena. When he raised his sword Omar e Ass purposely fell down from his horse and put his legs up. Thus his private parts were exposed. When the Imam (a.s) saw this contemptible act of Umro, he turned away his face. Umro got up dusting his cloak and ran towards his people. When Muawiya heard about this episode, he told to Umro:*

“O Umro! Thanks to Allah that you saved your life because of your private parts!”

Ref: Akhbar al Atwaal, Page 77

One commander of the Syrian army, Abraha ibne Sabah Hamiri also was affected with the destruction of the war and said that the best way to stop the unnecessary bloodshed was to have a man-to-man combat between Hazrat Ali (a.s) and Muawiya. Therefore he addressed his tribesmen saying, *“O people of Yemen! For how long we should expose ourselves to the swords and arrows! Do something to stop this war! Insist on Ali (a.s) and Muawiya that they fight themselves and bring about a conclusion! Whoever comes out the winner between the two, we shall join with him!”* When Hazrat Ameer al Momineen (a.s) heard this, he said, *“By Allah! For me nothing could be more welcome than both the armies uniting and Muawiya and me fight to come to a final decision!”* When Muawiya heard about the suggestion of Abraha, he was scared and slowly, step by step, he went backwards and reached the back rows of his army! He told to his sychophants, *“It seems*

Abraha has lost the balance of his mind!” The people said, *“It is not like that! He is wise and intelligent! Nor is he behind anyone in bravery and valor. Why don’t you say that you don’t have courage to fight face-to-face with Ali (a.s)!”* Muawiya kept quiet but Urwa ibne Dawood got angered. He said, *“If the emir doesn’t want to fight with Ali (a.s), I shall combat with him!”* He then stood between the two armies and shouted his challenge to Hazrat Ali (a.s) for personal combat. The Imam (a.s) came forward to punish the impertinent challenger. Some people asked him not to fight with that impertinent person and ask someone else to fight. But the Imam (a.s) personally went and with one strike of his sword the person’s body was cut vertically into two! The people who witnessed this shivered in their footwear! When Urwa was thus killed, a cousin of his attacked the Imam (a.s) in anger. He avoided his attack and hit him with his spear. The spear was stuck in the person’s chest and he fell dead.

When Muawiya saw two of his men die like this, he was in a state of utter confusion. He asked, *“Who among you will fight with the killer of Urwa and his cousin or kill him at any opportunity?”* Walid ibne Uqba said, *“It would be better if you yourself go and personally fight with him.”* He replied, *“He has already challenged me! But what use this army that I have to go and fight in place of my fighting men? I need not go personally to fight!”* Uqba ibne Abu Sufian said, *“Your decision is right. Even if he challenges, you shouldn’t go to fight!”* When after repeated calls by Muawiya there was response from none to go and fight with the Imam (a.s) he asked Basar ibne Artat if he would go and fight with Ali (a.s). Basar said, *“It would be better if you yourself fight with him. But if you insist, I shall go to fight.”* A close relative of Basar told to him, *“If Muawiya dies, he will have some successor for his kingdom! Why do you want to get killed”* He said, *“I have given my word and I must go for the fight now!”* When the person heard this he recited the following couplets to Basar:

Tanaz lahu ya Basar an kunta masla

Walafaan al lais lil sha-aa akal

If you were of his caliber , you should certainly fight with him,

Otherwise, remember the tiger eats away the sheep!

Kaanak ya Basaribne Artatjaahil

Ba aasaara fil harb aw mutajaahil

*O Basar! It seems you are ignorant of Ali(a.s)’s exploits of valor
or on purpose you pretend ignorance!*

Basar said , *“I shall have to die one day! Why I should die the death of a coward! I shall certainly combat with him!”* Therefore he proceeded towards the arena. Hazrat Ameer (a.s) holding the hand of Malik e Ashtar was going round in search of a promontory when Basar , in full armor, came near him and challenged him for a combat. The Imam (a.s) coolly went near him, pierced his spear in the armor and pushed him down. When Basar saw that he would be killed, he exposed his private parts in emulation of Umro Ass! Hazrat (a.s) turned his face way. Malik e Ashtar recognized him and said, *“Ya Hazrat (a.s)! This is the enemy of Allah, Basar ibne Artaat!”* The Imam said, *“Allah’s curse on him! After he has done the shameful act, let him go!”* Basar got up swiftly, hiding his private parts, ran away. Muawiya,

knowing of his misadventure, told him, *“You needn’t be ashamed! Umro ibne Ass too saved his life the same way!”*

Muawiya rarely came out in the field because he was scared that if the Imam (a.s) came face to face, he will find it difficult to save his life. Whenever he came out, he ensured that Hazrat (a.s) not in the place. Once he came out and attacked the right flank. The Imam (a.s) chanced to be in that area. When he saw Muawiya, thinking that he might escape seeing him, he exchanged his armor and the horse with another person and came out of the row. Muawiya advanced with the intention of attacking when he recognized the Imam (a.s). He turned his horse back, spurred it and ran away! Ameer al Momineen (a.s) chased him for sometime, but Muawiya disappeared in the maze of his troops!

Muawiya used to send his slave Harith in his disguise to the arena to give an impression that he was actively participating in the proceedings of the war! Therefore, when he used to be out in Muawiya’s armor and guise, people used to think that it was Muawiya himself! Muawiya had warned him that his life was precious and at any cost he should not take the risk of fighting with Ali (a.s). At that time Umro told to the slave that Muawiya didn’t want him to fight Ali (a.s) to deny him the singular honor of matching his strength with the champion of the Qureish! He added that if he was Qarshi, Muawiya would willingly have allowed him to go and fight. Harith was angered when Umro told this. And said that he wouldn’t miss the opportunity of fighting with Ali (a.s). Therefore he went forward and challenged the Imam (a.s) to combat with him. The Imam (a.s) was advancing with a troop of men. He heard the challenge of Harith and put his hand on the scabbard of his sword. Without giving him any respite, he struck the slave such a blow that he was cut into two pieces! When Muawiya learnt about the killing of Harith, he was very sad and chided Umro Ass that because of his tempting him the slave lost his life. Now people also knew that Muawiya, in his cowardice, used to send Harith in his own disguise to the front.

Muawiya’s practice was that he sent others to the front disguised as himself. On the other side, Hazrat Ameer al Momineen (a.s), used to enter the arena in the guise of Abbas ibne Rubiah and others, to ensure that the enemy fighters didn’t get scared and ran away without combating. Therefore once Abbas Ibne Rubiah himself came out to the arena, with full armor, riding on a horse. Gharaz ibne Adham invited him for a combat. Abbas said that he would dismount from the horse and asked the opponent to dismount as well therefore the chance of either of them running away from the fight will not be there! Therefore they both dismounted and the fight started. The swords were clashing with swords, with the shields and with the armors. Both were trying hard to overwhelm the adversary, but neither succeeded. In that time Abbas noticed that the armor of Gharaz was loose at one place. Cleverly he pierced the tip of his sword at that point and sliced the armor apart. Then he attacked with such dexterity that Gharaz fell to the ground face down with his sword piercing the ribs of the Syrian. As soon as he fell, he was dead. The Iraqis loudly shouted the slogan of *“Allaho Akbar”*! When Hazrat Ameer (a.s) heard this slogan, he asked whose valor the men

were praising? The people said it was Abbas ibne Rubiah. Hazrat (a.s) was angry and he asked Abbas that he was asked not to leave his post. He said, *“Ya Ameer al Momineen (.s)! How could I resist the call to combat when it was addressed to me?”* The Imam (a.s) said, *“Fighting the enemy was not so essential as is the obedience of the commands of the Imam (a.s)!”* Then he added, *“O Allah! Bless Abbas for his good deed! I have forgiven him, You too forgive him!”*

When Muawiya learned about the killing of Gharaz, he was very angry and asked his men if there was someone amongst them who could kill Abbas. At this two swordsmen of the tribe of Lakham rose and challenged Abbas for a fight. When he heard the challenge, his blood boiled. But he couldn't have left his post without the permission of the Imam (a.s). He asked the challengers to wait for a while so that he will take the permission of his Ameer (a.s) for the fight. He then went to the presence of the Imam (a.s) and sought his permission. The Imam (a.s) said, *“By Allah! Muawiya wants not a single soul of Bani Hashim to remain alive on the face of the Earth! He wants all those beacons of knowledge and learning and the world sank in the morass of ignorance! Notwithstanding all this, Allah will keep His Noor radiant for all time!”* Then he asked Abbas to remove his armor and give to him. The Imam (a.s) wore his armor and rode on his steed to the theatre of the battle. Seeing him the two Lakhmi swordsmen thought that it was Abbas because the Imam (a.s) was using his armor and the horse. They asked, Have you taken your Ameer (a.s)'s permission to fight with us? The Imam (a.s) recited this Verse in reply:

“Izn lillazeena yaqateloona be anhum zalamu an Allah ala nasrahum lqadeer”

“Against whom (the Muslims) the infidels fight, they too have permission to battle because they are the oppressed and Allah certainly has power to help them.”

Now one of them came forward and attacked with his sword. The Imam (a.s) evaded his attack and struck him so hard that the person was divided into two. Then the other, in acute anger, rushed to attack. The Imam (a.s) killed him as well. He returned the armor and the horse to Abbas and asked him to inform whenever he was challenged for a fight!

Hazrat Ameer al Momineen (a.s) felt that the arrogance of the Syrians was increasing by the day. As long as their evil designs were not crushed with full force, the battle of attrition would go on for very long. Near sunset the Imam (a.s) addressed a sermon to his men:

“See! You will have to battle with the enemy tomorrow! Therefore, spend tonight in prayer and supplication. Recite the Holy Quran and pray for Allah's succor Pray to Allah for patience and steadfastness. Clash with the enemy with full vigor and sense. Then you will be really on the Straight Path!”

Ref: Tareeq e Kamil, Vol 3, Page 151

Ameer al Momineen (a.s) was busy the whole night in preparation for the battle and arranging the rows of the men. He organized the right and the left flanks. And the men too checked their arms. They sharpened their swords

and put the tips of the spears to order. By dawn they were all ready to attack the enemy.

With this announcement of Hazrat Ali (a.s), Muawiya was really scared. He ordered the commanders to arrange their formations and to report to him thereafter. Therefore, Abu Aiwar Salami with the contingent from Hamas, Ibne Umro Salami with men from Jordan, Zafar ibne Harit with the contingent from Qansareen and Zohak ibne Qais Fahri with the fighters from Damascus reported to Muawiya. Then contingent after contingent was arriving and in no time a crowd of Syrians was occupying the horizon. They assured the Amir e Sham to fight with bravery and valor.

With the dawn both the armies had their flanks fully organized. The Imam (a.s) gave the command of the right flank to Abd allah ibne Badeel. The left flank was given to Abd Allah ibne Abbas. The Imam(a.s) stayed at the heart of the formation. He took the sword in his hand, sat on the horse and spurred it on and in no time reached the rows of the enemy formations and ordered Abd Allah ibne Badeel to attack. Ibne Badeel wearing double armor, having two swords hanging from his girdle, took the right flank of the army and attacked the left flank of the enemy. army and destroyed row after row. With this heavy onslaught the right wing of the Syrian Army was totally dislodged. When Ibne Badeel saw the right flank of the enemy getting defeated, he attackled the heart of their formation. Where Muawiya was stationed with all the protection. Although around him there were five units of men like a steel wall, They were scared of the army advancing towards them. They left their positions and moved backwards. With them the heart of the formation to went backwards. Then the right flank of the Syrians reorganized after the first defeat and along with the men in the heart of the formation attacked the right flank of the Iraqis. This attack was so severe that it uprooted the feet of the troops. They ran helter skelter for shelter. With Ibne Badeel only three to four hundred men remained steadfast. They stood back to back with each other and like a wall impregnated with lead they fought the enemy. Ibne Badeel, with this limited force, moved towards the tent of Muawiya. From that side the bows started twanging. And there was a barrage of arrows. But these valiants were not deterred with the intense attack. They kept moving cutting across the hordes of enemy troops. In the end they were surrounded by the enemy on all the sides.

When Hazrat Ameer al Momineen (a.s) saw his right flank getting dislodged, he felt the gravity of the situation. He asked Sahl ibne Hanif to go ahead and help the right flank. But the Syrian cavalry pushed him back. Now, with the disorganization of the right flank, the heart of the formation where the Imam (a.s) was located, was badly exposed to the enemy onslaught. When the Imam (as) saw this predicament of the heart of the formation, he moved towards the left flank of the army. He was neither wearing the armor nor had a helmet on his head. He only had a spear in his hand. Imam Hassan, Imam Hussain (a.s) and Mohammed ibne Hanafia were shielding him. The arrows were flying on all the sides. The shining swords, the vibrating spears and the flying arrows couldn't stop his movement. At that time one freed slave of Bani Omayya , Ahmar, came up. He was known

as an expert swordsman. The Imam (a.s) wanted to attack him. when one of his slaves, kaisan, rushed towards Ahmar. He fought with him for sometime and was martyred. Now Ahmar wanted to attack Hazrat Ameer al Momineen (a.s). Before he could attack, the Imam (a.s) lunged forward, put his hand under the armor of the slave and pulled him off the horse with force. He hit him to the ground with such force that his bones shattered and he died at the spot.

With unconcern for the huge numbers of the enemies and the danger lurking around him, the Imam (a.s) moved fast forward. Sensing the increasing onslaught of the enemy, Imam Hassan (a.s) said, *"Baba! Would it not be better if you stayed with the heart of our formation instead of rushing on in their direction?"* The Imam (a.s) said:

"Son! By Allah! Your father doesn't care whether he is moving towards death or death is moving towards him!"

Ref: Tareeq e Kamil, Vol 3, Page 152

When the Imam (a.s) reached near the right flank, he saw the fluttering flags and asked as to whose flags they were. He was told that the flags belonged to the tribe of Rubaiah. The Imam (a.s) said that the flags belonged to the party of Allah! The party whose feet didn't shake in adversity and despite the hardships of the battle they remained steadfast. Then the Imam (a.s) called close to him the youth, Hazeen ibne manzar, who carried a red flag and asked him, *"With this flag you don't move forward the distance of a hand!"* The youth said, *"Yes! What is the distance of one hand! I can move the distances of ten hands as well!"* Saying this the youth came forward. When he was going dangerously forward, the Imam (a.s) asked him to stay back. He prayed to Allah for Blessing the youth! Seeing the Imam (a.s) amidst the people of the tribe of Rubaiah said, *"O people! Even when only one of you survived and the Imam (a.s) suffered the slightest hurt, you will be shamed in the entire Arabia!"* Then they stood up and continued to attack the enemy formations with spirit and gusto.

After the right flank and the heart of the formation was disturbed, the Imam (a.s) was in the left flank. Then he saw Malik e Ashtar coming towards him. When he came near, the Imam said, *"O Malik! You give a call to those who have left their positions and tell them that if the days of the transient life are over, then the flight will not save them from death!"* Malik went forward and announced, *"O people! I am Malik e Ashtar! Where are you running away leaving the field of operation? The enemy is fighting you only because he is against the Faith! He wants to obliterate the Sunnat and bring back the days of ignorance! He wants you to revert back to the beliefs that you had abandoned with vision and guidance! Prepare to give your life for the Faith! Remember! Flight will bring you shame in this world and Retribution in the Hereafter!"* At this call of Malik, the tribe of Mazhaj returned back and said that they would do whatever they were asked to. Malik said that they had shamed themselves by running away and must make amends for that and give him support to hold his head high before the Ameer al Momineen (a.s)! These persons, in the company of Malik moved towards the left flank. Which had almost disintegrated with the onslaught of the enemy. Although everyone was shaken up in the left flank, the tribe of

Hamadan remained steadfast in their positions. They were the last to leave and 800 of their men fought with great bravery. When 180 of their men were martyred and 11 standard bearers too perished one after another, their feet too shook. Among those standard bearers were Kareeb ibne Sharih, Sharjeel ibne Sharih, Martad ibne Sharih, Habira ibne Sharih, Harim ibne Sharih and Sameer ibne Sharih. These were six real brothers who valiantly held their standard and fought till the end of their lives. Then the other standard bearers who sacrificed their lives were Safian ibne Zaid, Abd ibne Zaid and Kareeb ibne Zaid. These three brothers too laid down their lives fighting for the cause of the Faith. After them Omera ibne Bashar and Harit ibne Bashar were the standard bearers and both brothers were martyred. After them when Wahab ibne Karib took hold of the standard, one of their tribesmen said, *"Under this standard many persons are perishing. You must take this standard and move away from the arena and save the lives of your tribesmen and your own life. Otherwise, none of you will go living from here!"* He felt that with the truncated unit, the onslaught of the Syrians couldn't possibly be stopped. He withdrew and with him the remaining men too started moving away. They said that if they got a group who pledged that they would die fighting, and not leave the arena at any cost, they too would join such a group. When they passed near Malik e Ashtar, he heard their talk. And said, *"Come! We make a pledge that we shall not leave the arena till we get killed or finish the enemy!"* After making the pledge they joined the group of men with Malik. Malik arranged the flank afresh and a new spirit came about in the men.

Malik was busy fighting when he saw men carry an injured trooper. He asked who he was. They informed that the person was Ziyad ibne Nazar Hariti who was in the division of Abd Allah ibne Badeel. When Ibne badeel was badly surrounded by the enemies, he raised the standard and was badly injured. Then they saw that another person was brought by men. They said that it was Yazid ibne Qais who had raised the standard after Ziyad ibne Nazar. Malik said, *"By Allah! This is their patience and courage and a proof of their valor! People who run away from the battle to save their lives, instead of giving their lives fighting are cowards."* Saying this he moved forward and breaking the enemy rows he reached the place where Abd Allah ibne Badeel was lying semi conscious with his companions having suffered many severe injuries. When Ibne Badeel and his companions saw their own men. Their hopes and courage revived. They got up like fresh persons and started towards the camps of Muawiya. Malik tried to stop them, but they didn't. The Syrian troops tried to obstruct them, but they advanced like a flood. Whoever came in front of them, they killed him. Killing seven persons they reached the entrance to the tent of Muawiya. When Muawiya saw them he told to his men that if they were unable to stop them with swords, lances and arrows, they must throw stones at them to prevent their coming closer. Therefore, stones started raining at them. With the injuries from the stones, Ibne Badeel and his men were very tired. The Syrians then tried to come closer to them and finish them with the swords. But these men got up to fight. However, they couldn't contain the increasing onslaught of the enemies Abd Allah Ibne Badeel and some of his men were martyred

fighting and some saved their life and ran away. The Syrians tried to chase those who were escaping. But Malik sent one group under Jamhan Jaufi who fought with the Syrians and chased them away. The survivors went and joined the contingent of Malik e Ashtar.

Malik e Ashtar attacked from the other direction and under his banner were Bani Mazhaj and Hamadan. They were raining the swords over the heads of the enemies. When they jointly attacked, the Syrians ran in such a manner as the flocks of sheep and goats run helter skelter. Then they went after the group that was encircling the camp of Muawiya. Malik and attacked the rows that had formed a circle to protect the camp of Muawiya. When only one protective circle, of the five, remained, Muawiya put his feet in the stirrup of his horse and planned to escape from the theatre of war. But again he gathered some courage and gave up the idea of flight!

When the men of the tribe of Rubaiah came flailing their flag, from the side of the Syrians Zulkalah Hamiri of the Hamiri tribe and Obaid Allah ibne Omer with 4000 Reciters of the Holy Quran from Syria came to attack. This was such a severe attack that people with weak hearts couldn't bear it. Those who were steadfast, kept fighting but became weak in comparison with the enemy troops. When Ziyad ibne Khasfa felt that the Syrians were dominating the fighters from the tribe of Rubaiah, he told to the people from the tribe of Abd al Qais that Zulkalah and Obaid Allah Ibne Omer were dissuading the men from the tribe of Rubaiah. He asked them to rise and help, otherwise all of them would perish. The men of the tribe of Abd al Qais took up arms and spurring their horses fast came to the help of Rubaiah. In no time they dominated the proceedings of the battle. With the coming in of Abd al Qais, the morale of the men of Rubaiah got a boost and they fought with redoubled courage. Zulkalah and Obaid Allah ibne Omer were fighting with great vigor. But with this new onslaught, their morale nose-dived! The tribe of Hameer too was crestfallen. In this battle, from the army of Hazrat Ameer al Momineen (a.s), Abu Shuja Hamiri addressed the tribe of Hameer, *"O group of Hameer! May Allah put you to shame and blacken your faces! What has happened to you that in support of the traitorous rebel you came to fight with Ali (a.s)! You thought that Muawiya is better than Ali (a.s)"* Then he addressed Zul Kalah and said, *"O Zulkalah! We thought about you that you had spirit of the Faith, But do you too think that Muawiya is superior than Ali (a.s)?"* *"He said, "I don't consider Muawiya superior to Ali (a.s) but I have to fight with him for the Qasas of Othman's blood. I don't want that Othman's blood goes waste!"* Zulkalah did acknowledge Hazrat Ali (a.s)'s superiority but the craze for the Qasas took him away so much from sensible thinking that even after hearing the Prophet (s.a)'s tradition about the depravity and mischief of the Ommayyads his vision and thinking didn't guide him aright. Therefore, during the battle he heard the tradition from Umro Ibne Ass, and earlier too he heard the tradition, that the killer of Ammar would be from a rebellious group. Because of this tradition he was confused for some time and wanted to know the stand of Ammar about the battle. Therefore, in the army of Hazrat Ali (a.s), he was searching for a person from his tribe, Fardabu Nooh Hamiri, to inquire from him about Ammar. When he met Fardabu, he asked,

"I wish to ask you something, though you are from the opposing army, because I have faith in your truthfulness." "You may ask!" the man said. He asked, "Umro Ass narrated this tradition during the time of Hazrat Omer that two groups of Syria and Iraq will clash with one another and the group in which Ammar Yassir was there will be the righteous group. Is Ammar there in your army??" The man replied, "By Allah! Ammar Yassir is in our army! He is determined to kill each and every person of the Syrian forces!" He asked Farabu, "Can you take out a little time and come with me to the tent of Omro ibne Ass and tell him that Ammar is in your army. Perhaps the fight could possibly stop because of this" Farabu said, "I can certainly go. But I have doubt that I might become victim of your treachery and deceit!" Zulkalah said, "In the name of Allah and the Prophet (s.a)! I promise that no harm will come to you! You just tell to Umro that Ammar Yassir is in your army!" Now both of them proceeded to the tent of Omro. When he saw a stranger with Zulkalah, he asked, "Who is this person? To me he looks an Abu Turabi!" Farabi said, "My face radiates the felicity of the Prophet (s.a) and the friends of the Prophet (s.a) and your face reflects the images of Abu Jahl and Pharoh." At this Abul Aiwar Salami put his hand on the scabbard of his sword and said, "This person is abusing us on our face. We shall teach him a lesson!" Zulkalah said, "He is my cousin and I have given him my protection. If you lift your hand I shall break your nose! I have brought him here to tell you about Ammar." Umro ibne Aas asked, "Is Ammar there in Ali (a.s)'s army?" Abu Nooh said, "Why are you asking about him?" Umro said, "I have heard the Prophet (s.a) say, 'un Ammar ataqtalhu al fiaytal baghia - Ammar will be killed by a rebellious group'" Abu Nooh said, "By Allah! Ammar is in our army and he will destroy you and your army!" When Zulkalah was convinced about the presence of Ammar and the veracity of the tradition, he said, "You are that rebel group!" Umro said, "What if he is in Ali (a.s)'s army! In the end he will come to our side!"

This reply was only to appease Zul kalah. Superficial minds might accept such talk, but not convincing for a person with vision. What was the reason that made Umro say that Ammar would change sides and come to them in the end? Did they establish any communication with him? Were they carrying on some secret parleys with him? Or his actions gave any indication of such intention? When all this wasn't there, then what Umro said was nothing but one of his tricks! Allah knows whether what Umro said was convincing for Zulkalah or not. But in practice he continued to be with the forces of Syria. Although one person from the Syrian Army, Abd Allah ibne Omer Anasi, hearing about the incident, advised Zulkalah to move away from the Rebellious Group. But he didn't follow the advice. Perhaps, he might have convinced his heart that Ammar would ultimately join their group. However, Abd Allah ibne Omer Anasi left Muawiya's army and joined the forces of Hazrat Ameer al Momineen (a.s). At that time he composed a few couplets. A couple of them are mentioned here:

La la aqatal Ammar ala tamah

Behir riwayat hatta yanfaq atoor

After this Tradition I shall not fight with Ammar till the Soor is sounded

Tarakat Omro ashia lahu nakada
Ani batrakhum ya sah maazoor

I have left ibne Aas and his releb group. O friend! I can't help leaving them!

When Muawiya heard of this event, he was very angry on Umro ibne Aas. Umro said, *"I had only recounted the Prophet (s.a)'s Tradition. It is not my responsibility if someone goes away."*

Zulkalah kept looking for Ammar and in the battlefield he was killed fighting with Farad Khandaf Bakri of the tribe of Bakr ibne Wael. When Zulkalah's son learned of his father's death, he sent word with someone to Ashas ibne Qais seeking permission to remove his father's remains. Ashas said that if he gave permission, Hazrat Ali (a.s) would become suspicious of him. He asked him to request the permission from Saeed ibne Qais Hamadani who was present in the right flank of the formation. He said that if Saeed gave the permission, no one can make any objection. Ibne Zil Kalah sent a person to Saeed for the permission. He said that Hazrat Ameer al Momineen (a.s) doesn't object about who comes and who goes. He said they may come and take away the remains of Zulkalah. Ibne Zulkalah went to the right flank of Hazrat Ali (a.s)'s army and searched for his father's cadaver. While searching his eyes fell on one tent. He saw that Zulkalah's body was lying there tied to the rope of the tent. He asked the people in the tent to allow him to take away his father's body. They said he was permitted to take it and apologized with him and sought Allah's forgiveness. They said if his father wasn't traitorous to the Imam (a.s), he wouldn't have been lying there in that state. Ibne Zilkalah and his slave tried to lift the body. But it was very heavy. They asked the people in the tent to give a helping hand. Khandaf Bakri asked them to move backwards. They said that if they moved backwards, how would he lift the body all alone? He said that the one who rendered him to that state can also lift him. Therefore Khandaf put the body on the mule and tied it with a rope.

With the killing of Zilkalah, the Hamiri's desire for revenge increased further. And they joined with Obaid Allah ibne Omer. At that time Obaid Allah played a trick. and gave a message to Imam Hassan (a.s) that he wanted to tell him something. When the message reached him, he crossed over to the enemy camp and asked Ibne Omer what he wanted to say? He said, *"The Qureish had received many hardships from Ali (a.s). They might accept you as the Emir but cannot bear to be under him. Cooperate with us to remove him from the caliphate. We promise that the caliphate will be transferred to you!"* Hearing this, Imam Hassan (a.s) looked at Ibne Omer with contempt and said, *"O Obaid Allah! You are bound to be killed. If not today, it will be tomorrow! Satan has tempted you to come to this state! Is it possible that I take part in a conspiracy against Hazrat Ameer al Momineen (a.s)? You have given an example of your evil nature by making the suggestion to me!"* When Ibne Omer heard this, he went away with a crestfallen face.

Now Ibne Omer organized his forces and attacked at the rear of right flank of Hazrat Ali (a.s)'s army. The fighters of the tribe of Rubiah were alert in that flank. They raised their swords and penetrated into the enemy

forces. From Zuhri till Maghrib severe fighting took place. The Iraqis fought with such bravery and intensity that the flank of the Syrian army got scattered. But in the darkness of night they all reassembled. The tribe of Rubiah again attacked and scattered them. Only a thousand men remained under the Syrian flag and came forward for a last ditch effort. The whole night the fighting continued and piles of dead bodies were created. In this fighting the times for prayer came and went. Instead of the prayers, they just recited the “*Takbeer*”. When the dawn arrived, the Adhan. Was sounded in the Imam(a.s)’s army. Hazrat Ali (a.s) hearing the Adhan said:

Ya marhaba bil qaaeleene adla

Wa bis salat marhaba wa ahla

In this fight Obaid Allah ibne Omer was killed at the hands of Hani ibne Khattab or Mahraz ibne Sahsa or Jabir ibne Hanafi. The Syrians offered 10,000 Dirhams for handing over the cadaver of Ibne Omer. But the Imam (a.s) turned down this offer and said:

“These are the remains of a dead dog and it is not legitimate to sell it!”

Ref: Muarwwij al Dahab, Vol 2, Page 24

In the end his two wives, Bahria binte Hani and Asma binte Atarad, came to take his body. Some persons told them that they were incapable of carrying away the body and , if they wished they would tie it to the tail of the mule and push it to your tents. At that moment Ziyad ibne Khasfa came out of his tent and Bahria binte Hani requested him for taking away the body. He got it loaded on a mule and the two widows took it along.. The body was hanging on the mule in such a manner that his hands and feet were touching the ground.

After the killing of Zulkalah and Obaid Allah, Muawiya was under a spell of fear. He told to Umro ibne Aas, “*Allah knows what the Iraqis are planning to do now.*” Umro said, “*You have already seen the attacks of the tribe of Rubiah. If they gather around Ali (a.s) and attack, the Syrians wouldn’t be able to hold on against them.*” Muawiya said, “*Instead of giving me courage, you are frightening me.*” He said, “*I am telling you what I am foreseeing.*” When Muawiya saw no hope of success., he sent word to Khalid ibne Maamar who was commanding the forces of the tribe of Rubiah that if he withdrew from the conflict, he would give him the governorate of Khorasan after the war was over. He promised that he will be in that position for life. Therefore , when the forces of Rubiah were advancing with ferocity, he pulled them back. Overwhelmed with greed, Khalid turned his face away from the Hereafter. But even the world was not in his fate. When Muawiya sent him the edict for appointment as the governor of Khorasan, he died while traveling to take charge of the position.

During the heat of the fighting, a swordsman of the Syrian army, Kareb ibne Sabah hamiri came to the arena and challenged for a combat. From the troops of Iraq martaza ibne Wazah Zabedi came to fight with him. But he was defeated and martyred. Kareb once again challenged for a fight. Now Harit ibne jalah came to fight with him. He too was martyred. When he challenged the third time, Ayed ibne Masrooq Hamadani came to the arena. He was also killed. After martyring the three persons, pride went to the head of Kareb. He piled the dead, one over the other, and sitting over them threw

a conceited challenge once again. Hazrat Ameer al Momineen (a.s) saw this demonstration of conceit and he thought it better to go himself to combat with the person instead of sending anyone else. Reaching near him the Imam (a.s) said, "O Kareb! Remember! The son of Hinda, the cannibal who chewed the human liver, will consign you to the flames of the Hell. I invite you to the Book of Allah and the Sunnat of the Prophet (s.a)." He replied, "We have been hearing such talk since long! You have seen my prowess at the use of the sword. If you have the courage, fight with me!" The Imam (a.s)'s visage changed. He went forward and attacked Kareb. The blow was so fierce that Kareb fell to the ground, rolled, and died. After killing him, the Imam (a.s) asked for another combatant from the Syrian army. Harit ibne Dawaha Hamiri came to the arena. Hazrat (a.s) threw him dead on the ground. He challenged for another combatant. This time Matah ibn al Mutallib Abasi came to fight. The Imam (a.s) dispatched him as well. He then spoke to the Syrian troops, "If you had not started the fight, we wouldn't have followed suit! Then he recited the following Verse:

Al Shahr al haram bil shahr al haram wal haramat qasas faman aatadai alaikum fa aatadu alaihi bemisl ma aatadi alaikum wattaq Allah wa aalamu an Allaha maa al muttaqeen.

The month of 'hurmat' is the same as the month of 'hurmat'. And in things with 'hurmat' there is equality. Therefore when one commits excess on you, the same excess you can commit against him. But remember, Allah is with the pious."

When we consider about this incident, a picture of rights and justice comes before us. There is hardly any such example in the history of warfare. After killing three swordsmen the Imam (a.s) held his hand. Generally, in such circumstances, when a warrior has achieved so much success, he goes overboard and challenges the opponents with conceit and pride as if he is invincible in the manner Kareb behaved earlier. After settling the score with the Syrians, the Imam (a.s) could have continued asking for more combatants. But he never let the norms of right and justice escape his attention. He killed the same number of opponents as the lives he lost from his group.

During this episode, Ammar Yassir couldn't have remained a silent spectator. He was a well known warrior. He had participated in Badr, Ohod, Khandaq and other campaigns. Although his limbs had started shaking on account of old age, he had wrinkles on his face, his back was bent and had already seen 93 summers, but he was as active as a youth could be. He had a wheatish visage and a wide chest. His eyes were large, he was tall of height. Ever since he got the news about his impending martyrdom from the Prophet (s.a), he was keenly looking forward to the day. Seeing the rebels of Syria he remembered the Prophet (s.a)'s saying that he would be martyred by a rebellious group. He came to the presence of the Imam (a.s), with the sword in his shaky hand, to seek permission for Jihad. The Imam (a.s) looked at him and said, "Wait! May Allah be kind on you!" When Ammar felt that the Imam (a.s) was hesitant of allowing him to go for Jihad, he said, "The Prophet (s.a) has already given me the tiding of martyrdom! Now I am in the twilight of my life. I have the arena of martyrdom in front of me!"

Give me your consent !” When the Imam (a.s) saw Ammar’s determination, he reluctantly allowed him to go and do Jihad. Ammar wore the armor, took his arms, mounted his horse and spurred it on to the arena. He lifted his head towards the sky and said:

“O Allah! You know it well that if I know you want me to jump into the sea, I would do that! O Allah! You are aware that if I know you want me to keep the tip of the sword on my chest and bend so much that it pierced through my body, I wouldn’t hesitate to do it. I don’t consider any act more worthy of your pleasure than doing Jihad with the hypocrites. If I had known that any other act would bring more pleasure to you, I wouldn’t have hesitated doing that!”

Ref: Tareeq e Tabari, Vol 4, Page 26

Hazrat Ameer al Momineen (a.s) prepared a group of men to fight under Ammar. The standard was given to Hashim ibne Otba Marqal. The Imam (a.s) told him smiling, *“O Hashim! For how long you will keep breaking the bread! Rise and do Jihad with the traitors!”*

After taking the Standard in his hand, Hashim looked at Muawiya’s army and pointing towards one unit of troops he asked who they were. He was told that they were the people from the tribe of Zulkalah. He pointed towards another unit of men and inquired about them. He was told that they were a mix of the Qureish. and people of Madina. Then he turned in the other direction and asked who were the people around the dome shaped tent? He was told that was Muawiya and the men guarding him. He asked that even in the rear of the tent there were some people. He was told they were Omro, his sons and retainers. When the armies were ready, Ammar Yassir addressed them and said, *“O valiants! Rise and fight with those mischief mongers.who have started the war on the pretext of seeking Qasas for the blood of Othman. To hoodwink the people they say that Othman was killed as an oppressed person and that they are claiming the Qasas. This was just a ploy to start the war. They took hold of this excuse and tricked people into mobilizing for the battle. The purpose for this war for them was to grab power. They were interested neither in the Faith nor they cared for the Truth. They wanted to enjoy material benefits and luxuries”* After this talk by Ammar, Hashim waved the standard and both of them started together towards the rows of the enemy formation. Whichever side Ammar went, the Companions followed surrounding him. When Muawiya saw this crowd moving towards his formations, he sent fresh troops under the command of Abul Aiwar Salami. Ammar saw Umro Aas in the Syrian army. He told to him, *“Shame on you! For the governorate of Egypt you have sold your Faith. But this is nothing new. You had always rebelled against Islam.”*Umro said, *“We are avenging the blood of Othman!”* Ammar retorted., *“You haven’t taken this step to please Allah! I had fought against you earlier on three occasions as a part of the Prophet (s.a)’s army. The aim with which you participated in the earlier battles, you have the same even now. O Umro! Have you forgotten the Prophet (s.a) saying, ‘ O Ammar! You will be martyred by a rebel group. You will be calling them towards the Heaven and they will invite you towards Hell’. Look at me and*

recognize me! I am Ammar!” What reply could Umro give. He just kept mum.

When both the armies were in readiness, they flailed their swords and spears and advanced against each other. The flames of battle started rising. Swords clashed with swords. In this acute fighting no one has cared for the others. In the melee Ammar and Hashim were separated from each other. Despite his old age and shaky hands, Ammar was fencing his sword and kept moving forward killing the enemy troops. After sometime he noticed that Hashim was standing in front of him. He said, *“Hashim! Why are you standing here! Move forward and fight with the enemy Today the doors of the Heaven are open and it is under the shadow of swords and spears! Even if they push up to the oasis of Bahrain, we shall have the conviction that we are on the side of the Truth and they are the supporters of Evil.”* Hashim waved his sword and like a lightening and attacked the rows of enemy men. Swords were waving over and severing the heads and the spears were entering the chests of the enemies. Cadaver after cadaver was falling. When Umro Aas saw this he said, *“If this person with the black flag kept fighting like he is now, he will finish the entire population of Arabia.”* With the continued onslaughts of Hashim and Ammar, three of the five rows of the enemy troops were scatterd. When they were about to attack the fourth row, the Syrian army woke up to the reality. From their units, the tribes of Azd and Bahila attacked the men from Hamadan with intensity. They were forced to climb up a hillock to take shelter. But Bahila and Ard chased and forced them down the hillock. Now the youths of Hamadan made a concerted attack and killed 3,000 enemy men. The remainder of the enemy units were forced to withdraw. Ammar Yassir, with his men, moved forward and reached near the groups that were guarding Muawiya. When Muawiya saw him advancing, he asked his men to push him back. Therefore, they advanced ,swords in hands. Among those persons was Omro’s son Abd Allah too was there. He had one sword in hand and another hanging on his girdle. When Ammar turned in the direction of Abd Allah, Omro shouted, *“O My son!”* Muawiya asked him to be courageous and not to worry. Omro said , *“This is my son! If it was your son, Yazid, I would have seen how patient you would be!”* Alas, with the shouts of Omro, some Syrians went forward and brought back Abdallah. Ammar Yassir kept on making attack after attack and in the end he was injured by a Syrian. His strength had totally sapped. One of his slaves, Ghulam Rashid, gave him a mix of milk and water. He drank a little of it and said:

“Every word of Allah and his Prophet (s.a) is true. I shall meet my friends today. I shall meet Mohammed Mustafa (s.a) and his Companions. The Prophet (s.a) had said that my last food in the world will be milk mixed with water.”

Ref: Tareeq Abul Fida, Vol 1, Page 176

With milk , his feeble body got some energy. He again rose to continue the fighting. In his heart was the spirit of fighting and laying down his life for the Truth! At every step he saw the coming martyrdom. One person from the rebel group, Abul Ghavia Fazari, hit him with a spear and Ibne Jaun Saksaki. came forward and cut away his head.

When Ameer al Momineen (a.s) heard of the martyrdom of Ammar, he was very sad and tears dropped from his eyes. He went to the body and recited the following couplets:

*Ala ayyuhal maut allazi huwa qaasidi
Arhani faqad afnait kul khalili
O death come and give me tranquility and comfort
You have finished my friends, you will not spare me.
Arak baseera bil deenahbaham
Kaanak tazhu nahu hum ba daleel
It seems you know each of my friends
As if someone is pointing them out to you*

Then the Imam (a.s) said, *“Inna lillahi wa inna ilaih rejeoon. One who is not saddened with Ammar’s death is not conversant with the norms of Islam!”* Then the funeral prayer was offered and Ammar was buried at the same place in the clothes that he was wearing.

The martyrdom of Ammar created doubts in the minds of the Syrians and one aspect of their attitude, rebelliousness, became evident in light of the saying of the Prophet of Islam (s.a):

“He will be killed by a rebellious group that will be astray from the Right Path. His (Ammar’s) last meal will be milk mixed with water.”

Ref: Tareeq e Kamil, Vol 3, Page 158

On the basis of this tradition, Zulkalah Hamiri was emotionally disturbed but Umro Aas convinced him saying that ultimately Ammar would be in their group. If Zulkalah was alive, he would have asked Umro as to what happened to his claim. He might have also exposed the treachery of Umro in this matter. He might have also moved away from the rebel group with the men of his tribe after the martyrdom of Ammar. Therefore Umro made the following observation on the killing of Ammar:

“I don’t know if I am more happy with the killing of Ammar or that of Zulkalah. By Allah! If Zulkalah lived after the killing of Ammar, he would have moved to Ali (a.s)’s side with the Syrians.”

Ref: Tareeq e Kamil, Vol 3, Page 158

Khazima ibne Tabit Ansari too was in doubt before Ammar was martyred. And he wasn’t able to distinguish between virtue and vice. When Ammar was martyred, he said that he had no doubt after the incident that the rebel group was one headed by Muawiya. Then he came to the arena for Jihad and was martyred fighting with the Syrian forces.

Abd Allah, the son of Umro ibne Aas, too had some doubt and told to his father, “Today we have killed a person whose face the Prophet (s.a) cleaned of the dust with his own hands and said:

“O son of Sumia! People are lifting one brick each and you are lifting two at a time for the sake of felicity and Reward. You will be killed by a rebel group.”

Ref: Tareeq e Kamil, Vol 3, Page 158

Ibne Aas told to Muawiya, *“Have you heard what Abd Allah has said.”* Muawiya, to dispel the fears of Abd Allah and other men said:

“Have we killed him? Killing has been done by the one who has brought him here!”

Ref: Tareeq e kamil, Vol 3, Page 158

When Muawiya said this, every Syrian was heard saying, “Innama qatl Ammara man ja-aa behi ---Ammar’s killer is one who has brought him here.” When Hazrat Ali (a.s) heard this interpretation he said, “Then Hamza’s killer was the Prophet (s.a) because he had brought him to the Battle of Ohad.

Hashim bin Otba was still in the battlefield. When he saw his men stopping for a respite he chided them saying, “Those of you who want Allahs pleasure and Blessings in the Hereafter, they should move forward to clash with the enemy!” The contingent now moved and advanced with their lances poised towards the enemy troops. In that time a Ghasani youth came out of the Syrian army and recited the following couplet:

*“Ani atani khabar fa shajan
Un alaina Qatl ibne Affan
I have heard this saddening news
That Ali (a.s) has killed Ibne Affan”*

Then using invectives against Hazrat Ali (a.s) he came forward with the intention of attacking. Hashim understood that the youth was misguided and was under a misapprehension and totally ignorant of the circumstances of the assassination of Othman. Fulfilling the duty of Amr bil maroof nahi an il munkar, he told him, “O young man! Reconsider your opinion and fear Allah! Tomorrow you will be accountable before Allah!” The youth said, “Fighting with you, and killing you people, I consider my Religious Duty because you neither pray nor your Emir prays. And it was your Emir who, with the cooperation of your people, killed Othman!” Hashim said, “What have you to do with Othman! He was killed by the Sahaba, sons of Sahaba, Tabaeen, and reciters of the Quran. These people know the Shariah and have a vision of the Faith. I am sure you neither know anything about the Faith nor do you know what is good and what is bad for the Ummat” The youth said, “I consider lying as taboo and what you have said is true!” Hashim said, “What you don’t know, leave it to those who have the knowledge!! Don’t grope about in the darkness When you say that our Ameer (a.s) doesn’t pray, the world knows that he was the first ever in the world to offer prayers with the Prophet (s.a)! On the face of the Earth there is none who has a better understanding of the matters of Faith and the follower of the Shariah than him! He had the special privilege and honor of the nearness to the Prophet (s.a) that none else had. You have blamed us of not offering prayers. Don’t you see that our men spread the prayer mats in the nights , offer prayer and recite the Holy Quran. You have been misguided by some evil persons and therefore you are terming vice as virtue and virtue as vice. You are blindly following their ill advice and going astray!” When the youth heard this, curtains of darkness were raised from his mind and he said, “You seem straightforward and virtuous to me. If I repent, will my repentance be accepted by Allah? “Hashim replied, “It is Allah who accepts rpentence.and forgives mistakes.” Convinced, the youth decided to abstain from fighting, turned back to return. One Syrian told him that he was misled by the Iraqi. The youth said, “Misleading is something and the attraction of the truth is something else! By advising me to refrain from vice, he has proved his kindness and concern”

Hashim was standing in the battlefield when a patrol of the Syrian troops from the tribe of Tanookh came forward. Hashim went with his men and attacked them. For sometime swordsmanship went on. 9 or 10 Tanookhis were killed by Hashim. During the same fight, Harith ibne Manzar Tanukhi hit his spear on the stomach of Hashim. He fell down to the ground. The advance of his troops stopped. And the men were disheartened. When Ameer al Momineen (a.s) saw the men losing heart, he sent word with a person to Hashim he must take the standard in his hand and move forward. Hashim asked the messenger to look at his stomach. When the person looked at the stomach he saw that it was cut asunder and the blood was coming out copiously. Hashim was for some time in the pangs of death and then he breathed his last. With Hashim a group of Huffaz (the memorizers of the Quran) from the tribe of Aslam too were martyred. When the messenger returned and conveyed the information about the martyrdom of Hashim, the Imam (a.s)) came to the mortal remainms of the martyrs and recited the following couplets:

Jazi Allah khaira asbat Aslamia

Sabah alwajoooh sar au ahwal Hashim

May Allah Bless this Aslami group who were

Radiant of face and died fighting along with Hashim

Barid wa Abd Allah minhum wa manqaz

We Arwat abna Malik fil akarim

In that group were Bareed, Abd Allah and Malik's sons Arwa and Manqaz

They were those who were counted in the nobility of the Arabs.

At that moment Ameer al Momineen (a.s) noticed a group under the Syrian flag. He asked who the people were. He was informed that they were the people from the tribe of Ghasan. He observed these people were still in the field of battle. He added that till they were attacked ferociously, they will not budge from their place! He turned toward his men and said, "*Who amongst you are those who can fight with courage and an eye on the blessings of the Hereafter?*" At this call a group of men came forward. He called Mohammed ibne Hanafia to take the group with him slowly holding the spears raised towards the enemy force stand near them and await his orders..After sending Mohammed he asked Malik e Ashtar to go with another group to the aid of Mohammed and ordered them to attack. Mohammed ibne Hanafia and Malik e Ashtar's groups jointly attacked the enemy formation. When they attacked the Ghasanis with sheer ferocity, their feet were uprooted. They left their station, suffering lots of casualties, and withdrew from the arena.

In the heat of this battle 1,000 Iraqis wer cut away from their formations and were surrounded on all sides by the enemy. This encirclement was so severe that the men were rendered helpless. When the Ameer al Momineen (a.s) saw this predicament, he asked his companions to volunteer to go to the rescue of their men. Abdul Aziz ibne Harit Jaufi said that he would obey the Imam (a.s)'s orders. He blessed him and asked him to break the encirclement of the Syrians and approach his troops to help them out of the situation. He asked him to tell the men to shout the Naara e Takbeer from

there, which will be reciprocated from his end too. Then they should make a concerted attack on the encirclers. Abd al Aziz Jaufi put on the armor, mounted his horse and , went near the encircling hordes of the enemy, advanced hitting their chests with his lance he reached the encircled Iraqis. When the men saw him, their morale revived. They asked, “*How is Hazrat Ameer al Momineen (a.s)?*” He replied that he was well and that he had asked them to raise the slogan of Takbeer and start attacking and he with, his companions, will raise the same slogans from that end. Therefore in the din of the slogan the attack was commenced. The attack was so severe that there was panic in the enemy ranks. 700 enemy men were killed in the battle. The encirclement broke and the Iraqis returned to their base. Hazrat Ameer al Momineen (.a.s) praised Abd al Aziz Jaufi for his valor and said words of praise for him.

Hazrat Ameer al Momineen (a.s) was standing near his formation of men when a chief of the Syrians came to the arena wearing armor of chain and shouted, “Abu Hassan! Where are you?” The Imam (a.s) came in front of him and the man said, “O son of Abu Talib! You have precedence in accepting Islam over all other men! You have participated in all the Ghazwaat with great distinction! Stop this bloosahed. We shall leave Iraq for you and you leave the territory of Syria for us! The Imam (a.s) said:

“O Person! I have given a serious thought to this matter. For me there is no other alternative than war! Or else I shall have to deny the things that Allah has Revealed to His Prophet (s.a). Allah doesn’t like His friends to contravene His Commands on the Earth and we sit quiet without exhorting people to virtue and warning them against vice. I feel better facing the hardships of war than going to Hell with manacled hands and feet.”

Ref: Akhbar al Tawal, Page 188

Swords were clashing in the battlefield and different fighting groups were engaging one another. Hazrat (a.s) ordered every unit of his army to attack some sections of the enemy formation. Therefore, the entire army entered the arena at the same time. At evry nook and corner of the place the flames of fighting were rising. Qaaqaa ibne Abru says that it appeared as if lightning was striking every moment and mountains were clashing with one other.and the Earth was in the throes of a cataclysm. Ameer al Momineen (a.s) sort of submerged in the rows of the enemy troops and emerged after some time.when his head and face was red with the gore and the sword too was soaked in blood. In this fierce battle the standard bearers couldn’t stand steadfast and the rows of men were scattered. When Adi ibne Hatim came fighting near the place he had left the Imam (a.s), he didn’t find him there. On inquiry he learned that he had gone in the direction where the fighting was the fiercest.Adi went there and finding Hazrat (a.s) there said:

“Ya Ameer al Momineen(a.s)!If you are living, every hardship is small for us! I have trampled the dead under my feet to reach you! Today none of our chiefs is alive nor theirs!”

Ref: Akhbar al Tawal, Page 186

Saeed ibne Qais Hamadani sent word to the Imam (a.s) from his battlefront, “*Ya Ameer al Momineen (a.s)! We have at this moment acquired ascendancy over the enemy. If any of the units needs our assistance, we are*

ready to provide it! “The Imam (a.s) told the tribes of Rubaiah and Hamadan that they were like the spears and the armors for him. He exhorted them to vanquish the enemy and push him out of the arena. At this call 12,000 troops got ready for the onslaught. The Imam (a.s) wore the Prophet (s.a)’s black turban on his head and climbed on the Prophet (s.a)’s own horse, Reeh. The right flank he entrusted to Malik e Ashtar and the left to Ibne Abbas. He himself was at the heart of the formation. Thus they attacked the enemy, with the valiant youths of Rubaiah and Hamadan, and in no time there were piles of enemy cadavers in the arena. With the intense fighting the Imam (a.s)’s sword got twisted. He came out of the arena, straightened the sword and said, “If this sword was not twisted, I wouldn’t have come out of the arena!” He then immediately reentered the fray! Fighting, he reached near the tent of Muawiya and said:

“Azrabhum wa la ari Muawiya

Aljahiz alain al azeem al haaweeya

I shall hit my sword on those enemies and will not spare Muawiya

Who has bulging eyes and a fat tummy!”

When Muawiya saw this state of affairs he put his foot in the stirrup of his horse and was preparing to escape from the battlefront. But with one person’s shout the Syrian troops reassembled and he abandoned the idea of escape. Now the Syrians made a concerted attack, but the youths of Hamadan and Rubaiah kept advancing and decimating the enemy fighters. Ameer al Momineen (a.s) praised their valor and said:

“Yaqquadahum hami al haqeeqat majad

Saeed ibne Qais wal kareem yahaami

Leading them along was the man of honor Saeed ibne Qais

The upholders of honor and righteous persons protect honor and prestige!”

This was Thursday and the ninth day of the war. When the dusk was near, and the sun was about to set, the terrible night arrived that is infamous in the annals of history as the lailat al Hareer. Everywhere there was pandemonium. With the clanging of swords and the twanging of the bows, the hearts were getting scared. There was a cacophony of slogans and the clapping of hoofs of the horses on the ground that were shattering the drums of the ears of the people. Everywhere there were lying dead and the severely injured persons. Ameer al Momineen (a.s) sometimes remained in the heart of the formation and at others moved to the left and the right flanks. It appeared that in the arena of the battle he was everywhere! Wherever he saw the enemy gaining ascendancy, he moved to that place. He attacked with such intensity that row after rows of the enemy troops were obliterated. At last in this arena of battle the spears broke and the swords went blunt. Some men went to the extent of biting the adversaries when they had no useful instruments of war left with them. In that night 523 times the Imam (a.s) was heard calling the Nara e Takbir. In the morning when the count of the enemies killed during the night was taken, it was also 523! There is another narration that says that in that night more than 900 Syrians were killed by the Imam (a.s).

When the dusk came, the war had entered in its last phase. Ameer al Momineen(a.s)'s forces under the command of Malik e Ashtar and Ibne Abbas still continued to fight with intensity. The Imam (a.s) was at the heart of the formation and on all the four sides the flames of war were rising. Malik e Ashtar, on the right flank, with flailing sword, advanced with the left flank in his close proximity. Whenever he brought down his sword, it appeared as if it was raining. Whenever he raised it, its brightness would blind the eyes momentarily. Malik handed over the standard to Hayan ibne Hauza Naqyian and took the troops to attack the Syrians. Some men slowed down their advance and he told them, "This is not the wont of men that they keep milking the sheep and sit with one hand over the other! Move forward with vigor like men!" Energy came back in the lazy limbs! The Syrians couldn't bear these incessant attacks and withdrew backwards with difficulty. When Hazrat Ameer al Momineen (a.s) felt that the victory was nigh, he sent another troop to support Malik and Ibne Abbas. They jointly finished whatever resistance was left in the enemy. On one hand the Syrian army was getting decimated, on the other the voice of Hazrat Ameer al Momineen (a.s) was reverberating, "Yes! You are near the destination of victory! The enemy is in his last throes! Don't rest on your oars before finishing him!"

This was very difficult time for Muawiya. Iraqis were advancing with determination. There was no hope left that the Syrians would be able to resist them. There was darkness in the eyes of Muawiya. And on his head were the dark clouds of failure and ignominy. He looked at Umro ibne Ass with dismay. He said, "There is no need to worry! I have already a plan ready for such a situation!" Muawiya asked, "What is the plan?" Ibne Ass said, "Raising the Holy Quran on the lances we shall make it the arbiter in the dispute. The result will be that a group of the Iraqis will become our supporters and try to stop the war. The other group will insist on continuing the conflict. Thus creating a rift in their ranks we shall succeed in postponing the war!" Muawiya already had the intelligence from his detectives that Ashas ibne Qais wanted the war to stop before any result was achieved. He was openly telling to the men of his tribe:

"You have already seen the yesterday! How terrible and destructive a battle it was! By Allah! If we fight again tomorrow destruction of the Arab pride and honor is certain!"

Ref: Akhbar al tawal, Page 188

Now Muawiya matched Ashas ibne Qais word for word and said that if the war prolonged, the people of Faras would attack the Arabs and the Romans would attack Syria and will trample our pride and honor under their feet. Therefore Ibne Ass's strategy must immediately be put to test and make the Holy Quran the arbiter by raising it on the lances. Therefore, from the first rows of the Syrian army five persons raised the Mushaf e Azam of Damascus on their lances. Besides this, as many copies as were available too were raised on the lances.. Some persons wrapped pieces of cloth on bricks and also raised them on lances! When the copies of the Holy Quran were raised, Ashas ibne Qais who had joined the conspiracy with Muawiya, came to Hazrat Ameer al Momineen (a.s) and said that the Syrians had made

the Holy Quran the arbiter and the people are not ready to accept any verdict other than what the Holy Book gives! He asked his permission to negotiate with Muawiya. Hazrat (a.s) said, *“Talk with him and see!”* Ashas went to Muawiya and asked, *“Why the Quran was raised on the lances?”* He said, *“We want the Holy Book to be the arbiter in this dispute!”* Since they were both conspiring, Ashas readily agreed that it was a good proposal. He returned and told to Hazrat (a.s) what transpired between him and Muawiya and he himself stood between the rows of the two armies and stressed on accepting the Book as the arbiter in the dispute. The Iraqis. On the temptation by Muawiya’s agents, started insisting that they will abide by the verdict of the Holy Quran. When Hazrat Ameer al Momineen (a.s) saw a web of deceit being weaved with the Holy Book in the front, he said:

“O creatures of Allah! The path of Truth and Virtue that you were following, keep following !Continue to fight with your enemy! Whether it is Muawiya or Umro, Ibne Abi Moith or Habib ibne Maslima, Ibn e Abi Sarah or Zohak! These people are not persons of Faith nor those who follow the Holy Book. I know them more than you do. Both during childhood and youth I had been with them. They were evil in their childhood and remained so in their youth! By Allah! They have raised the Holy Quran to cover their evil deceit!”

Ref: Tareeq e kamil, Vol 3, Page 161

Hazrat Ameer al Momineen (a.s) tried his best to convince the Iraqis. But Ashas ibne Qais, and his cohorts, who were hand in gloves with Muawiya, became rebellious instead of seeing reason. Mas-ar ibne Fadki Tamimi and Zaid ibne Haseen Tai came forward with 20,000 men and told to the Imam (a.s), *“Ya Ali (a.s)! if you refuse to accept the Holy Quran as the arbiter, we shall fight with you! You should immediately order cessation of hostilities and send a message to Malik to return forthwith from the arena.”* When the Imam (a.s) felt that the mischief had taken root, and the people are bent on rebellion, he sent word to Malik e Ashtar through Yazid ibne Hani to come to him immediately. Malik was surprised at this message and said, *“The enemy will surrender any moment! I shall come to him with the tiding of victory!”* Yazid returned and conveyed what Malik had said. The men started shouting and said that he had quietly asked Malik to continue fighting. The Imam (a.s) said, *“Whatever I have said was communicated in your presence. Where was the opportunity to convey anything in secret?”* They asked him to send Yazid once again and order Malik to withdraw immediately. If there is any delay in Malik returning, the swords that are hitting the Syrians will turn against you.

The Imam (a.s) sent Yazid once again. He told to Malik that if the life of Hazrat Ameer al Momineen(a.s) was dear to him, he must immediately return to him. Malik, with a saddened heart, returned to the Imam (a.s) and was very unhappy seeing the confusion around him. But the steps that had been withdrawn, couldn’t be advanced again! Hazrat Ameer al Momineen (a.s) knew that if the cessation of hostilities was not ordered, his men would rebel. He very unwillingly accepted the proposal of Tahkeem!

After the cessation of hostilities, Umro advised Muawiya to kill all the enemy men under detention with him. From amongst the detainees, Umro

ibne Aus Awdi heard this and sent word to Muawiya that when the time for killing the detainees came, he shouldn't be killed because he was his nephew. Men from his tribe, Bani Awd too recommended that he may be released. Muawiya said, *"He says that I am his maternal uncle. If he is proved right, I will release him. But if he is lying, then your recommendation is unnecessary!"* Therefore Muawiya called him and asked how he was the youth's maternal uncle. He asked, *"If I give proof of that, will you release me?"* Muawiya replied, *"Yes!"* The youth said, *"Isn't the consort of the Prophet (s.a), Umm e Habiba Binte Abu Sufian your sister?"* Muawiya said, *"Yes! She is my sister!"* The youth said, *"Then! I am her son!"* Muawiya said, *"None other than you had this idea! You have said the truth!"* Umro ibne Aus was released. In that time the Syrians who were in captivity with the Iraqis were released and came back to their camps. Then Muawiya told to Umro ibne Ass, *"If I had acted on your suggestion, then none one of these captives would have returned alive!"* Then he released all the Iraqi captives.

This battle started on 1 Safar 37 H and finished on Friday 10 Safar. The two armies camped in Siffin for 110 days and 90 clashes took place. From Hazrat Ameer al Momineen (a.s)'s army 25,000 persons were martyred of whom 80 were Ashab e Badrain and 63 from the event of Bayt e Rizwan. From Muawiya's army 45,000 men were killed.

This entire episode was because of the greed of Muawiya and Umro ibne Aas for power and pelf. Muawiya was ruling the province of Syria since the times of Hazrat Omer and Umro too was the governor of Egypt for some time. Muawiya wanted to save his position at any cost and Umro wanted once again to get hold of the control of Egypt. It is the nature of power mongers that once they taste power, they try to hang on at any cost. Therefore, to keep himself in power he concocted the story of Othman's Qasas and misguided the people to put them in the conflagration of war. Umro Ibne Aas played all the tricks in his repertoire to get the governorate of Egypt for himself. Despite knowing the truth very well, he took shelter behind falsehoods. Therefore acknowledging his worldliwise nature he told to Muawiya:

"By Allah! Although I am with you in fighting for the Qasas for the blood of Othman, whatever is in my heart is there, but you are fighting with the person whose superiority and precedence (in Islam) and his nearness to the Prophet (s.a) is well known to you. But we are only the seekers of this world!"

Ref: Tareeq e Kamil, Vol 3, Page 141

Muawiya made the Qasas for the blood of Othman the excuse for achieving his end. He gave an impression to the people that the killing of Othman had taken away his sleep and rest. He told them that he will not take rest till he achieved the fulfillment of the Qasas. This, despite the fact that during the days he was besieged, Othman appealed to Muawiya for help, which fell on his deaf ear. He however aent a small troop and asked the men to remain outside the ramparts of Madina and not take any action whatsoever. The purpose was to give an impression to others that he tried to help Othman with armed men but but before it could reach him, he was

assassinated! He was thinking that the killing of Othman was in his best interests that he will have an excuse to fight a war with Hazrat Ali (a.s) and get the power in his own hands. Therefore he promised the governorate of Egypt to Umro and made him a strong cohort. He started blaming Hazrat Ali (a.s) for the killing of Hazrat Othman and also started claiming Qasas. He knew it pretty well that the circle of the killers of Hazrat Othman extended from Hejaz to Egypt and Iraq who came crowding to Madina, besieged him and scaling the walls of his house they assassinated him. From the huge crowd of his besiegers it was difficult to identify the real perpetrators of his murder. Those who were present at his house at the time of the killing too were unable to identify any one culprit. In such a situation terming any one person as the killer and claiming the Qasas from him was impossible. There wasn't any justification for doing a thing like that. There is no justification for putting to death thousands of persons to claim the Qasas for one life. Therefore the Holy Quran says the following about the Law of Qasas:

“Wa man Qatl mazlooma faqad jaalna lawalihi sultana fala yasraf fil qatl”

“One who is killed as a victim of oppression, We have certainly given his successor the right for Qasas (life for life). But he shouldn't exceed the prescribed limits in killing (the culprit).”

Muawiya was Hazrat Othman's uncle's son. But his own sons around, he wasn't Hazrat Othman's wali under any law whatsoever and therefore his claim for Qasas wasn't justified. because it is only the right of the Aulia (the successors) of the killed person. or the government of the day. Muawiya was neither the successor of Hazrat Othman nor was he the caliph of the Muslims. He was just an ordinary citizen as anyone else. At the most he was the functionary appointed to govern a province by the caliph. It was required of him to first accept Hazrat Ali (a.s) as the caliph, and respecting his rights he could have appealed to him to issue orders for Qasas of Hazrat Othman. Hazrat Ali (a.s) , therefore, had written to him first to owe allegiance to him as the caliph and then talk about the Qasas for Hazrat Othman's blood so that a decision could be made about the claim in light of the Sunnat. In fact the claim for Qasas was a subterfuge of Muawiya to refuse allegiance to Hazrat Ali (a.s). The purpose clearly was to put pressure on Hazrat Ali (a.s) and obtain from him the approval for continuing with the governorate of Syria. Therefore he told in clear terms to Jarir ibne Abd Allah Bijli that if he was continued as the ruler of Syria he would enter the Bai-at of Hazrat Ali (a.s). After this no doubt remains that the refusal for Bai-at was to use it as a leverage for remaining in his position as governor and the claim for the Qasas was just a subterfuge. If the emirate of Syria was assured, he would have stopped talking about Qasas. If he was interested in the Qasas, he would have helped Umm al Momineen Ayesha, Talha and Zubair who rose in the name of Qasas for the blood of Hazrat Othman. He didn't send any help to them. Infact he expressed satisfaction at the death of Talha and Zubair because he knew that these two persons tempted the killers to commit the assassination. His strategy was that Talha, Zubair and Ali (a.s) fought for supremacy, and the party that was eliminated in the fight was one

head-ache less for him..He also thought that the survivor of that conflict would become so weak that handling him wouldn't be difficult. Muawiya was thus preparing ground to fulfil his ambition for power! If he was serious about Qasas, after the martyrdom of Hazrat Ali (a.s), when Muawiya was controlling the entire realm, he could atleast have tried to locate the killers of Hazrat Othman to give a semblance of his interest in claiming the Qasas. Once Hazrat Othman's daughter, Ayesha, tried to draw the attention of Muawiya towards the matter of her father's Qasas but he avoided the issue. Therefore, Ibne Abd Rabba al Andalasi wrote in Aqd al Fareed that after the Aam al Jama-aa when Muawiya came to Madina, Hazrat Othman's daughter Ayesha, was visited by him. When she saw Muawiya, she started crying and wailing and complained to him that he had forgotten about the Qasas for the blood of her father. Muawiya said that those people are now subjugated to us and we have promised amnesty to them. If we act against them, they will carry rancor against us and will start mischief again.They might forsake the Bai-at with us and start fighting. Then , he said, Allah knows, what will be the result of such conflict! He added that if the rule goes out of their hands, what will be the position of Bani Omayya. He tried to convince her by saying that she herself was the daughter of a caliph and another calpiphs niece!

Muawiya gathered a big crowd around him, and in the name of Qasas, started a conflict but he knew that the result of the conflict will be either rise or fall, either the crown or the head would roll! But he didn't leave any stratagem, fair or foul, to win the war. Therefore, as soon as he set foot on Siffin, the first step was to capture the source of water on the bank of Euphrates and he tried to justify denying access to water for the group of Ali (a.s) by saying that they too kept Othman without water for many days before killing him! In fact Muawiya shouldn't have banned water for Ali (a.s), and his men as a retaliation for keeping Othman without access to water because it was Ali (a.s) who arranged to send water to Othman when he was beseiged in his own house! To the contrary, when Hazrat Ameer al Momineen (a.s)'s men captured the sourc of water, he allowed free access to Muawiya's men to draw water. At that time the Imam (a.s) said that an evil act cannot be replied with an evil act! Similarly, when with the martyrdom of Ammar, the rebellious attitude of Muawiya was exposed, he immediately put forth an excuse that the killer , of Ammar, is Ali (a.s) because he brought him all the way to the battlefront! This statement is such a blatant denial of the fact that it cannot be put even in the genre of an excuse! It is surprising that the people of Syria were getting carried away with the falsehoods of Muawiya. If they had some sense of understanding, the scenario would have been different. They blindly remained attached to the rebel group! If the excuse made by Muawiya that Ali (a.s) was responsible for the killing of Ammar because he brought him to the battlefront, then , by the same logic, Muawiya was responsible for the killing of thousands of Syrians who were brought to the war by him! The moot point is that Ammar was killed by "*the rebel group*" and that was "*Muawiya's Group*"!!

Despite all these subterfuges, when Muawiya saw defeat staring in his face, he made such a treacherous move that the situation completely

reversed. He sent his men to raise the Holy Quran on the lances and start shouting slogans for making the Book the arbiter to solve the dispute. He also infiltrated the Iraqi army to instigate the men to stop fighting and force Hazrat Ali (a.s) to accept the proposal. The ignorant men didn't understand the treachery of Muawiya that if the Holy Book was to be made the arbiter for the dispute, he should have come up with the proposal before the war commenced. When he saw defeat in front of him, he manufactured this excuse.

The reason for the success of Muawiya in all his treacherous acts was that the Syrians were blindly committed to him. Masoodi writes:

"They were submissive to Muawiya to such an extent that while going to Siffin that he made them offer the Friday Congregational Prayer on Wednesday!"

Ref: Murawwaj al Dahab, Vol 2, Page 72

The reason for the people of Syria remaining ignorant of the norms of Faith and the Arab culture was that the territory was under the sway of outsiders for long. In the initial period of Hazrat Omer, the territory came under his control. Then he made the mistake of imposing the sons of Abu Sufian, Yazid and Muawiya, on the people. Yazid died after a short while but Muawiya had a long innings and, with his cunning, entrenched himself and developed vested interest in the province. How could he inculcate the Islamic norms of Amr wa Nahi (Do's and Dont's) in the people when he was himself not bothered about them! Then, he had also his political strategy in mind that if the people got awareness of the norms, he wouldn't be able to rule the way he wanted. He kept the people ignorant of the status of Ali (a.s) and the Ahl al Bayt and, in fact, poisoned the people's minds against them. Therefore during the battle of Siffin on Syrian went to the extent of saying that they were fighting with Ali (a.s) that neither Ali (a.s) offered prayers nor the men in his army were habituated of praying regularly. The poor soul was repeating like a parrot what Muawiya and his cohorts had drilled into his mind. But when Hasihim ibne Otba talked to him, the haze in his mind was cleared and he withdrew from the fighting! Besides this nasty propaganda, Muawiya opened the coffers of the state to create a breed of sycophants who promoted his foul plans!

There were also people in Hazrat Ali (a.s)'s army, who had joined him because of some compulsions, but their minds were not with him. Persons like, Ashas ibne Qais and Khalid ibne Maamer, had sold themselves to Muawiya. They got an opportunity to misguide people when the talk of making the Quran the arbiter for solution of the dispute was raised. Although hazrat Ameer al Momineen (a.s) made it clear to Ashas that the demand for making the Book the arbiter was a trick of Muawiya, he remained adamant and shouted, "O people ! Force Ali(a.s) to accept the Qurean as the arbiter and stop the killing of men! "It is surprising that when the Imam (a.s)'s forces were on the verge of victory, Ashas develops sympathy for the dying! If his heart was so much concerned with the deaths, he could have raised his voice before the war commenced! He could have done this to stop the war of attrition when the scale was showing both the parties equal in their gains and losses! But his raising the voice when

Muawiya was staring in the face of defeat, definitely proves his complicity with the enemy!

There is no doubt that this trick of Muawiya was an act of rebellion against the rightful caliph. But when the act of Talha and Zubair was dismissed coolly as Khata e Ijtehadi, Muawiya's evil design too is called a Khata e Ijtehadi! It is surprising that when the Prophet (s.a) terms this act as rebellion, by calling it Khata e Ijtehadi they term the perpetrator deserving of Rewards in the Hereafter (sic)!!!!Are these champions of Muawiya oblivious of the Prophet (s.a)'s saying:

"Ammar will be killed by a Rebel Group. Ammar will be inviting them towards Allah and they will call him towards the Hell!"

Ref: Sahih Bukhari, Vol 2, Page 92

After this observation of the Prophet (s.a) calling Muawiya's act an error of interpretation (Khata e Ijtehadi) and harping on the calumny that the perpetrator of the act was deserving of Rewards and the Heaven, is beyond the comprehension of any right thinking person. When some people have even termed the assassination of Hazrat Ali (a.s) as a khata e Ijtehadi, there is nothing beyond them. Therefore Ibne Hazm and his group consider the act of Abd ar Rehman ibne Muljim as Khata e Ijtehadi. Ibne Hajr Asqalani writes:

"Ibne Hazm has made access to exaggeration by saying that from the imams none has denied that Ibne Muljim did Ijtehad, and had his justification (Taweel), that he was right in killing Ali (a.s)"

Ref: Al Talkhees al Habeer, Page 348

Although the Prophet (s.a) had said about Ibne Muljim, "*Ashqi haadal Ummat - He is the most wicked man of the Ummat!*" Similarly this group terms the killing of Ammar yassir by Abul Ghawia Fazari as Khata e Ijtehadi, despite the Prophet (s.a) saying that the killer of Ammar and the one who took away his fighting gear would go to the Hell. The killers of Hazrat Othman, to the contrary , are termed by Ibn e Hazm , and the men of his ilk, as traitors , cruel and heretic. They don't consider their act as Khata e Ijtehadi!

Just imagine the man of Ijtehad , Muawiya, gives expensive gifts to the Caesar of Rome to make an alliance with him to fight against one who had the Bai-at of the Companions of the Prophet (s.a)--- both Mohajirs and Ansaar! Was this Ijtehad that he was hobnobbing with an infidel to fight against the caliph of the day!

Maulana Jami says:

Ikhtelafe ke dasht ba Haider

Dar khilafat sahabi e Deegar

Haq dar aanja badast e Haider bood

Jang ba oo khata e munkar bood

The great Urdu poet, Mirza Ghalib Dehlavi too has composed a very interesting couplet on this phenomenon:

"Yeh Ijtehad ajab hai ke aik dushman e Deen

Ali se aake lade aur khata kahen usko"

"It is a funny ijtehad that an enemy of the Faith

Comes to fight with Ali, and they call it an error!"

94. THE AGREEMENT FOR ARBITRATION

When an agreement was reached that there will be arbitrations, the reciters of the Holy Quran from Iraq and Syria decided that there will be two referees. One will be nominated by the people of Syria and the other by the Iraqis. Both the referees will give the verdict in the light of the Quran and the Sunnat of the Prophet (s.a).

Their verdict will have to be acceptable to both the parties. The Syrians nominated Umro ibne Aas and from Iraq, Ashas ibne Qais, Musir ibne Fadki, Yazid ibne Haseen etc. nominated Abu Moosa Ashari as the referee. He was resident of Ard in Syria. When Hazrat Ameer al Momineen (a.s) heard the name of Abu Moosa, he said:

"I have no confidence on the opinion and the discretion of Abu Moosa. I want to give the authority for arbitration to Abd Allah ibne Abbas."

Ref: Akhbar al Tawal, Page 192

The persons who suggested the name of Abu Moosa said that he, hazrat Ali (a.s) and Ibne Abbas were the same and it would mean that he was himself the referee in the matter concerning him. They said that they want a referee who is independent and impartial. The Imam (a.s) said that in that event why didn't they object to the nomination of Umro ibne Aas. They said that they were concerned only about the referee from their side and not about the Syrian nominee. The Imam (a.s) said that if they object to the name of Ibne Abbas, he would suggest Malik e Ashtar, instead. They said that he was the person who gave wind to the fire of war and how could he allow the arbitration to succeed. He will look for further opportunity for conflict. The Imam (a.s) then said, *"If you insist on having Abu Moosa as the referee, I leave the matter to you."* Ahnaf ibne Qais said, *"O People! If you don't like Ibne Abbas and Malik e Ashtar, you may nominate me as the referee. I am well aware of Umro's cunning ways and he will not be successful in tricking me. If you don't want me, select someone else. But don't select Abu Moosa. Instead of setting right the matters, he will complicate them further."* But it was a part of the conspiracy that Abu Moosa's name was pushed forward. They adamantly held to their suggestion and Abu Moosa Ashari was nominated as the referee.

After the selection of the referees, when Abd Allah ibne Rafah started writing down the terms of reference, he wrote the following words as a preamble to the document. *"Ameeral Momineen Ali and Muawiya ibne Abu Sufian have decided that..."* Umro ibne Ass objected to the word *"Ameer al Momineen"* and said that he might be the Ameer of others but not theirs! He therefore asked the word to be deleted from the document. Only his name and the father's name be entered. Ahnaf ibne Qais told to the Imam (a.s) that he should not agree to the deletion of the word *"Ameer al Momineen"* even if it caused renewal of the conflict. He added that if this word was deleted today, the Emirate would not ever come back to him. Ashas ibne Qais and his supporters were insisting that the word be deleted. In utter unconcern, the Imam (a.s) was sitting quietly in his place and seeing the reflection of the Treaty of Hudaibiah in the events of the day. After a few moments of quiet he said, *"When I drafted the agreement of the Treaty of Hudaibiah, I wrote the word 'Rasool Allah' in the preamble when the representative of*

the Qureish, Sohail, said that they didn't recognize him as the Rasool Allah (s.a) and wanted me to delete the word and to enter "*Mohammed ibne Abd Allah*" instead. I was hesitant to score away the word "*Rasool Allah*". But the Prophet (s.a) said:

"Write what he wants. One day you too will face a similar situation and you will be helpless."

Ref: Seerat e halabia, Vol 3, Page 33

At this Umro said angrily:that he considered them infidel like those people.The Imam (a.s) replied:

"O son of Nabaga! When were you not the friend of the transgressors and the enemy of the Muslims. You are like the mother who bore you!"

Ref: Tareeq eTabari, Vol 4, Page 37

Ibne Aas said , "After today, we shall never sit together nor see each other's face "The Imam (a.s) replied, "I too wish this! May Allah keep my company free of persons like you! "

When the word "Ameer al Momineen" was struck off and the writing of the document was re-commenced, the Imam (a.s) was asked if he considered Muawiya and the people of Syria Muslims? He said:

"I don't accept Muawiya and his companions are Muslims and Momin. But Muawiya is free to write what he wants about himself and his men , admit whatever he wishes to admit and suggest whatever name he wants to."

Ref: Shara ibne Abil Hadeed, Vol 1, Page 110

At last the agreement was drafted that had the following terms:

1. It will be binding on the referees on both sides that their decision will be based on the the Quran. If they are unable to arrive at a decision through the Book, they will make access to the Traditions of the Prophet (s.a) that are acceptable to both.

2. The decision made by the referees shall be binding on both the parties, provided the decision is based on the Quran and the Sunnat.

3. The referees to give their verdict within the current month of Ramadan. If they felt the need to extend the duration, they could mutually decide to do that.

4. If the referees required evidences for arriving at a decision, they will be arranged.

5. There will be no hostility till the referees come to a final conclusion about the dispute. Both the parties will ensure safety of the lives and properties of the referees. There will be no restriction on the movement of the parties to the dispute.

6. If,before the verdict, any of the two referees died, his party can nominate another referee in his place.

7. The verdict will be announced at a place that lies between Iraq and Syria.

Most of the terms of this agreement concern the administrative requirements and the basic requirement was that the verdict of the referees had to be in accordance to the Quran and the Sunnat and that they had no right to arrive at any decision on their personal intuition and thinking. If they didn't follow this condition, their arbitration will be void. The earlier

events are a proof that making claim for Qasas and raising the Quran was with the purpose of misleading the people and the demand for arbitration too was an evil subterfuge of the Syrians. The referees neither referred to the Quran nor they talked of the relevant Tarditions of the Prophet (s.a). One referee tried to defeat the other with futile arguments.

95. THE REACTION OF KHAWARIJ AGAINST ARBITRATION

The armies of Iraq and Syria were still in Siffin when the terms of reference for the arbitration were decided, when a whispering campaign was started against it. Therefore, when Ashas ibne Qais went to the different tribes and read to them the terms of reference, the feelings against the arbitration were aroused. The same people who were strongly talking in favor of arbitration to stop unnecessary bloodshed, started speaking against it. When the tribe of Bani Anza heard the terms of reference, two brothers from the tribe, Jaad and Maadan, raised the slogan of "*Laa hakim il Allah - There is no referee but Allah*", took swords in their hands, came in the open and died fighting with others. When Bani Murad heard about the terms, Saleh ibne Shafeeq said, "*La hakim il Allah wa lau kare al mushrekoon--- There is no arbitrator but Allah, even if it is not acceptable to the hypocrites*". When the terms were read to Bani Rasib, they opposed the arbitration saying, "*La yahkam ar rijal fi Deen Allah- In Allah's Faith men can't be made the arbiters!*"

The majority of the opponents of the arbitration were from Bani Tameem. When the terms were read to them, Urwa ibne Adia Tamimi said to Ashas:

"Have you appointed men as arbitrators in the matters of Faith? O Ashas! If this was to happen, then why our men were killed in the battle?"

Ref: Akhbar al Tawal, Page 196

Then he took his sword and attacked Ashas. Ashas was astride his horse at that time. In escaping from the attack, the sword hit the rear of the horse without any injury to him.

Because of the cessation of the hostility and the controversy of arbitration, the unity of the Iraqis was disturbed. When Mahraz ibne Khanis saw the circumstances getting worsened, he came to the presence of the Imam (a.s) and said, "*Ya Ameer al Momineen! Is there no way of canceling the agreement? I have a doubt that it might give rise to a great mischief and you will have much difficulty because of that!*" The Imam (a.s) said:

"Can me breach an agreement after signing it? It is not permissible in any condition!"

Ref: Akhbar al Tawal, Page 197

When Hazrat Ameer al Momineen (a.s), didn't like to make access to arms after laying them down in terms of the agreement, the germs of rebellion arose and besides the parties of Ali (a.s) and Othman, a third group raised its head and people started joining the new formation. This party was of those who wanted to continue the fight on those who were insisting on imposing 'Tahkeem'. The slogan that two youths, Urwa and Adia, had shouted in their emotional outburst, became the slogan of the new group. When both the armies returned, and Hazrat Ameer al Momineen (a.s) proceeded with his army towards Koofa, the faces of men were glum and the eyes reflected anger. Some had the shock that the battle was abandoned when it was almost won. Others were angry why the arbitration was agreed to. Differences were already there and when they reached near Koofa, a big chunk of 12,000 men refused to enter the bounds of the city and stayed at

Harura, a place outside Koofa. They formed a permanent front with the slogan of “*La Hakm il Allah!*” This group was known as Khawarij or Haruria. They selected Shabas ibne Rubee as their chief and Abd Allah ibne Kawa Yashkari as their Imam.

Despite their headstrong behavior, Hazrat Ameer Momineen (a.s) didn't take any action against them. He knew that punitive action against the stubborn people would make them more stubborn. Only soft treatment and logic could bring such persons to the right path. Therefore, he tried to convince them through argument and advice. He decided to go personally to them and discuss the matter at length. He sent Ibne Abbas in advance with clear instructions not to broach the main topic till he himself reached the place. His fear was that the Khawarij might not accept Abbas's arguments and make up their minds not to talk any further on the subject. When Abbas reached the midst of the Khawarij, they did broach the subject of Tahkeem. They said the punishment in the Shariah for adultery was a hundred lashes and for theft cutting off of the right hand. This is the command of Allah and none has the right to change this Law. Then how is it legitimate to appoint two persons to arbitrate in the matter of Faith? Ibne Abbas couldn't control himself and said: that Allah observes about the persons who hunt while wearing Ehraam:

“Ya ayyuhal lazeerna aamanu la taqtallul sayd wa anthum haram wa main qatlahu muta ammad fajaza matl maa qatl minan naam yahkam behi zu adl minkum”

“O believers! When you are in a state of Ehraam, don't hunt, and those of you who intentionally did hunt, you have to give a similar four legged animal that they have killed, that two just persons from you suggest.”

The Khawarij said that on the massacre of Muslims Qayas (conjecture) cannot be done and, then, who is Umro ibne Aas? Till yesterday we were considering him as an unjust (unreliable) person and fighting with him. How could he be just today? They said that two persons have been named the arbitrators in the matters of Allah, but when Muawiya and his men rebelled, Allah's Command was to kill them or seek their repentance! But, instead of doing either of the two things, you people have made a truce with them although, after the Revelation of the Verse of Bara-at, there is no question of truce with the aggressors (Ahl e Harb) till they agreed to pay the Jizia.

In this time Hazrat Ameer al Momineen (a.s) arrived and finding Ibne Abbas busy in conversation, he said, “I had asked you not to start any argument! “Then he turned towards the Khawarij and said, “Why have you rebelled against us? “They said, “We differ in the matter of Tahkeem!” Ali (a.s) said, “You will remember that when the Syrians raised the Holy Quran on their spears, I had told you people that those men neither had anything to do with the Faith nor with the Book. To save themselves from the ignominy of defeat they were taking shelter behind the Quran. But you said that you are satisfied with the verdict of the Quran and forced me to stop the battle, that I stop fighting and accept the Tahkeem although I didn't like the idea. When I had to accept Tahkeem because of your adamance, I imposed a condition on the arbiters that their verdict has to be only on the basis of the

Quran and the Sunnat. If they gave a verdict against these conditions, it will be turned down.” The Khawarij said, “.All this is true, but you shouldn’t have agreed with us and rejected the proposal of Tahkeem. We do accept that supporting Tahkeem we committed infidelity. But we are now repentant about our attitude then. As we have accepted our act of infidelity, you too should accept that you committed infidelity and express repentance! Then we shall enter your Bai-at and obey you!” The Imam (a.s) said, “How I have I become an infidel by accepting the Tahkeem, when Allah himself has permitted appointment of arbitrators. Therefore, about the differences between husband and wife He says:

“An qiftum shaqaq bainahuma fa abasu hakma min ahlehi wa hakma man ahleha”

“If you have the fear of differences between man and wife, appoint on arbitrator from the family of the man and one arbitrator from the family of th woman.”

Then, are the differences in the Ummat less important than the differences between individuals?” They said, “You must have made the Quran the Arbitrator instead of nominating men to resolve the issue!” The Imam said:

“We did make the Quran the arbiter and not the men. But since the Quran is between the two of its bindings, and cannot speak, men have to interpret it.”

Ref: Tareeq e Kamil, Vol 3, Page 166

When the Khawarij couldn’t reply this, they said, “Because of Omor Aas objecting, you had struck off the word “Ameer al Momineen” from the document. This meant that you have demitted the position of Ameer and caliph.” The Imam (a.s) said, “At the time of the Treaty of Hudaibiah, the Prophet of Islam (s.a) had struck off the word “Rasool Allah” from the document of agreement. Does it mean that he was announcing that he was forsaking the prophethood? My action was in complete emulation of what the Prophet (s.a) did at the time of that treaty. He had also told me, ‘O Ali (a.s)! You will be faced with a similar situation one day, and you will also have to do what I am doing now!’ “The Khawarij said, “Why did you keep quiet and give them a long rope?” The Imam (a.s) replied, “I wanted people to know the truth and the ignorant become aware and those who know become firm in their knowledge and thus a way for amity between the Muslims was paved!” The khawarij kept quiet at this point. Then the Imam (a.s) said, “may Allah be kind on you! Get up and come back to your homes!” The Khawarij were momentarily impressed with the Imam (a.s)’s argument and offered the Zuhr prayer in congregation behind him and entered the city.

These people did return to Koofa, but their minds were still not free of the confusion. When they were asked about the change of their attitude, they said that their stand was the same as it was before. When they were asked about their decision to return to Koofa they said that when Hazrat (a.s) pointed out that they themselves were championing Tahkeem, they admitted that they had committed an act of infidelity by doing that, but they had expressed their repentance for the act and added that if he too accepte his act

as infidelity and expressed penitence, they would start following him. They said that the Imam (a.s) had accepted their stand and had asked them to wait for six months for the preparations for war against the Syrians. The Khawarij made access to falsehood to cover their shame. Therefore Ibne Atir writes:

“Whatever the Khawarij had said in their false sense of pride was all sham.”

Ref: Tareeq e Kamil, Vol 3, Page 166

Although this statement of the Khawarij was false, and became talk of the town going from mouth to mouth and people started gossiping that the Imam (a.s) had expressed repentance for his sin of acceding to the tahkeem and had decided to attack Syria before the verdict for the arbiters was out. To give boost to the mischief, Ashas ibne Qais told to the Imam (a.s) , *“Ya Ameer al Momineen! People are saying that you consider Tahkeem as deviation and insistence on it infidelity..”* The Imam (a.s) felt it necessary to refute this. He went to the pulpit and told before a crowd that the person who says that I have recanted from the agreement for Tahkeem is a liar. At this declaration of the Imam, the Khawarij were furious. Their lie was exposed. As a protest they started shouting the slogan of *“La Hakam il Allah”* Then this slogan was heard from every corner of the mosque. One person addressed the Imam (a.s) and recited the following Verse:

“lain ashrakta leyahbtan amalak wa latakoona min al khasereen.”

“If you commit polytheism, all your (good) acts will be voided and you will be among the losers.”

Hazrat Ameer al Momineen (a.s) recited the following Verse in reply:

“Fasbir un wa-ad Allah haq la yastakhfannakal lazeena la yuqenoon.”

“Make access to patience and Allah’s Promise is true; and don’t let these doubting persons put you in confusion.”

As the time for the verdict by the referees drew near, the mischief of the Khawarij too increased. Their faces showed that they were beyond any reform and wanted to be subdued only through the sword. When the time for the departure of Abu Moosa came near, they tried to create an excuse for fighting and two of their representatives, Zar-aa ibne Bruj Tai and Harqoos ibne Zohair Asadi came to the Imam (a.s) and raised the slogan of “La hakam il Allah”. Then, Harqoos, in an impertinent tone said, “You have committed a sin and you must do penitence for that! You must abstain from Tahkeem, go to Syria and fight with the enemy.” The Imam (a.s) said , “When you wanted to stop the battle I insisted to carry on with it. But you were adamant for stopping the battle that we were about to win! Now there is an agreement for arbitration, and we are bound by the agreement, as Allah has said:

“Wa aufu bahd Allah iza aahadtum”

“When you make a mutual agreement then fulfil Allah’s promise.”

Harqoos said that agreement was sinful and against the Shariah. There is no justification for following it. The Imam (a.s) said that the agreement for Tahkeem was no sin, but it was the result of the weakness and futility of your thinking. I had warned you people against Tahkeem, but you didn’t agree and stopped fighting the battle. Now Zar-aa ibne Bruj said, *“O Ali ! If*

you don't withdraw from the agreement of Tahkeem, then, to please Allah, we shall fight wot you" The Imam(a.s.) replied:

"may harm come to you! You ill fated person! I am seeing with my eye that you have been killed and the desert wind is piling sand over you!"

Ref: Tareeq e Tabari, Vol 4, Page 53

Now the Khawarij turned the mosque into a center for intrigue and mischief. Whenever the Imam (a.s) stood up to deliver sermons, they raised noises from all directions. Once they raised their usual slogan and the Imam (a.s) said, *"Allaho Akbar! What they say is correct but their intentions are wrong! If they remained quiet, we shall continue to do good to them. If they talk against us, we shall quieten them with reasoning and proof. If they attack us, we shall fight with them!"* At this point one Khariji, Yazid ibne Asim Maharibi stood up disturbed and said, *"O Ali (a.s.)! Why are you frightening us with death? We are sure we shall soon rain the swords on you. We cannot bear with calumny in the matters of the Faith! If we do that we shall be inviting the wrath of Allah."* One day when Hazrat Ameer al Momineen ws delivering his sermon in the mosque, shouts and slogans were raised from all sides. The Imam (a.s) said:

"Allaho Akbar! Your slogan is the word of Truth, but your intentions are wrong! As long as you remain with us, three of your rights are our responsibility: We shall not stop you from taking Allah's name in the mosque, if you participate with us in Jihad you will not be deprived of the booty and we shall not battle with you till you start the fight!"

Ref: Tariq e Tabari, Vol 4, Page 53

Instead of taking a lesson from the patience and equanimity of Hazrat Ameer al Momineen (a.s), the Khawarij were bent on insolence and mischief and increased their nefarious activities against him. Therefore, in the house of Abd Allah ibne Wahab Rasibi they met and chalked out their program for the future. He suggested that they must leave the city and go to far away places so that they could plan to fight against the innovations of the cruel people of this city. Harqoos ibne Zohair endorsed this suggestion and agreeing to the proposal, Hamza ibne Sanan said that this end could be achieved in an organized manner only, therefore

Select someone from amongst you as the Wali al Amr (Supreme Leader) because it is essential for you to have a leader and guide!"

Ref: Akhbar al Tawal, Page 202

There was general agreement on this suggestion and Yazeed ibne Haseen Tai was asked to become their leader. But he refused to accept the responsibility. The one after the others the names of Harqoos ibne Zohair, Hamza ibne Sanan and Sharih ibne Aufi Abasi were proposed., but all three of them expressed their inability to accept the position. In the end Abd Allah ibne Wahab was asked to take charge as the leader of the group. He said, *"If I become emir, it is not for worldly honor. If I don't accept it, it will not be out of fear of death! If appointment as emir is essential, I cannot shirk from the responsibility!"*

After this selection,they assembled at the place of Sharih ibne Aufi for further discussions. Abd Allah ibne Wahab said that when they are deciding to leave Koofa, they must proceed to a place where they would be able to

enforce Allah's Commands without any let or hindrance. Sharih said that Madaen would be a suitable place for their purpose. He said that they will force out the inhabitants of that place and occupy it. The people who subscribe to the same creed as them too would be asked to come to madaen. Yazeed ibne Haseen said that if they went to Madaen with the idea of evicting the inhabitants there, they would certainly resist with force. Therefore he suggested going to Nahrwan instead of Madaen. After general agreement on this suggestion, it was decided that instead of going as a large group, they would go in twos and threes so that unnecessary attention of others wasn't attracted and no one tries to prevent them from going. Therefore, as planned, they started moving away from Koofa to Nahrwan. They deputed Abd Allah ibn e Saad Abasi to Basra to apprise the like-minded persons there about their move to Nahrwan and to motivate them to join them there. The men in Basra agreed and promised to proceed to Nahrwan at the earliest.

Among those who moved to Nahrwan was Adi ibne Hatim's son, Turfa. On reaching Seeb, he joined the group of Yazeed ibne Haseen. When Adi learned of his sons' escape from Koofa, he was much worried and went in his search to Madaen. But there he found none of the Khawarij. Then he thought of returning to Koofa. When he arrived at Saabat, he chanced to meet Abd Allah ibne Wahab, who wanted to cross the river at Aaqool to reach Nahrwan. Finding Adi alone, Abd Allah ibne Wahab wanted to kill him. But Umro ibne Malik Mabhani and Bashar ibne Yazid Bawlani intervened to save him. Adi asked the governor of Madaen, Saad ibne Masood to intercept the group of the Khawarij. Saad left his nephew, Mukhtar ibne Abu Obaid in charge at Madaen and preceded in search of the Khawarij. Abd Allah ibne Wahab had only thirty horsemen with him. He got suspicious, and changing his route headed towards Baghdad. However Saad chased and caught up with him at the place of Karkh around sunset. The groups fought for sometime and then Saeed's men decided to let them go thinking that Hazrat Ameer al Momineen (a.s) had asked them not to start any fight by themselves. They wanted to inform Hazrat Ameer (a.s). If he asked them, they would chase the persons, or else allow them to go wherever they wished to go. But Saad wanted to fight with them. It was night and fighting could be done only with sunrise. They slept near the place where the Khawarij were sleeping. Abd Allah ibne Wahab took advantage of the darkness of the night and they quietly crossed the river and reached Jookhi and from there they moved to Nahrwan. The other Khawarij were camping near the bridge of Nahrwan waiting for Abd Allah ibne Wahab and his men. They were thinking of appointing Harqoos ibne Zohair or Yazid ibne Haseen as their emir when Abd Allah ibne Wahab arrived. From Koofa, Qaaqa ibne Qais Tai, Abd Allah ibne Hakim, Salim ibne Rubaiah Abasi and some more persons were planning to join the group of Khawarij, but the people at their

homes stopped them from going. Salim ibne Rubaiah was called by Hazrat Ameer al Momineen(a.s) and prevented from going.

From Basra 500 Khawarij, in the leadership of Mus-ir ibne Fadki Tamimi started for going to Nahrwan. When the governor of Basra, Ibne Abbas,

knew about this, he deputed Abu Aswad Daeli in their pursuit to convince them to come back. When Abul Aswad reached near the Khawarij, it was already night. The Khawarij gave him an impression that they intended to halt at Jasn for the night. Abul Aswad too camped there for the night. But the Khawarij escaped in the darkness of the night and reached Nahrwan. The Khawarij from Koofa, Basra and the environs assembled in Nahrwan and made it the epicentre of mischief and rebellion.

Because of this congregation of the Khawarij, some sincere companions of Hazrat Ameer al Momineen (a.s) wanted to renew their Bai-at with the Imam (a.s). Therefore they came to the presence of the Imam (a.s) and said, *"We owe our Bai-at to you on the agreement that whoever is your friend, we shall befriend him and those who are your enemies, we shall be inimical to them!"* The Imam (a.s) took Bai-at from them, and told to Rubaiah ibne Abi shadad Khashami, who was with the Imam (a.s) in the battles of Jamal and Siffin, *"You too owe Bai-at in the light of the Quran and the Sunnat!"* He said, *"I shall owe Bai-at to you in the light of the Sunnat of Abu Bakr and Omer!"* The Imam (a.s) asked him, *"Don't you accept the Book and the Sunnat of the prophet (s.a)? If the Sunnat of Abu Bakr and Omer is against the Book and the Prophet (s.a)'s Sunnat then there is no reason for making the condition!"* Again the Imam (a.s) looked at him with changed demeanor and said:

"By Allah ! I am visualizing the scene with my eyes that you have gone out with the Khawarij and the horses are trampling you under their hooves."

Ref: Tareeq e Kamil, Vol 3, Page 171

It is true that practical behaviour is a reflection of the state of the mind. Then the Khawarij were the victims of their own mental upheaval.. They not only accepted the Tahkeem but they also forced Hazrat Ameer al Momineen to accept it. But when he agreed for the Tahkeem, they came up with the slogan of *"La hakam il Allah"*.

The Khawarij had based their slogan on the Quranic Verse *"Innal hakm il Allah"*

They formed the idea that the state is for Allah and that the Bai-at too is for Allah and there is no other ruler than Allah. Thus this slogan became the forerunner a new concept of governance. The Khawarij, under the shadow of this Verse, started saying that they wanted to establish the Hukumat e Ilahiya or the Divine Rule! They have never given the matter a thought that the Hukumat e Ilahiya doesn't do away with the concept of the Emirate. But it means that the norms of the Hukumat e Ilahiya are propagated and implemented by the just Amir and his representatives. Against such an Amir, and his representatives, none has the right of commenting. Therefore giving meaning to the Verse, Innal hakm il Allah, that the state and the rule cannot be of anyone else than Allah and that for the religious and worldly organizations there is no need for an Amir is not right. This Verse is about Hazrat yaqub (a.s) and the full text is as follows:

"Wa qaal ya bunayya la tad qulu man baab wahed wa ad qulu min abwaab mutafarriqa wa maa aghni ankum min Allah min shai an al hakm il Alla alaihi tawakkalto wa alaihi fal yatawaakalal mutawakkiloon."

“And (Yaquub) said , ‘O sons! All of you should’nt enter through one door but use dfferent entrances and I cannot remove the hardship that comes to you from Allah. Order (Hakm) is only for Allah and I have trusted only on Him, and those who trust must trust only Him.”

In this Verse the event is mentioned when Hazrat Yaquub (a.s) sent his sons to Egypt he told them, *“You must enter through different doors so that you save yourselves from evil eyes. It is not necessary that if you use different doors you will certainly remain safe, because only Allah’s Order is supreme. Whatever He decides to happen, that happens! Against His Wishes others’ desires don’t fulfil. But even then, you must exercise care !”* This is the purport of the Verse. But the Khawarij neither saw the occasion about which the Verse was revealed nor did they consider its full meaning. They attached the meaning to a part of the Verse that there can’t be any Amir in the world and it is only on Allah’s Orders (Hakm) that world must run! About this wrong notion of the Khawarij, Hazrat Ameer al Momineen (a.s) has said, *“It is right to say, that no doubt, it is Allah’s prerogative to ‘Order’ for things to happen but their intent in applying the Verse is wrong. They say that the rule too is Allah’s. However, for people it is necessary to have a Hakim or Ruler”*. Therefore this concept of the Khawarij only remained a concept and it couldn’t be implemented at any time in human history. Even the Khawarij couldn’t implement this impracticable concept when they had the opportunities and kept on chosing Emirs to govern them! It is a established fact that from the political and administrative point of view it is essential to have the head of state, whether the state is run by an individual or a group of persons. If there is no governance the state cannot be organized properly. If the slogan of the Khawarij was on the basis of honesty and good intentions, they could have said that appointment of *“Hakm”* is justified, as the Prophet (s.a) did in the matter of Bani Qariza appointing Saad ibne Ma-aaz as Hakam, but when the enemy was trying to cheat through the institution of Tahkeem it was not desirable. If they did this, their protests could have been justifiable to a certain extent. But what they did was to make the Thakeem an excuse to create mischief and disorder and under the slogan of Hukumat e Ilahiya they intended to bring back the tribal anarchy that prevailed in the Days of Ignorance in Arabia. The Hukumat e Ilahiya is based on the norms and Commands of the Shariah that have been constituted in the light of the Divine Revelations by the Prophet (s.a) and have to be implemented by a just and fair Ruler...

96. A LOOK AT THE KHAWARIJ

The germs of the Kharijyat had already formed during the time of the Prophet (s.a) and were latently growing and spreading. These people, in the garb of Islam, created intrigue against the Creed. They took part in the destructive activities with great gusto. Their impertinence was of such order that they didn't abstain even from attacking the justice and fairness of the Prophet (s.a). Therefore when, in the battle of Hunain, the Prophet (s.a) distributed the booty at the Valley of Jaarana and, as an incentive to the new Muslims he gave them more share from his Khums, a person of that group, Zulkhavisara Tamimi, said in an impertinent tone to the Prophet (s.a) that he should be just and fair. At this the Prophet (s.a) said, *"If I don't do justice, then who else will do it?"* Hazrat Omer too was angry on the person and said, *"O Prophet of Allah (s.a)! Should we not kill this person?"* The Prophet (s.a) said:

"Leave him! There are many like him! If some of you compare their prayers with your prayers, and your fasting with their fasting, you will find yourself far behind them. They will escape from the Faith as the arrow pierces through the game!"

Ref: Sahih Bukhari, Vol 4, Page 134

Outwardly such people were sticklers for the norms of the Religion and regular in prayers, fasting and the recitation of the Holy Quran. But they were unaware of the Spirit of Islam and the Reality of the faith. Therefore, the Prophet of Islam (s.a) had said about them:

"My Ummat will be divided into two groups. And another group will spring from one of the two. The people of this group will shave their heads, clip their moustaches and will wear their loincloth half way to the knees. They will recite the Quran, but the Quran will not go beyond their throats. They will be killed by the person who is most dear to me and Allah."

Ref: Tareeq e Baghdad, Vol 1, Page 160

Their outward appearance, their prayers and the large calluses on their foreheads would attract people and beguile them; their prayers were so intense that even the Sahaba used to be impressed. Therefore, once the Prophet (s.a) saw Zulkhasira in prostration. The Prophet (s.a) finished his prayer and Zulkhasira was still in his prostration. The Prophet (s.a) turned to Hazrat Abu Bakr and said, "You go and kill Zulkhasira. Hazrat Abu Bakr saw him praying with great dedication and didn't like to kill him and returned back. Then the Prophet (s.a) asked Hazrat Omer to execute him. He too saw him offering prayer and returned back and said that he is a pious person and he couldn't kill him. In the end the Prophet (s.a) deputed Hazrat Ali (a.s), but by that time Zulkhasira had already left from there. The Imam (a.s) returned and reported to the Prophet (s.a) that he had gone away. The Prophet (s.a) said that if he was killed today the mischief could have been nipped in the bud. He is a member of that group who will get out of the faith in a manner the arrow escapes from the bow!

The Khawarij were the nomads of Arabia who naturally had all the traits of the Bedouin. By instinct they were agitators and liked to fight and kill. After the Prophet (s.a) they were pushed into many a war. Thus they were so much involved in fighting that when there was no battle to fight, they

would fight amongst themselves. These warlike activities didn't give them time to study the niceties of the Faith or to take any effect of the moral values promoted by it. After the conquest of Iraq, when the foundation for the cities of Koofa and Basra were laid with the purpose of guarding the boundries of the realm, these rough Bedouin people were settled in these places. They settled down here for better prospects but despite coming to live in the cities they continued with their old diehard traits. When Hazrat Ameer al Momineen (a.s) wanted an army to fight against the enemy, these people, who were veterans of many a battle, rose to a man on the call of the Imam (a.s). Their willingness was not on the basis of principle or for upholding the Truth. Their motivation was only their instinct and craving for fighting and material gains.

Among the Khawarij mostly there were men from Bani Tamim and the gallivants of Arabia. Therefore Abd Allah ibne Abaz, Arwa ibne Adia, Mastaurad ibne Saad, Abu Bilal Mardas ibne Adia, Mus-ir ibne Fadki etc belonged to the tribe of Bani Tamim. Before Islam, the Bani Tamim were fire worshippers. And because of penury and hardships they used to bury their daughters alive. Therefore Qais ibne Asim Tamimi said to the Prophet (s.a) on embracing Islam, *"Ya Rasool Allah (s.a)! During the days of ignorance I have buried eight of my daughters alive!"* Even after accepting Islam their wild instinct remained latent in their psyche and came out from time to time when the occasion demanded. Turmah has rightly said about the habits of Bani Tamim:

"Bani Tamim cannot forget the ways of depravity the same way that Qata, the bird, cannot forget its way. They will go astray even if they come to the righteous path."

When Bani Tamim came to Madina as a delegation, and went to the presence of the Prophet (s.a) to embrace Islam, one of them shouted, *"Ya Mohammed akhraj ilaina! ---O Mohammed (s.a) come out!"* Because of this way of addressing, the following Verse was revealed concerning Bani Tamim:

"Innal lazeena yanaadunaka min waraa al hujarat aksarahum la yaqeloon"

"Of those who call you from outside the rooms, most of them are ignorant."

After the Prophet (s.a) a majority of them recanted the Faith. The infamous claimant of prophethood, Sajah binte Harit, was from this tribe. She created rifts amongst the Muslims and encouraged mischief. It can therefore be said about Bani Tamim that in their hearts Islam was not etched and their intrinsic hypocrisy came out either in the form of apostacy or rebellion. It was their instinct of mischief that made them rise against Hazrat Ameer al Momineen (a.s).

One group has termed the Khawarij as Shia to create an impression that the Shias had converted the victory of Hazrat Ali (a.s) into failure and then forsook him and later on they came to fight with him. They present this episode as his political ineptitude. No doubt, these people were in the army of Hazrat Ameer al Momineen (a.s), but calling them the Shias of Ali (a.s) and blaming Shiism is not right. In the army of the Imam (a.s) there weren't

men of one sect only. Certainly there was a group who believed his Imamate was through Nass and, because of his being the Vicegerent of the Prophet (s.a), they considered it their bounden duty to obey him and his disobedience as Haram. These people never changed sides nor left him under any circumstances. There was another group, that was larger, considered his caliphate as the result of the support of the majority the way they had accepted the earlier caliph. In the same order they accepted him as the fourth in the lineage of the caliphs. They were attached to others before Hazrat Ali (a.s) became the caliph. After he assumed the caliphate they left Muawiya and came to his side. From them one group, when they felt that Hazrat Ali (a.s) wouldn't approve of their ways, found an excuse and veered away from the Imam (a.s). These people were never sincere with Hazrat Ameer al Momineen (a.s) and were not Shiis of Ali (a.s) that they broke away from him. The people who are opportunists by nature are fair weather friends. They vanish in times of adversity. These people were not interested in the caliphate of Hazrat Ali (a.s) and came to him out of compulsion and left him in the same way. Some were interested in seeing Zubair as the caliph and others were in favor of Talha. When they saw that neither Zubair nor Talha were in sight of getting the caliphate, they came towards Hazrat Ali (a.s). An army that had such elements, it was the sagacity of Hazrat Ali (a.s) that he kept together for such a long time. These elements were in the habit of getting bought and sold. The result was that when victory was almost complete, they joined hands with the enemy and almost turned the tables.

97. THE VERDICT OF THE REFEREES

The Agreement of Tahkeem was executed on 13 Safar 37 H and during Shaban 37 H both the referees, Abu Moosa Ashari and Umro ibne Aas met at the place of Azrah lying between Ma-aan and Wadi Moosa. As agreed earlier, 400 men from each of the two groups also reached that place. The chief of the Syrian delegation was Abul Aiwar Salami and the Iraqi team was led by Abd Allah ibne Abbas and Sharih ibne Hani. Ibne Abbas was leading the prayers and Sharih was leading the delegation and had brought a message for Ibne Aas from Hazrat Ali (a.s). Therefore he met Umro ibne Aas and told him that Hazrat Ameer al Momineen (a.s) had sent him the message that the best person is one who moves away from the path of vice and comes to the ways of virtue. This he does, in spite of the fact that there are worldly benefits in vice and hardships in adopting virtue. Therefore he exhorted him not to close his eyes to the Truth and make compromises for the sake of power and self. He said that whatever he acquires in the world, is bound to go away from him one day. He added that the day was not far away when he will be on the death bed, biting his hands, saying how he wished he had not cooperated with the unjust and had not given the wrong verdict accepting bribes. When Umro heard this message he said:

“Did ever an occasion come when Ali (a.s) had given me advice and I had accepted it? Or ever I acted on his suggestion? Or given any weight to his suggestions?”

Ref: Tareeq e Kamil, Vol 3, Page 167

Sharih said, *“O son of Nabagha! I you didn’t consider Hazrat Ameer al Momineen (a.s) worthy of advising you, then how is it that Hazrat Abu Bakr and Hazrat Omer wouldn’t do anything important without taking his advice? Certainly, they were better persons than you! Umro said, “A person of my status doesn’t like to talk with you!” Sharih rejoined, “This pride and conceit in you is because of your descent from Assi ibne Wael or it is because of the infamy of your mother!”* Saying this he stood up and came away from him.

Before this meeting, Muawiya wrote to Abd Allah ibne Omer, Abd Allah ibne Zubair, Abu Jaham ibne Huzaifa and Abd ar Rehman ibne Abd Yaghooos that they didn’t take part in the battle of Siffin, but they must attend the meeting at Azrah as delegates from him. Therefore, the persons reached the venue before the proceeds of the meeting commenced. Besides them, there were Abd ar Rehman ibne Abu Bakr, Saad ibne Abi Waqas and Mughira ibne Shauba. Mughira met Abu Moosa and Umro separately before the meeting commenced, took their opinion and returned to Muawiya in Damascus.

Muawiya asked Mughira that he must have studied the circumstances and might have made his own assessment as to whose favor the verdict would go. He said, *“I had met Abu Moosa and Umro separately I feel from Abu Moosa’s talk that he wants to remove Ali (a.s) from the caliphate and hand over to such a person who have kept away from fights. His ideal is that only those persons will be beneficial for the people who had not sided with any of the two contending groups nor their hands were red with the blood of the Muslims. I think his leaning is more towards Abd Allah ibne Omer and you*

know the bent of mind of Umro ibne Aas. His point of view is diametrically opposite to that of Abu Moosa. He thinks that remaining neutral at the time of war is not justified. He himself wants to be the caliph or promote his son, Abd Allah, to the position. He considers none else capable of holding the position than himself or his son!" Muawiya was worried when he heard this. When he established contact with Umro he removed the doubts from the mind of Muawiya

Before declaring the verdict, the referees had to arrive at a mutually acceptable solution. Therefore, they sat at a predetermined place and the discussion started. Umro ibne Aas told to Abu Moosa, "What is your opinion about Othman? Was he killed as an oppressed person?" Abu Moosa said, "Yes! He was assassinated as an oppressed person and his killing cannot be justified.!" Umro said, "Muawiya is his successor and inheritor, and the Quran says:

"Wa man Qatl mazlooma faqd ja alna lawalihe sultana."

"When a person is killed in oppression We have given his Wali (successor) the right for the Qasas."

Umro added, "Besides this, the superior pedigree that Muawiya has is not hidden from you. He was a Companion of the Prophet (s.a) and the writer in the Court of the Nabi (s.a) and the brother of Umm al Momineen Umme Habiba. We should keep these points in mind when we arrive at a decision about the verdict. You also know that the benefit that would accrue if he gets the position, they cannot be expected from anyone else." After hearing Umro, Abu Moosa said, "When you say that Muawiya is Othman's 'Wali', it is not tenable with the sons of the deceased being around. Othman's 'wali' is his son Umro. How will it be possible for us to overlook the early Mohajirs and nominate a person as caliph who neither has precedence in acceptance of Islam nor he has any apparent superiority in him to qualify for the position. You speak of his pedigree. If we make that the yardstick for the selection of the caliph, we must look for the progeny of Abraha ibne Sabah because he will be from the descendants of the kings who were ruling the entire East and the West of the world! As far as the questions of benefits are concerned, I cannot take bribes and sell myself! In my opinion the most suitable person for the caliphate is Abd Allah ibne Omer! We can perpetuate the name of Hazrat Omer by bringing him to the caliphate." Umro said, "In that case, my son Abd Allah would be an ideal candidate. He is a man of learning and piety and has also been a companion of the Prophet (s.a) and also he had the privilege of Migrating when the Prophet (s.a) ordered movement of the Muslims to Madina!" Abu Moosa said, "but his hands are red with the blood of Muslims! He had participated with you in the unnecessary battles! I still think that Abd Allah ibne Omer is the best candidate because he has kept away from conflicts and internecine wars." Umro said, "Power can be vested in a person who not only takes care of himself, but has concern for the needs of others as well." Abu Moosa said, "The Muslims have entrusted to us this matter to us after a bloody war. We shall have to address the issue with due diligence and care, lest some new problem raises its head." Umro said, "Then, tell me what we shall do?" Abu Moosa said, "I have one idea in my mind. We shall depose

both Muawiya and Ali (a.s) and leave the choice to the Muslims to decide on the most suitable candidate to be their caliph.through a Shura.” Umro said, “Rhis suggestion is nt bad. I agree with it.” Therefore, both the referees decided to announce this to the delegates.

When both the referees separated after the meeting, Ibne Abbas told to Abu Moosa, *“O Abu Moosa! I feel that the decision you have mutually arrived at , Umro will not abide by that. He is a very cunning person and will certainly trick you. Therefore when the time for the announcement came, you must ask him to talk first and then you must make your announcement. If you don’t take this caution, remember, he will trick you in such a manner that you will not be in a position to show your face to anyone. Abu Mossa, the matter on which we have reached unanimity of opinion, in that there is no chance of trickery or deceit. When the day following the meeting, the referees and all the observers from Iraq and Syria assembled in the Jama Masjid , Umro told to Abu Moosa, “You make the first announcement.” Umro was, throughout these negotiations, giving precedence to Abu Moosa as if he was doing it in deference to the age of the person. Because of his simplicity, Abu Musa was getting carried away. He neglected the advice of Ibne Abbas and very humbly got up and went to the podium. He first delivered a sermon praising Allah and the Prophet (s.a). Then he addressed the crowd in these words, “In view of the welfare of the Ummat we have decided , after much deliberation, that we both shall depose Ali (a.s) and Muawiya and hand over the matter of the selection of the caliph to the Shura. Therefore I remove both Ali(a.s) and Muawiya from the positions they are holding.Now you can select anyone to be the head of the realm.”*

This announcement was very shocking for the Iraqis. But they kept sitting with great patience to hear the same announcement reiterated by Umro ibne Ass. Umro stood at the podium and uttered some words of praise for Allah and said, *“You have heard whatever Abu Moosa has said! He is the referee nominated by Ali (a.s). He has removed Ali (a.s) from his position! I too remove him in a similar manner. But I retain Muawiya because he is the “Wali” of Othman and is seeking Qasas for his blood. He is deserving of being the successor of Othman!”* At this statement the Syrians started shouting slogans of joy and the Iraqis were dumb-founded and looked at each other in surprise. The shouted at this treacherous announcement, but what had happened, had happened! Abu Moosa , who was responsible for what happened, was numbed with surprise at the deceit of Umro ibne Ass. He told to Umro, *“May Allah take away the capabilities from you! You kept me in the darkness and had cheated me! You are like the dog which shivers and keeps its tongue out, whether you hit it or leave it!”* UMro too forgot all the good manners and respect for the old man that he was showing a while ago. He said:

“You are like the ass on whom books have been loaded!”

Ref: Akhbar al Tawal, Page 200

Sharih ibne Hani couldn’t control himself at this act of treachery and deceit and going forward he whipped Umro ibne Ass. He too picked up his

baton. Some persons intervened and separated them. Sharih used to say after this event:

"I never repented for anything that instead of the whip, whydidn't I use my sword on Umro!"

Ref: Tareeq e Kamil, Vol 3, Page 168

Abbas too very angrily told to Abu Moosa, *"You have seen the result of not heeding my advice. It is none of your mistake! Only such things can be expected from you! It is the fault of those persons who, despite your incapability, nominated you for the very important task."*

Abd ar Rehman ibne Abu Bakr said:

"It would have been better for Abu Moosa if he died before that day!"

Ref: Tareeq e Kamil, Vol 3, Page 168

Similarly other persons too expressed their surprise and displeasure at the simplicity and vulnerability of Abu Moosa. But the arrow had been shot and who would go into the details of how the verdict was manipulated. The Syrians moved towards Damascus singing and dancing in procession. Reaching there congratulated Muawiya for the honor of caliphate that came his way! The Iraqis trudged towards Koofa sad and crestfallen. Abu Moosa too hid his shamed face and proceeded towards Madina!

Abu Moosa. and Umro had a binding that their verdict will be only according to the Quran and, if they were not able to arrive at a conclusive decision through the Book, then they could make access to the Sunnat of the Prophet (s.a). But none of the felt the need of making access to the Quran and the Sunnat According to which Verse of the Quran or the Tradition of the Prophet (s.a), Umro suggested the name of his son, Abd Allah, to be nominated as the caliph? Abu Moosa similarly proposed the name of abd Allah ibne Omer. They were both making proposals contrary to their terms of reference. When the early Mohajireen were alive, how could they come up with the names of much younger persons. These two persons didn't have any superiority of piety and learning as well. The son of Ibne Aas is the person who, at first, warns his father not to go near Muawiya because of his greed for the world. Then he himself joins the ranks of Muawiya's men and fights with Hazrat Ali (a.s) in the battle of Siffin. Abd Allah ibne Omer was the person whom his own father, Hazrat Omer, considered incapable of becoming the caliph because he was unaware of the the procedure and requirements for Talaq. When he constituted the Shura of six persons, he didn't include the name of this son in the list. Then, what right had the referees to nominate a caliph? Or to depose Hazrat Ameer al Momineen (a.s) from the caliphate and hand it over to Muawiya? The people who crowded round Muawiya, had come to him for the purpose of seeking Qasas for Hazrat Othman's blood.They participated in the war because Muawiya had drilled it into their minds that the responsibility for the assassination of Othman was on Hazrat Ali (a.s). They didn't participate in the war to put Muawiya on the seat of the caliphate. But these referees totally forgot about the Qasas and made the caliphate the topic of discussion! The caliphate was neither in dispute nor had anything to do with Tahkeem. They should have discussed about the assassins of Hazrat Othman and should have decided whether Muawiya was entitled to claim Qasas for the blood of Othman or is

it the right and duty of the center ? But when the minutes of this meeting are studied in detail, not a single reference has been made of the suspected assassins of Othman nor did they bother to mention about the Qasas. However Umro said once that Othman was assassinated in oppressive circumstances. And that Muawiya was his Wali and the claimant for Qasas. But then, this talk too ends up with the mention about the caliphate and it is used as Muawiya's qualification for the caliphate. Ibne Hajr Makka, and the historians of his ilk, tried their best to prove that Muawiya's heart was free of the greed for the caliphate. They have stressed that he wasn't fighting for the caliphate and his battle was only for seeking the Qasas for the blood of Othman. Therefore he writes:

"The belief of Ahl e Sunnat wal Jamaat is that the wars fought between Muawiya and Ali (a.s) were not because Muawiya was fighting with Ali (a.s) for the caliphate. For the caliphate the Ijma (majority decision) was already there!"

Ref: Sawaiq Mohriqa, Page 216

If Ibne Hajar meant that Muawiya had no dispute with Hazrat Ali (a.s) about the caliphate, was accepting his caliphate, then it is only a shallow claim that has no proof. If he had accepted the caliphate of Ali (a.s), then what was the need to refuse owing allegiance to him? Denying to extend one's hand in Bai-at is certainly tantamount to denying acceptance of his caliphate. If he says that Muawiya was not aiming at elevating himself to the caliphate, the events of those days prove quite the contrary. If he wasn't aiming at the caliphate, how could he fulfil his promise of giving the governorate of Egypt to Umro ibne Aas! On what strength Muawiya offered the governorate of Basra or Koofa to Ziyad ibne Khasfa, a commander of Hazrat Ali (a.s)'s army as a bribe? On what basis he offered Khorasan to Khalid ibne Maamar and Iraqain to Qeel ibne Saad. All these were the prerogative of the caliph, and Muawiya was angling for that position. It is clear all these promises could have been met only after assuming the seat of Caliphate! All these conflicts were the precursor of the ambition to establish the Umawi hegemony!

Muawiya's came about against the "Ijma" and because of the treachery of Umro ibne Aas. It was decided by both the referees that both Ali (a.s) and Muawiya must be deposed from their positions. But Umro contravened the understanding and announced that Umro ibne Aas upheld the removal of Hazrat Ali (a.s) and announced that Muawiya wasn't deposed from his position. A caliphate that was based on this treacherous act is compared with the caliphate that had the Ijma of the people is something ridiculous that has happened in the annals of the history of Islam. In the view of the scholars of the Ahl al Sunnat, when there is one caliph in position, there can't be Bai-at for the selection of another person in his place. In fact there are several traditions of the Prophet (s.a) in this regard:

"When a situation arise that there is Bai-at for two caliphs, kill the latter claimant."

Ref: Jameh al Usool, Vol 4, Page 442

The part played by Abu Moosa about Tahkeem cannot be expected of a person with average intelligence. First he tried to place Ali (a.s) and

Muawiya at the same level made the move of deposing both from their positions. This would mean that both were equal and claimants for the caliphate and that he had been entrusted the duty to make a decision about that! However there was no question of deposing Muawiya wasn't there because he was neither a caliph nor the candidate for the position! Hazrat Ameer al Momineen (a.s)'s caliphate was having the Ijma of the people of Hejaz, Egypt, Yemen, Khorasan and his selection was also backed by the Senior Companions of the Prophet (s.a). Treating them on par in the matter of the caliphate is something very ridiculous. If this wasn't the result of the Umawi intrigue, then what was it? Hazrat Ameer al Momineen (a.s) knew this and therefore he was opposing the nomination of Abu Moosa as the referee. He had also experienced his actions during the Battle of Jamal as well. This responsibility too goes to the weak shoulders of the persons who insisted on his selection although they knew that Abu Moosa carried hatred against the Imam (a.s) in his heart.

Abu Moosa also knew that in the event of Hazrat Ali (a.s) succeeding, he wouldn't get any benefits from him. However, success of Muawiya would bring him some position of importance or other. Therefore, When Muawiya came to power, Abu Moosa wore a big cap and addressed him with the appellation, "As salam alaik ya ameen Alla. Muawiya understood that he had come to get the gratification for his services. When he was out of sight, Muawiya told to his courtiers:

"This reverend old man has come that I appoint him governor to some province. But, by Allah! I shall not give him any position!"

Ref: Tareeq e Tabari, Vol 4, Page 245

Because of the lopsided decision on the Tahkeem the differences remained as they were. In fact It gave rise to a second front against him in the shape of the Khawarij---on one side was Syria and on the other the mischief of the Khawarij!

98. THE BATTLE OF NAHRWAN

Abu Moosa announced the deposing of Hazrat Ali (a.s) and with this Umro ibne Aas announced the appointment of Muawiya. The way they played with the norms set by the Quran and Shariah, is a part of the history. Those who couldn't defeat Hazrat Ameer al Momineen (a.s) in the battlefield, scored a point in stealth and treachery. They turned their faces from the truth and honesty and became an instrument to comply with Muawiya's demands.

The verdict of the referees was not a surprise for Hazrat Ali (a.s). He knew that the referees would do everything to protect the interests of Muawiya. Although the Khawarij were forcing the Imam (a.s) to declare a war before the decision about Tahkeem, he patiently awaited the outcome. The referees bypassed their terms of reference and, instead of limiting their work to the inquiry about the killing of Othman, they pronounced their verdict about the caliphate. Further, they neither referred to the Holy Quran nor the Traditions of the Prophet (s.a) for their deliberations and decisions. In these circumstances Hazrat Ameer al Momineen (a.s) had to decide to renew the fight with the Syrians. For the Imam (a.s) there were only two alternatives - either to bow down his head to the forces of evil or to attack Syria once again. His duty demanded that he should adopt the second alternative.

When Hazrat Ameer al Momineen (a.s) decided to wage a war against the Syrians, he wanted to register the cooperation of the Khawarij who were themselves keen to settle scores with Syria. Therefore he wrote to Abd Allah ibne Wahab and Yazid ibne Haseen, *"The two persons whom we had accepted as the referees, acted against the norms of the Quran and were overwhelmed with their selfish motives. They neither made access to the norms of the Quran nor the Sunnat of the Prophet (s.a). Now our position is the same as was there before the Tahkeem. Therefore you must cooperate with us and we shall make a joint and concerted move towards the enemy, till Allah decides between us and them; and Allah makes the best decisions!"* The Khawarij wrote in their reply that he was now preparing for the fight to satisfy his own psyche and not to please Allah. They added that if he confessed about his infidelity and expressed his penitence, they would then consider cooperation with him. They also threatened that if he didn't express penitence, they would fight with him. When the Imam (a.s) saw that the Khawarij were adamant, he ignored them and started mobilizing his army. He addressed a sermon to the people of Koofa:

"O People of Koofa! Remember! One who doesn't take part in Jihad will certainly be confronted with destruction and damnation! Rise and tighten your belts to fight with those who are the enemies of Allah and His Prophet (s.a). They want to extinguish the Radiance of Allah. They are unjust, wayward and deviants from the Right Path. They neither understand the Quran nor the Shariah! They are not qualified for the caliphate. By Allah! If they come to power, they will trample the Islamic norms and establish the Heraclian and Khusroite system! Rise and fight those enemies of the Faith! We have sought military help from Basra as well. As soon as it arrives, we shall march towards Syria."

The Imam (a.s) wrote to the governor of Basra, Ibne Abbas, that he was starting for war with the Syrians. He asked him to mobilize men and come expeditiously to Nakhila, their cantonment for the mobilization of troops. On receiving this message Ibne Abbas and Ahnaf ibne Qais informed the people of Basra about the Imam (a.s)'s decision and asked them to get ready for departure. At this call 1,500 men volunteered to join. When Ibn Abbas saw this meager number of volunteers, he arranged a meeting of the people of Basra and told them, *"O people! I have advised you the command of Hazrat Ameer al Momineen (a.s)! He has ordered you to come for fighting with the enemy. I am disappointed that from this big city where 60,000 warriors live, only 1,500 have volunteered to join! If you shirk participating in the war and keep sitting at home, you will repent your inaction! I have nominated Jaria ibne Qadama Saadi for the mobilization of troops. Gather under his flag."* With this exhortation a further 1,700 persons reported. This small contingent of 3,200 men marched towards Koofa.

When this contingent arrived, the elite of Koofa came to the presence of the Imam (a.s). He told them that the cooperation extended by the people of Basra was before them. You are my supporters and protectors. Every chief from you must persuade his his tribe to come for fighting the Jihad. Every able-bodied man must join. At this point Saeed ibne Qais Hamadani, Adi ibne hatim, Ziyad ibne Khasfa, Hajr ibne Adi and other chiefs said that they will extend the fullest cooperation in mobilizing men for the war. Therefore, at their instance, they could mobilize 65,000 men. Hazrat Ameer al Momineen (a.s.) wrote to Saad ibne Masood, the governor of Madaen to raise troops Thus 70,000 men were mobilized under the standard of Hazrat Ameer al Momineen (a.s).

When all the preparations for war were over, some people said that it would be better to deal with the Khawarij first, before proceeding to Syria. The Imam (a.s)said it would be better to leave the Khawarij alone at the moment and proceed towards Syria. He said that if they got busy elsewhere, Muawiya would get more time to strengthen himself further. The people said that he should do what he thought wass the best. They again assured that they were with him. Saifi ibne Fasil Shaibani said , *"Ya Ameer al Momineen (a.s)! We are in your group and your strength! We are the friends of those who are your friends and the enemies of those who are your enemies! You will, Insha Allah, find no dearth of friends and supporters and there won't be any diminution in our determination. "Mahraz ibne Shahab Tamimi said, "Ya Ameer al Momineen! We are under you and your followers! For your succor we have become one! Whether you attack the Khawarij or the Syrians, we shall not hesitate to fight with your enemies! Battle with your enemies is a great Jihad and will bring wondrous rewards!"*

In this time the mischief of the Khawarij had assumed serious proportions. They had become brigands and attacked all the travelers who passed their way. Whoever came across them on the way, they would ask him about the Tahkeem. If the person expressed his unhappiness about it, they would leave him. Otherwise they would kill him. However they left the non-muslims unmolested saying that they were Zimmis. They considered

that beating a pig was a sin and killing a Muslim an act of piety. Mabrud writes in Kamil that Khawarij found a Christian and a Muslim on the way to Nahrwan. They killed the Muslim and left the Christian saying that the Prophet (s.a) has termed the Christians as Zimmis and harming them is a sin and a transgression of the agreement made by the Prophet (s.a) with them. If someone wanted to save his life from them, the only way was to pretend that he was a Zimmi or a polytheist. Wasal ibne Ata called himself a polytheist and escaped from their harm. The story goes that Wasal and some of his companions came across a band of Khawarij. Wasal warned his men that they were faced with Khawarij and must maintain their silence and that he would speak on their behalf. Saying this he went near the Khawarij and said, *"We are polytheists and want to seek your protection and to learn about the do's and don't's of the Quran and act according to them."* Wasal said that they believed him and started teaching about the norms of the Quran and they kept nodding their heads. When Wasal and his men agreed to what the Khawarij talked about, they said that now they were brothers and could go wherever they wanted to. Wasal said Allah has observed:

"wa an ahad min al Mushrikeen astajarak affar hatta yasma kalam Allah summa ablagma maa minhu."

"If any polytheist sought protection, give him protection till he listens to Allah's Word. Then take him to his destination."

Therefore you must guide us safely to our home." The Khawarij looked at each other in surprise and said, *"Their demand, in the light of the Quran is right. Therefore we must take them till their homes."* They therefore guided Wasal's group safely till their destination. Thus he acceded to Taqayya to save his and his companions' lives.

Similarly, Abd Allah, the son of the Prophet (s.a)'s companion Khabab ibne Arat came across the Khawarij with a copy of the Quran tied to his neck. They asked who he was. He said that he was the son of the Companion of the Prophet (s.a), Khabab. They said that if he was frightened coming across them, he should chase away the fear. They said that they wanted to hear the traditions narrated by his father. Abd Allah said that his father had heard the Prophet (s.a) say:

"A mischief will rise when the hearts of men will be dead and the bodies inanimate; men will be Momin in the evening and by the morning they will be infidels. Again by the evening they will become Momin."

Ref: Tareeq e Kamil, Vol 3, Page 172

The Khawarij said that they wanted to hear the same tradition from him. They asked him, *"Now tell us what do you say about Ali (a.s) when he accepted the idea of Tahkeem?"* He replied:

"He understands Allah more than you and is very careful in the matters of the Faith and has a perfect vision."

Ref: Tareeq e Kamil, Vol 3, Page 172

They said, *"You are a worshipper of personalities, and instead of deeds, you look for names. By Allah! We shall punish you for following the demands of your psyche! We shall kill you in such a manner that none else was ever killed that way."* Saying this they tied him up with ropes. Then they took him and his pregnant wife near a date palm. One date fell down

from that tree which one Khariji picked and put in his mouth. Others shouted, “*Haram! Haram!*” The person immediately threw away the date. Then a pig passed that way and one Khariji killed it. The other Kharijis said that what he did was mischief and till they convinced the owner of the pig they were restless. When Abd Allah saw this attitude of the Kharijis he said, “*When you exercise such great care in small matters, I have no fear of harm from you because I am a Muslim and have not committed any crime to deserve to be killed!*” But they didn’t pay any heed to his words and throwing him to the ground killed him heartlessly. They slit the stomach of his pregnant wife and killed her too. They also killed three women of Bani Tai and Umm e Sanan Saidawia. After these heartless murders they wanted to buy the fruits of a datepalm from a Christian. He said that he didn’t need any payment and they could take the fruits if they wanted. They said that they wouldn’t take a Zimmi’s material without paying for it. The Christian said that he was surprised that they had killed a good person like Ibne Khabab for no sin of his and don’t want at the same time to even take the fruits of a tree without paying for it!

Seeing these acts of barbarity, it wasn’t possible to leave them any more to their scruples. Further, Hazrat Ameer al Momineen (a.s) had the program of leaving Koofa for Syria. With little protection there, the Khawarij could take advantage of the situation. It was possible that they occupy the capital and commit massacre of the innocents there. In the army of the Imam (a.s) the majority was of the men from Koofa and their families would be vulnerable to attack in their absence. It was therefore thought necessary to deal with the Khawarij before proceeding to Syria. Therefore the Imam (a.s) ordered his army to move towards Nahrwan. When the army started its journey, Musafir ibne Afif Azdi said, “Ya Ameer al Momineen (a.s)! I know about the movement of the stars and this isn’t auspicious time to start the journey. There may be great harm in store for us! “The Imam (a.s) said, “Can you tell me what is inside the belly of my horse?” He said, “I can calculate and say!” The Imam (a.s) said, “One who believes in what you say, will be denying the writ of the Holy Quran. The Holy Book says:

“In Allaha indahu ilm as saaata wa yanzal al ghais wa yaalam maa fil arham

Only Allah Has the knowledge about the Hereafter , He makes the rain fall and only he knows what is inside the stomachs.”

Then the Prophet (s.a) chided the astrologer and told his troops that they shouldn’t give any cognizance to such words of superstition and trust on Allah.

When the army moved towards Nahrwan they learned that the Khawarij had crossed the canal of Tabristan somewhere between Halwan and Baghdad. When Hazrat Amneer al Momineen (a.s) knew about this, he said, “*It can’t be! They are still on this side of the river and will be killed on the land of Ramila.*” At that moment a trooper of the advance guard came running and said, “*I have seen with my own eyes those men crossing the bridge.*” The Imam (a.s) asked for his confirmation thrice and every time he swore that he had seen the Khawarij crossing the bridge to the other side. The Imam (a.s) then said:

“By Allah! They haven’t crossed the bridge! Their place of death is this side of the bridge! By Allah! Even ten of your men will not be killed and even ten of them (the Khawarij) will not survive.”

Ref: Tareeq e Kamil, Vol 3, Page 174

On the one hand there were messages that the Khawarij had crossed over to the other side and here Hazrat Ameer al Momineen (a.s) was insisting they will meet their end only this side of the canal. With these exchanges, some people started getting doubts in their minds. One youth knit his brows and said, *“If the Khawarij have already crossed the canal, I shall aim my spear at the chest of the Imam (a.s)! Now he has started predicting about the things to come!”* When Ameer al Momineen (a.s) saw this state of mind of the people, he spurred his horse and galloped fast towards the canal. When he reached near the bank, he found the Khawarij camped this side of the canal. In that time the army too reached the spot. When they found the Khawarij on their side of the bank, they raised the slogan of *“Allaho Akbar”*! The Imam (a.s) addressed his army:

“By Allah! Neither have I told a lie nor a wrong message was at all given to me!”

Ref: -Tareeq e kamil, Vol 3, Page 174

The Imam (a.s) established his camp at a distance of three miles from the camp of the Khawarij. When the Khawarij saw the Imam (a.s)’s army they started raising slogans of *“La hakam il Allah”*. They sent a word to the Imam (a.s) that he still had the time to repent, and then they would enter into his Bai-at. As a second alternative he should demit his office of caliph to enable them to select an imam of their choice. The Imam (a.s) sent them word to hand over the killers of his men, otherwise his army would claim Qasas for their blood. He also informed them that if they agreed to this offer, they will be left alone till the army returned from Syria. In that time they could think over and decide to seek forgiveness for their past misbehaviour. The Khawarij replied, *“We have all killed your men. We all consider it legitimate to shed their and your blood!”*

Instead of getting angry over this reply, Hazrat Ameer (a.s) tried to make them see reason by sending Qais ibne Saad Ansari to ask them to shun mischief. He reached the camp of the Khawarij and told them, *“O people! You are committing a grave sin. Unnecessarily you are calling us infidels. Beware of thoughtless killing of men! Join with us to do Jihad against the enemy.”* At this Abd Allah ibne Shajra Salami said, *“Now the curtains have been raised from our eyes! The darkness of vice has vanished! The radiance of the Truth is everywhere. We cannot cooperate with you now at any cost!”* Qais said, *“I plead with you in the name of Allah! Don’t indulge in mischief and don’t cause your own deaths!”* After him Abu Ayoob Ansari went to their camp and tried to stop them from doing mischief and said, *“We don’t understand what is the cause of your enmity for us? Why are you determined on fighting and battling?”* If you are so fond of fighting, come, we shall together fight with our common enemy! *“The Khawarij said, “If we side with you, you might once again impose on us the Tahkeem.”* Abu Ayoob said, *“You must first look to the present and then you can bother about the future!”* But the Khawarij remained adamant. All efforts at

putting sense in them went futile. In the end hazrat Ameer al Momineen (a.s) himself went to their camp. And said, *"O people! For lack of vision and understanding you have veered away from us. Because of your false emotions you have gone astray from the Right Path. I want to warn you! You will be killed in this valley and the turnings of this valley! The Ummat will demean you, and there will be comments against you from all sides. Your stand was certainly wrong. And your ire unreasonable. You might remember that I had warned you against accepting the Tahkeem and said that it was a trick. But you didn't listen to my repeated appeals and stopped fighting. If I had accepted Tahkeem, it was under pressure from you people. Even then I didn't accept it with closed eyes. I had taken a commitment from the referees that their verdict must be only in the light of the Holy Quran and the Prophet (s.a.)'s Seerat. But they ruled against the Book and the Prophet(s.a.)'s Sunnat. Therefore we have rejected their verdict. The Khawarij said, "No doubt! We did accept the Tahkeem and because of that act we rendered ourselves infidel. But we have repented. You too must express penitence for accepting the Tahkeem and thereby becoming an infidel. Then we shall enter your Bai-at and fight with the enemy."* The Imam (a.s) said, *"After embracing the Faith with the Prophet (s.a), migrating from Makka with him, taking part with him in the Ghazwaat that he fought do you want me to accept that I committed an act of infidelity? How is it possible?"* At this juncture, Khuraj raised noises and said, *"If you don't confess that you committed an act of infidelity, we don't want to talk any more with you!"* The Imam (a.s) said, *"By making senseless noises matters cannot be resolved! Let us decide in this manner. You send a representative to me to discuss the matter. If he convinced me, I shall agree that the act of accepting Tahkeem was infidelity and I express repentance for that. But if I convince him, then you must shun the adamant attitude."* In the beginning the Khawarij were reluctant. But in the end they relented. They appointed Abd Allah Kava as their mouthpiece. The Imam (a.s) told to Ibne Kava, *"On what matter you are upset that earlier you had very willingly owed your allegiance to me? You also fought with my opponents in the Battle of Jamal.."* He said, *"At that point the need for Tahkeem had not arisen."* The Imam (a.s) said, *"O Ibne Kava! Is my decision more correct or that of the Prophet (s.a.)?"* Ibne Kava said, *"Certainly the Prophet (s.a.)'s decision!"* Then the Imam (a.s) asked, *You must have heard these words of Allah:*

"Faql ta-aa lau anda abna ana wa abna akum wa nisa ana wa nisa akum wa anfusana wa anfusakum summa nabtahal fa naj al laanat Allah alal kaazabeen

Say! Come ! We call our sons, you call yours; we call our women, you yours; we call our psyche (Nafs) and you yours. Then we beseech and implore, for Allah's curse on the liars."

"Did Allah ask the Prophet (s.a) to do Mubahila because he had any doubt about the Prophet (s.a) being truthful and those Christians the liars and He wanted to remove the doubt?" Ibne Kava said, *"Neither Allah had any doubt nor His Prophet (s.a). It was just a protest against the Christians."* The Imam (a.s) said, *"Then the Tahkeem too was a protest"*

Ibne Kava said, "Your agreeing to the appointment of the referees was a proof that you had a doubt whether you are on the right or not! Although the war was fought on the basis that you were on the right and the Syrians were wrong. Therefore you had said in clear terms to Muawiya, ' If the Book of Allah decided in our favor, you follow us and if It decided in your favor we shall follow you. What other meaning could be attached to this that you yourself were doubtful whether you were right or not. When you yourself had a doubt, then we too are justified to doubt about you." The Imam (a.s), "This agreement was conditional that when an agreement is conditional, there is no question of our doubting the stand we had taken. Even the Prophet (s.a) had made such conditional agreements. Therefore the Holy Quran says:

"Qul fa aatu bekitab min ind Allah huwa ahdi minhuma atba aa in kuntum saadeqeen."

"Say bring some epistle from Allah that is more instructive for the humankind (than Torah and Quran) that I follow if you are proved truthful."

Ibne Kava said, "This is true. But by agreeing to the appointment of the referees, you had entrusted Allah's work to others and thus you committed infidelity." The Imam (a.s) said, "I had only appointed Abu Moosa as the referee." Ibne Kava said, "Abu Moosa is an infidel!" The Imam asked, "Since when he is an infidel? When he was appointed a referee for Tahkeem or when he gave his verdict?" Ibne Kava said, "When he gave the verdict!" The Imam (a.s) said, "Then you have accepted that when he was appointed as a referee he was a Muslim and you had expected that he will give the verdict according of the Commands Revealed by Allah. Therefore, it was right to appoint him as a referee." Ibne Kava said, "But when he gave the verdict he did become an infidel!" The Imam (a.s) said, "If the Prophet (s.a) sent a Muslim to some infidels to invite them to the Faith and, instead of preaching Islam, he started preaching them wrong things, will the Prophet (s.a) be responsible for the person's act?" Ibne Kava said, "No!" The Imam (a.s) added, "Then! If Abu Moosa turned an infidel, why do you blame me? What justification you have to keep the swords over your shoulders and keep killing the Muslims? As far as the second referee, Omer ibne Aas is concerned, he was appointed by Muawiya. How could I name him as the Hakam. If Omer ibne Aas had his way, he would even kill me." Now Ibne Kava asked, "Then, how did you agree to one Muslim and the other infidel referee in the Tahkeem?" The Imam (a.s) said, "Allah has said the following permitting appointment of Hakm in the matters of dispute between man and wife:

"Wa an khiftum shaqaq bainahuma fa ab asu ahkama min ahlehi wa hakma min ahleha."

"If you have the fear of dispute between man and wife, appoint on referee from the family of the man and one from the family of the woman."

If a Muslim marries a Jewish or Christian woman and differences arise between them, then it is natural that the man will have a Muslim referee from his family and the woman an infidel referee from her family! Then,

from the Holy Quran, is it not proved that while one referee is a Muslim, the other can be an infidel?"

When the Khawarij saw that Ibne kava wasn't able to give satisfactory arguments, they sent word to him to terminate the discussion and go back. He therefore left the talks half way and went back to his people. Although Hazrat Ameer al Momineen (a.s) proved his point, there was no change in the adamant attitude of the Khawarij. Now there was no other alternative than fighting with them. The Imam (a.s) arranged his troops in proper formations. The right flank was in the command of Hajr ibne Adi and the left under Shabas ibne Rubi. The cavalry was under Abu Ayoob Ansari and the footmen under Abu Fatada Ansari. The men from Madina, who were 700 or 800 in number, were put under Qais ibne Saad Ansari. The Prophet (s.a) himself took position at the heart of the formation. The Khawarij too organized their rows.

When rows were arranging opposite rows, Hazrat (a.s) gave a white banner to Abu Ayoob Ansari and sent him with a contingent of 2,000 men to go towards the Khawarij. He went ahead with his men and announced, *"O people! Hazrat Ameer al Momineen says that those of you who decide to come under this banner, or return to Koofa or madaen, or leave company of that group, there is amnesty for them! "The effect this announcement had was that Farwa ibne Naufil Ashjaee, who was among the elite of Khawarij, started telling to his tribesmen, "By Allah! I don't know with what justification we have decided to confront Ali (a.s)? Neither we have any proof to justify this conflict, nor there is any reasonable justification for fighting. We shall stay away from these people and can later on decide on our course of action!"* Saying this he moved away from the Khawarij with his 500 tribesmen and went to Bandnajeen. Another group went towards Koofa. A hundred persons came under the flag of Abu Ayoob joining the Imam (a.s)'s army. This was a proof of the just stand of the Imam (a.s) and his spirit of forbearance and peace.

Hazrat Ameer al Momineen (a.s) talked to the rest of the Khawarij about the terrifying effects of war. But they were adamant on their stand. Now only the Khawarij had to make their initial strike for the battle to commence because the Imam (a.s) had instructed that his men shouldn't be the first to start fighting. At last one Khariji came out and killed three men from the Imam (a.s)'s army. The Imam (a.s.) moved forward and attacked him. When the sword hit him, the man said, *"How sweet is going to the Heaven!"*. When Abd Allah ibne Wahab heard this he said, *"By Allah! I don't know if you are going to heaven or the Hell!"* When one Khariji of Bani Saad heard this he said, *"I have come here at the temptation of Abd Allah ibne Wahab and even he doesn't know whether our stand is right or not and is not sure whether fighting for this cause we go to Heaven or the Hell?"* Then along with the men from his tribe he moved away from the ranks of the Khawarij. Instead of combating man-to-man, the Khawarij very soon started general fighting. Therefore they broke the sheaths of their swords, put arrows in their bows, put up the spears and shouting the slogan, *La hakam il Allah*, started a concerted attack. It was such a severe attack that the feet of the cavalry were uprooted. They moved back a little and consolidated their

positions once again. Hazrat (a.s) told to his men, *“O youth! Move forward and fight like tigers!”* Saying this he too stood up. Now, when the army attacked as a single unit under his command, there was blood everywhere. With this concerted attack the rows of the enemy troops got uprooted. The Imam (a.s)’s sword got twisted with the intensity of use. He had to straighten it putting on his knee. His army was moving forward killing the enemy troops till they surrounded the Khawarij from all sides. Now there was no way of escape for them. 400 Khawarij were severely wounded and not fit for fighting. Nine persons escaped and saved their lives. Out of them 2 went to Oman, two to Sajistan, two to Kirman two towards Jazira, and one reached Tilmoron in Yemen. The rest of the Khawarij were killed. From the chiefs of the Khawarij, Abd Allah ibne Wahab was killed by Ziyad ibne Khasfa, Yazeed ibne Haseen Tai by Abu Ayoob Ansari, , Harqoos ibne Zohair by Jaish ibne Rubaiah Kanani, Abd Allah ibne Shajra Salami by Abd Allah ibne Zahar Khaulani and Sharih ibne Aufi was killed by Qais ibne Muawiya. Only eight persons were killed from the army of Hazrat Ameer (a.s). They were: Roba ibne Wabaz Bijli, Saeed ibne Khalid Sabiee, Abd Allah ibne Hamad Ajni, Fayaz ibne Khalil Azdi, Kaisom ibne Salama Jahni, Obaid ibne Obaid Khaulani, Jami ibne Jasim Kindi and Habib ibne Asim Asadi.

When Hazrat Ameer al Momineen (a.s)’s men saw that most of the Khawarij were killed, they said, *“Now! They have been obliterated from the face of the Earth!”* The Imam (a.s) said:

“Not at all! They are still there in the backbones of men and the wombs of women. Whenever any group of them rises, it will be cut off till the last of them turn into thieves and brigands.”

Ref: Nahj al Balagha

When the battle was over a search was made for a person, Zulsadia, from the ranks of the Khawarij because Hazrat Ameer al Momineen (a.s) used to say before their rebellion:

“One group will veer away from the Faith in a manner the arrow goes piercing through the game. Their sign is that among them there will be a person with a maimed hand.”

Ref: Tariq e Kamil, Vol 3, Page 175

Some persons searched for him among the dead, but were unable to find his body. They returned to the Imam (a.s) and said, *“We have searched all over and have failed to find the body of the person.”* The Imam (a.s) said, *“By Allah! His body is there among the dead!”* Saying this he took Suleiman ibne Tamama Hanafi and Riyan ibne Sabra to search for the body. When they reached the bank of the canal, about fifty bodies were lying in a ditch. When they removed some of the bodies, they found the body of Zulsadia. The Imam (a.s) told to his companions:

“Allaho Akbar! Neither I told a lie nor a false information was given to me. If I hadn’t the doubt that you will turn your faces from action, I would have informed you about those who fought invisibly with the Khawarij and the right on which we are, they recognize it. I would have also informed you of the blessings that Allah has promised through the Prophet (s.a).”

Ref: Tareeq e Tabari, Vol 4, Pag3 66

While returning through the piles of dead Kharijis, the Imam (a.s) said, *“Pity on you! One who beguiled you, has harmed you!”* People asked, *“Ya Ameer al Momineen! Who has beguiled them?”* *“The Imam (a.s) replied, “Satan and their own baser instinct! These two had spread the web of guile for them and gave them false hopes. It was etched on their minds that they would succeed in their nefarious designs.”*

After success in this battle, the Imam (a.s) reminded his men about the astrologer’s forecast that the moment of their departure for the campaign was inauspicious. The Imam (a.s) said:

“If we had started at the moment the astrologer had recommended, the ignorant people would say that the victory has come because of the astrologer’s advice!”

Ref: Tariq e Kamil, Vol 3, Page 173

The attitude of the Khawarij was very surprising. In the battle of Siffin they put down their swords almost at the moment of victory and paved the way for the swords to kill them ultimately. They themselves insisted on Tahkeem and themselves turned against it. They shattered the unity of people through mischief. Hazrat Ameer al Momineen (a.s), who was a paragon of virtue, closeness with him was termed infidelity by the Khawarij. They wanted him to break the agreement of Tahkeem and fight with Muawiya. If that was their intent, they should have fought in the battle of Siffin instead of supporting the idea of Tahkeem initially and then turning against it immediately once an agreement was reached.

The intention of the Khawarij was only to oppose Hazrat Ameer al Momineen (a.s). They created mischief and rebellion against him and made all sorts of false accusations. The Imam (a.s) tried his best to reform them. He neither caused them any hardships nor he stopped the stipends to their families. But when they went out of control totally and started harming and killing innocent persons, action against them became necessary. Even in the battleground the Imam (a.s) made a final effort to bring them back to the right path. But to no avail.

During this battle, and earlier, the Imam (a.s) had made several predictions that proved true. All these were matters about which he had received information from the Prophet (s.a). It was as if his eyes were piercing through the future and seeing the events that were to take place. Here some of his predictions are mentioned:

1. The Imam (a.s) told to Zar-aa ibne Bruj Tai that he would be killed and told to Rubaiah ibne Shadad Qasmi that his cadaver would be trampled under the hoofs of horses. Therefore both these persons were killed during the battle and Rubaiah’s was trampled under the horses feet. Qabisa says that when he saw that Rubaiah’s face and head was trampled under the hoofs of the horses he *“remembered Hazrat Ali (a.s)’s word when he (Qabisa) said ‘What to say of Abul Hassan (a.s)’s virtues that whenever he said anything, that came out true!’”*

2. About the Khawarij the Imam (a.s) said that they would die on a particular side of the canal and wouldn’t cross it to the other side. Therefore they met their end on the side of the canal that is called Ramila.

3. The Imam (a.s) informed that not more than 10 persons from his army would be killed in the battle and not even ten will survive from the army of the Khawarij. Therefore 8 persons died from his army and 9 Khawarij escaped alive.

4. The Imam (a.s) said about Dulsadia that he will certainly be killed and his body was found lying in a heap of the dead enemies.

5. The Imam (a.s) had said that the Khawarij were not totally finished and that they would raise their heads again. Therefore after the battle of Nahrwan they continued their minor skirmishes and were killed by the army of Hazrat Ameer al Momineen (a.s). They again rose during the Umavi and Abbasid regimes and Mohlib ibne Safra kept fighting with them for 12 years and creating rifts amongst their rank and file rendered them very weak. They scattered and went towards Omam and parts of Africa. They still are there in Muscat and Zanzibar.

6. The Imam (a.s) predicted that they will keep raising their heads like brigands and dacoits. Ibne Abil Hadeed writes:

"This prediction of Hazrat Ameer al Momineen (a.s) was proved right that the Khawarij will end up as brigands and highwaymen. Therefore the movement of the Kharijis became weak and their youth were exterminated. Their condition deteriorated so much that their new generations became waylayers who used to commit evil acts and cause mischief."

Ref: Shara ibne Abil Hadeed, Vol 5, Page 248

99. THE BATTLES OF THE KHAWARIJ

After The Battle of Nahrwan, Hazrat Ameer al Momineen (a.s) had the plans of proceeding to Syria. He told to his troops , *“Allah has given you victory over the Khawarij. Now rise to proceed against the Syrians and achieve victory over that veritable enemy. Ashas ibne Qais and some other men said, “Ya Ameer al Momineen (.a.s)! Our arrows are finished and the swords blunt! Please go to Koofa for some days that we have some rest and also to sharpen our swords and make some more arrows. Once we are rested, recuperated and ready, we may proceed for the next campaign.”* The Imam (a.s) opposed this suggestion and said, *“Our destination was Syria and any more delay in going in that direction may not be advisable.”* The Imam (a.s) tried his best but the men didn't agree. He was forced to return to Koofa. Instead of entering the city, he camped at Nakhila and asked the troops too to stay there. He didn't want them to get involved with the problems at their homes. They stayed at Nakhila for some days but then they started making some excuses and going to their homes. After some days only limited number of persons were there in the camp. Now it was no use staying any more at Nakhila. Therefore thje Imam (a.s) had to close the camp and enter the city.

When the Imam (a.s) entered Koofa, the Kharijis started their mischief again. Although a major number of them was eliminated during the battle of Nahrwan, they were not totally exterminated. Many contributing to their thinking were still there in Koofa who didn't participate in the battle because of some reason or the other. Now they started showing up. They put their heads together to cause problems in the administration of the realm. Hazrat Ameer al Momineen (a.s) got engrossed in quelling the mischief of these people and others. This was another cause for some delay in going on the Syrian campaign.

Of these rebel groups, one was under Kharit ibne Rashid who was the leader of the Khawarij from Bani Najia and was a resident of Koofa. He came one day to Hazrat Ameer al Momineen (a.s) with 30 men and said, *“By Allah! I shall neither oby any of your orders nor pray in the congregation behind you. From tomorrow I shall quit being with you!”* The Imam (a.s) asked, *“What makes you so angry?”* He said, *“By agreeing for Tahkeem you had made a clear violation of the Commandment of Islam.”* The Imam (a.s) said, *“You are saying this without giving a serious thought to the matter. If you are ready to listen, the matter can be explained to you”.* He said, *“Today I am going away. Tomorrow I shall return sometime and talk to you.”* The Imam (a.s) said, *“Don't get misguided by Satan and before taking any precipitate step come and take my advice. If you are not satisfied with my advice, the course of action will be free for you!”* When he reached home, he told to his men from Bani Najia, *“I have promised to meet Ali (a.s) tomorrow. But I think I don't need to go to him. Whatever step we have to take, we must go ahead with it. We shall move away from here.”* The Imam (a.s) waited for him the next day. When he didn't turn up, he sent Abd Allah ibne Qayn to Kharit's house. He came back and told that Kharit had left Koofa with the men from his tribe. When the Imam (a.s) heard this, he said, *“They will be away from Allah's Blessing like the people of*

Thamood! When the spears will be pointed towards their chests and the swords on their heads, they will repent over what they did!" Ziyad ibne Khasfa said, *"We shouldn't be unhappy over their going away. But there is one fear that they might misguide those who are obedient so far and try to disturb the prevailing peace! If you permit I shall try to bring them back."* The Imam (a.s) said, *"How do you know the direction in which they have gone?"* He said, *"This can be determined by asking people."* The Imam (a.s) said, *"My functionaries would certainly report about their movement. You go to Dair Abi Moosa and await my instructions there."* Ziyad went to his house and gathered the men of his tribe, Bani Bakr ibne Wael, and repeated the entire story to them and said, *"You are the friends and supporters of Hazrat Ameer al Momineen (a.s)! Support me in this campaign that we stop the enemy from moving forward. And bring him back."* At his call 130 men volunteered. Ziyad said that the number was sufficient for controlling the enemy. He took them and went to Dair Abi Moosa and awaited instructions from Hazrat Ameer al Momineen (a.s).

In the meantime one of the functionaries of the Imam (a.s), Qarda ibne Kaab Ansari informed him that the men of Bani Najia were proceeding towards Nafar. On the way they had killed a Muslim trader because of his expressing his allegiance and dedication for you. They also left a Zimmi alone saying that there was no justification for killing him. When the Imam (a.s) received this intelligence, he sent a letter with a youth, Abd Allah ibne Waal, to Ziyad ibne Khasfa informing him that Kharit and his men were headed towards Nafar and that they had killed one Muslim on the way. The Imam (a.s) asked him to chase, apprehend and bring them back to Koofa. If they resisted, he ordered him to fight them. Abd Allah ibne Waal must have gone a few steps when he returned back and asked, *"Ya Ameer al Momineen (a.s)! Do you permit me to join the contingent of Ziyad to fight the Khawarij?"* The Imam (a.s) looked at the youth and said, *"Yes! You too can join his contingent! I hope that you will remain my helper in upholding the Truth and fighting the cruel people."* Abd Allah ibne Waal says:

"By Allah! The words with which Hazrat (a.s) addressed me, I wouldn't exchange them even with the red haired camels!"

Ref: Tareeq e Tabari, Vol 4, Page 90

When Abd Allah reached Dair Abi Moosa and gave the letter from the Imam (a.s) to Ziyad ibne Khasfa, Ziyad looking at the steed, the arms and the bold look of Abd Allah, said, *"How nice it would be if you remain with me!"* Abd Allah said, *"So is my wish as well and I have taken permission from Hazrat Ameer al momineen (a.s) for going with your contingent!"* Therefore he joined Ziyad and the contingent started forthwith in pursuit of Bani Najia enroute to Nafar. When the pursuers reached Nafar, they were told that Bani Najia had left for Jarjaraya. Ziyad continued the hot pursuit and caught up with them at Mudar, a place lying between Basra and Wasit. He put his camp near where Kharit had halted. Kharit came to Ziyad's camp and asked the reason for his coming there. Ziyad said, *"We are tired of the journey! Aftersome rest we shall tell you of the reason for our journey!"* Ziyad rested for sometime, gave water to the animals and then went to kharit and asked him, *"Why have you left Koofa?"* He said, *"I don't like the ways*

of Ali (a.s)! I am not in favor of his emirate. Now I shall support those who want the caliphate to change hands through Shura." Ziyad asked, "Can we get a person through selection who has precedence in Islam, is the best scholar of the Quran and the Sunnat and is nearest to the Prophet (s.a)?" Kharit said, "This cannot be ensured!" Ziyad now said, "You have killed a Muslim on the way. What right you had to commit the murder?" Kharit said, "I haven't killed him. One of my companions might have killed him" Ziyad said, "Hand those killers over to us so that we claim the Qasas from them." Kharit said, "I cannot do that!" Ziyad said, "Then you are a party to the crime!" Now both arranged their men in proper formations and raising their lances stood in front of each other. Around Duhr the fighting started. The spears started piercing the chests and the swords started hitting heads. When night fell, the khawarij, leaving behind 5 of their dead ran away. From Ziyad's contingent two persons, Saved and Wafed ibne Bakr, were martyred and some were injured. Ziyad himself was injured. He moved from there to Basra. From there he wrote a letter to the Imam (a.s), "At Mudar we fought with the Khawarij. Five men of Kharit were killed. He left behind his dead and escaped towards Ahwaz. His group has increased to 200 men. Some of our men have been injured and we have come to Basra for their treatment. I shall await your further orders."

The Imam (a.s) called Ziyad back and sent Mauqil ibne Qais Riyahi with a contingent of 2,000 men towards Ahwaz and wrote to Ibne Abbas in Basra to send 2,000 men towards Ahwaz as a support for Mauqil. When Mauqil arrived at Ahwaz commanding the contingent, he stayed there waiting for the men to arrive from Basra. Kharit registered the cooperation of the infidels, brigands and the Arabs sympathetic to his cause and organized a sizable contingent. He proceeded towards the hills of Ramhurmuz. Mauqil thought that further waiting for reinforcements would be futile. He therefore went in pursuit of Kharit. He might have covered a days journey when the men from Basra arrived under the command of Khalid ibne Maadan Tai. Both the contingents combined and proceeded further. When they reached near the hills of Ramhurmuz, they noticed Kharit camping there with his men. Mauqil organized his men in rows. When the rows were arranged, both the armies attacked each other and severe fighting commenced. Mauqil's army made a severe display of swordsmanship. When 300 men of Kharit's contingent were killed, he went towards the coast of Bahar where people of his tribe were inhabited. Here too he started instigating people against the Imam (a.s) and managed to mobilize a sizable contingent.

After defeating Kharit, Mauqil wrote to the Imam (a.s) that a large number of Kharit's men had been killed and he had escaped from the battlefield. The Imam (a.s) called a meeting of some important persons and discussed the matter with them. They advised that he should ask Mauqil to pursue Kharit and kill him. Or force him out of the boundaries of the realm. Otherwise he will not abstain from mischief. Therefore the Ameer al Momineen (a.s) wrote to Mauqil that he must chase Kharit till his group is totally routed. When Mauqil got these orders he proceeded towards the coast of Bahar. When Kharit learned of this pursuit, to increase the numbers, he asked the Khawarij with him that he has the same beliefs as they had and

Ali (a.s) had no authority to appoint a Hakam. When his own Hakam deposed him, what right he had to be the emir? He also told to the Othmanis that he subscribed to their thinking that Othman was assassinated under oppression and that Ali (a.s) was responsible for that. He told to the Zimmis that they should stop paying the tributes and spend the money on their own men. Thus he flattered the population there and was able to gather men around himself. When the newly converted Muslims saw the disparate group of Kharit, they said that their previous Faith suited them better that atleast they stuck together. When Kharit learned that they were going back to Christianity he warned them that they had forfeited their right to life because of recanting from Islam. He told them that the only way to save themselves and their families was to join his army and fight along with him.

Mauqil put his standard near the camps of Kharit and established his own camp there. He announced that those who had joined Kharit newly should stay away and they will have amnesty. The effect of this announcement was that excepting the men from Bani Najia all others moved away. Among Bani Najia there was a group of Christians, one group was of those who had accepted Islam because of some compulsions and were not truly Muslim, there was also a splinter group who had refused to pay the tribute. All these disparate groups stayed with Kharit. Kharit organized his men in rows and so did Mauqil. Mauqil addressed his men briefly and his men attacked the opposite formation. Severe fighting took place. Noman ibne Sahban Rasibi attacked Kharit with his spear. Kharit fell from the horse to the ground and started fighting with his sword. Noman evaded his advance and hit him so hard with his sword that Kharit fell down dead. There was total confusion in his army and 170 men were killed. The others fled.

Mauqil made men, women and children captive. Those who agreed to owe allegiance to the Imam (a.s), he took their Bai-at and released them. Those who had recanted from Islam he invited them to embrace the Faith once again. Barring one old man, Ramahas ibne Mansur, all others came back to the fold of Islam. That old man was executed because he was a Murtid, a person who recanted after embracing Islam. The number of persons taken captive after the battle was 500. When Mauqil reached Ardshirkhurd with the captives, they started pleading with the governor there, Masqala ibne Habira Shaibani, to buy and free them. Masqala sent word to Mauqil through Zahl ibne Harit to sell the captives to him. Mauqil sold the captives to Masqala for 500,000 Dirhams and said that the amount may be sent to Hazrat Ameer al Momineen (a.s). Masqala said that he would send some amount immediately and send the rest in instalments. When Mauqil returned to Koofa and made a detailed report to Hazrat Ameer al Momineen (a.s), he appreciated him very much. For some time he waited for the ransom money to come from Masqala. But when the delay was much, they started wondering how he will send such a big amount? He sent a message through Abu Jarah hanafi to Masqala to either remit the amount or come to Koofa himself. Masqala came to Koofa and paid 200, 000 Dirhams. He was still in Koofa where he called Zahl ibne Harit and told him that Hazrat Ameer al Momineen (a.s) was demanding for the balance and he wasn't in a position to pay that amount. Ibne Harit said that Masqala could

arrange the balance amount in a week's time. Masqala said that he wouldn't like to burden others for the amount. Then he said, *"If Muawiya was there at this time, he wouldn't have pressured me to pay up! Even if Hazrat Othman was there he would have written off the demand! He used to give 100,000 Dirhams of the tribute from Azarbaijan to Ashas ibne Qais!"* Zahl said, *"This is Ali (a.s)! He will not leave even a Dirham from the Muslimm's funds!"* Hearing this, Masqala left Koofa unannounced in the night and went away to Muawiya! The Imam (a.s) heard about this and said that if he had explained his problem, we wouldn't have demanded immediate payment of the balance. His act of releasing the captives was noble but his escape was like that of a slave! Muawiya received masqala with great fanfare and made him the emir of Tabristan. He sent a letter through a Christian, Halwan, to his brother, Naeem ibne Habira, that if he came away to Damascus, muawiya had promised to give him an important assignment. Malik ibne Kaab intercepted this letter and gave it to the Imam (a.s) and brought the Christian to his presence. As a punishment for his offence of perfidy his hand was chopped. The man died of that injury. His tribe, Bani Taghlab learned about the killing of Halwan and they surrounded Masqala and said that he was the cause of the death of the man. He should either bring him back to life or pay the Deet for his death. He paid the Deet and escaped from that trouble.

In addition to Kharit, there were other smaller groups of Khawarij that were creating trouble from time to time. But the Iraqi troops controlled them.

During Rabi Thani 38 H Ashras ibne Auf Shaibani raised the standard of rebellion at Daskara and started for Anbar with a contingent of 200 men. The Ameer al Momineen (a.s) sent 300 men under Abrash ibne Hisan to quell this rebellion. Ashras was killed and the remnant of his force scattered.

During Jamadi Awwal 38 H Hilal ibne Alfa and his brother Mujahid rebelled with a group of 200 men. The Imam (a.s) sent Mauqil ibne Qais in their pursuit. They fought a battle at Masabzan where Hilal and Mujahid were killed and thus the rebellion was crushed.

During Jamadi Ukhra 38 H Ashab ibne Bashir rebelled along with 180 men. He first went to Masabzan where Hilal ibne Alfa and his companions were killed. He offered the funeral prayer for the death and buried many of the dead in the battle. Then he moved out to create mischief and disturbance. Ameer al Momineen (a.s) sent Jaria bin Qadama to teach him a lesson. He met the rebel in the environs of Jukhi at Jarjaraya. Both the parties took out their swords and Ashab, along with his companions, was killed.

During Rajab 38 H Saeed ibne Qafil Tamimi raised the standard of rebellion at Bandnizeen and with 200 men created havoc at Zanzan. The emir of Madaen, Saad ibne Masood fought with him and killed the rebels.

During Ramadan 38 H Abu Mariam Saadi Tamimi rebelled in the town of Zore. He had with him 200 or 400 men. of whom were mostly non-Arab gallivants and only 6 Arabs were there. He established camp at a distance of 5 Farsakh from Koofa and planned to plunder the city. When Hazrat Ameer

al Momineen (a.s) learned about this, he sent one person to ask acquaint him with the consequences of rebellion and to persuade him to enter into the Bai-at of the Imam (a.s) and come to Koofa. But Abu Mariam said that they were there to fight and not to owe their allegiance! When the envoy returned back, the Imam (a.s) sent a contingent of 700 men under the command of Sharih ibne Hani. When the contingent hadn't even settled down the Khawarij made a preemptive attack. 500 men under Sharih ran helter skelter and he had only 200 steadfast with him who took shelter in a settlement nearby. Out of the deserters some went to Koofa and some rejoined their contingent. When the Imam (a.s) heard about the predicament of the contingent, he sent Jarra ibne Qadama to the Khawarij to frighten them and force them into obedience. Hazrat Ameer al Momineen (a.s) too went behind Jarra and explained to the rebels the consequences of rebellion. Even this had no effect on them and they refused to abide by the advice given to them. When it was impossible to bring them round, Hazrat (a.s) asked his men to fight. Most of the Khawarij were killed in the fight. Only 50 survived who applied for amnesty. Among the amnesty seekers 40 were injured men who were brought to Koofa and treated there. This was the most intrepid group of the Khawarij that was destroyed.

100. THE DEFEAT OF EGYPT

It has been mentioned while writing the profile of Qais ibne Saad that as long as he remained the governor of Egypt, the administration of the territory was properly run and the Othmanis didn't get the opportunity to raise their heads. When he was deposed and Mohammed ibne Abu Bakr took over, he was an inexperienced youth of 28 years, and very early in his tenure he called the Othmanis of Khabata to owe their allegiance to the Imam (a.s) and live like law abiding citizens. Otherwise, he asked them to go in exile out of the realm. They neither agreed to owe their allegiance nor they left their place in exile and said that till the circumstances are improved they wouldn't owe their allegiance to anyone. Not only this, they surreptitiously started intrigue and mischief. When they heard about the agreement of Tahkeem, they started open rebellion and wanted to disturb the law and order of the province. When Mohammed saw their rebellious activities, he sent Yazeed ibne Harit Kanani and Ibne Hambahan to ask them to stop their intrigue and mischief. But they killed both the persons. Then Mohammed sent Ibne Mazahem Kalabi and he too was killed by them. Muawiya ibne Hadeej Kindi, who was quiet till now, found the atmosphere congenial, and started open intrigue demanding Qasas for the blood of Othman. The people of Kharbata were already with him. Now he was able to register support from other areas as well. The law and order was affected because of these developments and it became difficult for Mohammed to contend with the situation.

When Hazrat Ameer al Momineen (a.s) learned about the situation in Egypt, he observed that the territory could be handled either by Qais ibne Saad or Malik e Ashtar. He wanted to keep Qais with him till the verdict of the Tahkeem was announced. And also he had been nominated as the governor for Azarbaijan. His other choice was Malik e Ashtar and he wrote to him, *"I had made Mohammed ibne Abu Bakr the governor of Egypt. But people have started intrigue and rebellion against him. He is still young and has little experience in warfare. You appoint Shabeeb ibne Aamir Azdi as your deputy to the governorate of Nasibain and immediately report to me."* Malik reached to the presence of the Imam (a.s) expeditiously. The Imam (a.s) briefed him about the situation in Egypt. He asked him to proceed to Egypt and handle the situation to the best of his ability and discretion.

When Muawiya got the intelligence that Malik e Ashtar was nominated the governor of Egypt, he got worried because he had promised the governorate to Umro ibne Aas and was under the impression that Mohammed ibne Abu Bakr could easily be defeated to effect the changeover. But handling Malik e Ashtar would be a harder nut to crack. He thought of getting Malik killed before he reached Egypt. Therefore he sent a message to Jayastar, chief of his tributary Qulzum:

"Malik e Ashtar has been appointed the functionary for Egypt. If you remove him from the way, till you and I live, I shall not take any tribute from you!"

Ref: Tareeq e Kamil, Vol 3, Page 178

The question about the implication of the Shariah here is not important. The question arises where the person respects and follows the norms of

Shariah. Where power and pelf is the only objective, shariah is secondary! Jayestar reached Qulzum to comply with the orders of Muawiya. When Malik e Ashtar reached there on his way to Egypt, he welcomed him with much fanfare and after entertaining him served a beverage of honey that was laced with poison. He drank a little of that beverage when the poison had its lethal effect on him. and he died shortly thereafter. When Muawiya was informed of this, he went to the pulpit and said:

“Ali (a.s) had two hands; one was severed in Siffin (meaning Ammar Yassir) and the other has been cut away today (meaning Malik e Ashtar).”

Ref: Tareeq e Kamil, Vol 3, Page 178

When Hazrat Ameer al Momineen (a.s) got the news , he said *“Inna lillah wa inna ilahi rajeoon”* and added, *“What to talk of Malik, he was an exemplary person in himself! May Allah Bless him. He fulfilled his promise and reached the Presence of Allah! For us the biggest calamity was the demise of the Prophet (s.a)and thereafter we accustomed ourselves to forbearance at every step!”*

Mohammed ibne Abu Bakr was unhappy over his being deposed from the governorate. When the Imam (a.s) learned of his feelings, he wrote to him, *“I have not effected this change with any feeling that you were not performing properly. I wanted to place you in an area where you will have less pressure. The person whom I had sent to replace you as the governor of Egypt was our friend , well wisher and a great swordsman. May Allah be kind on him that he is no more! We were happy with him, and Allah too will be happy with him! You remain firm to meet the onslaught of the enemy! Allah will help you!”* Mohammed replied, *“I value your satisfaction more than anything else! Whatever commands you give, I shall abide by them! I shall meet the enemy with all the energy at my disposal”*

Muawiya, after eliminating malik e Ashtar, had a conclave with his advisers Umro ibne Aas, Habib ibne Maslima, Basar ibne Abi Artat, Zohak ibne Qais, Abd ar Rehman ibne Khalid, Abul Aiwar Salami and Sharjeel ibne Samat Kindi and told them , *“You know for what reason I have called you today.?”* They said, *“Only you must know what you have in your mind to communicate to us!”* Umro said, *“Perhaps the purpose of calling a meeting today is to ask for our opinion about Egypt.”* Muawiya said, *“Yes! I have called you for that purpose only!”* Umro said, *“Our opinion is not hidden from any one! We think that if Egypt is annexed, it will enhance your prestige and our prestige as well and we will raise our standard higher!”* Muawiya asked others of their opinion and everyone agreed with Umro’s opinion. Muawiya said, *“We have our friends and supporters in Egypt. We shall strengthen our ties with them offering gifts and gratifications. We shall have to frighten our opponents out of their wits that they are left with no courage to face us. How nice it will be that we succeed in this campaign without fighting!”* Umro said, *“Fight will be inevitable! There is no other route to success than that!”*

After this discussion, Muawiya wrote a letter to Muslima ibne Mukhlid Ansari and Muawiya ibne Hadeej Sakuni and sent it with his slave Sabih to Egypt. He appreciated their efforts in the letter and asked them to be more active. He tempted them with offers of giving them important positions in

the governance of the Province. Muslima ibne Mukhlid wrote back, on his and on behalf of Ibne Hadij , that they would take this step to improve there Hereafter. They neither required position nor power. He exhorted Muawiya to send his troops fast. The opponents' morale was at a very low ebb. He said that if the help arrived in time, Allah will help them to succeed! Muawiya got this letter in Palestine. From there only he sent a contingent of 6,000 troops under the command of Umro towards Egypt. When Umro reached near Egypt the Othmanis gathered around him. Umro was carrying a letter from Muawiya addressed to Mohammed ibne Abu Bakr, which he sent him. He had written in the letter, *"You were one of those who besieged Othman. You will be punished for that! "Umro himself wrote a letter to Mohammed, "The people of Egypt have turned against you! No one is willing to support you! Therefore you must save your life and escape from Egypt!"* Mohammed sent both the letters to Hazrat Ameer al Momineen (a.s) and wrote to him, *"Umro ibne Aas is campinmg outside the city with his contingent! I don't find any spirit of combat in my men. Therefore, please send reinforcements urgently so that we are able to fight with the enemy!"* The Imam (a.s) wrote back to him, *"Mobilize as many men as you can! Try to boost the morale of your men! I shall send reinforcements soon."* Mohammed ibne Abu Bakr mobilized 4,000 troops and divided them into two groups. On one group he appointed Kanana Ibne Bashar as the commander, and on the other he was himself in command. When Kanana advanced to fight, Umro started sending one patrol after another to fight..But Kanana pushed back all the advances of Umro's men. Then Umro thought that the contingent of 6,000 men was insufficient and he sought reinforcements from Muawiya ibne Hadeej. Muawiya brought his men and together with Umro's men they besieged Kanana's contingent. When Kanana saw that his contingent was surrounded, he alighted from his horse and his men too came to the ground. They jumped towards the enemies with swords in hands. But they were unable to break through the circle. When Mohammed saw this predicament of Kanan, he rushed to his help with his contingent. When Mohammed's men saw the predicament of Kanana's troops, they started deserting. The men under siege were attacked and killed by the enemy. Now Mohammed had no way other than somehow escaping from there. Therefore he fled and hid himself in a ruin. When Muawiya ibne Hadeej learned that Mohammed had escaped, he himself went in his search. He saw some men at a place and asked them if they saw someone passing that way. On of them said that he had seen a person enter the ruin near there. Ibne Hadeej thought it must certainly be his quarry. Therefore, he peeped into the ruin.and found that Mohammed was there. He asked him to come out, tied him up and took him along. When Abd ar Rehman ibne Abu Bakr, who was in the Syrian army learned about the arrest of his brother, he asked Umro ibne Aas to order Ibne Hadeej not to kill him. Umro sent word to Ibne Hadeej to send Mohammed to him. Ibne Hadeej said that you people have killed my cousin Kanana ibne Bashr and want to rescue Mohammed ibne Abu Bakr. He will not escape from my hands now. When Mohammed saw that death was hovering over his head, he asked his captor to give some water to quench his trhirst. Ibne Hadeej refused to give him water and said

that they had kept Othman thirsty for days before killing him. He said, *"May Allah not quench my thirst if I give you a drop of water! I shall kill you thirsty and Allah will quench your thirst with boiling water and pus in the Hell!"* Mohammed said, *"O son of a Jewess! This is neither in your control nor in the control of Othman! Allah will satiate his friends and will keep such persons as you are thirsty! By Allah! If I had a sword in my hand it wouldn't be in your power to take me captive"* Ibne Hadeej said, *"Now you are under my captivity. I shall first kill you and then keep your body in the skin of an ass and burn you!"* Mohammed said, *"If you do such a thing, it wouldn't be strange. You have been treating the friends of Allah in this manner! I hope Allah will cool that fire on me the way He did for Ibrahim Khalil Allah (a.s)! He will consign your friends Muawiya and Umro ibne Ass to the Hellfire. He will increase the flames when they started to go down. At this Ibne Hadeej hit Mohammed with his sword who fell down to the ground unconscious. There was still some life in him when they put him inside the skin of a dead ass and burned him. When Umm al Momineen Ayesha heard about the killing of her brother, she cried inconsolably. She used to curse his killers after every prayer till she lived.*

Ameer al Momineen (a.s) had written to Mohammed that he was making arrangements to send reinforcements of troops. Therefore when Abd Allah ibne Qain and Kaab ibne Abd Allah brought Mohammed's message, he asked the people of Koofa to go to Egypt and asked them to assemble at Jar-aa, a place between Koofa and Hera, the next day. The next day Hazrat Ameer al Momineen (a.s) himself reached there and waited for the men the whole day. But the number of arrivals didn't cross even a hundred. Disheartened, the Imam (a.s) returned back. In the night he gathered the elites of Koofa and said, *"When I give you an order, you turn away your faces! I am now disgusted with your company. Neither you have the national spirit nor that of the Faith! When Muawiya calls for people, they come in hordes! But when I call you your tongues become dumb although you are intelligent people!"* Kaab ibne Malik Arhabi said, *"Ya Ameer al Momineen (a.s)! I am ready to go on this expedition!"* *"He told to the people of Koofa, 'O people! Fear Allah! Say 'Labbaek' at your Imam (a.s)'s call and come out to fight the enemy!"* When Kaab expressed his willingness to go on the Campaign, the Imam (a.s) asked his slave, Saad, to make a general proclamation that the people should gather under the standard of Kaab and reach out to support Mohammed expeditiously. But the men took a month to mobilize. When Kaab started with a contingent of 2,000 men, the Imam (a.s) said that he had no hope that they would reach in time to help Mohammed ibne Abu Bakr.

Only 2 to 4 days after the contingent left for Egypt, when Hajaj bin Ghazia Ansari, who was in the army of Mohammed ibne Abu Bakr, came to Koofa and brought the sad tiding that Egypt was captured and Mohammed was killed.. Abd ar Rehman ibne Shabib returned from Syria and said that the people were never so happy like when they learned that Egypt had been conquered and they heard of the killing of Mohammed ibne Abu Bakr. The Imam (a.s) said that he was much more sad than those people were happy over the killing of Mohammed ibne Abu Bakr. Seeing the Imam (a.s) sad,

some people asked him, *“Ya Ameer al Momineen(a.s)! Why are you so sad over his killing?”* The Imam (a.s) said:

“Why shouldn’t I be sad? I had brought him up and he was the brother of my sons! I am his father and he considered himself as my son.”

Ref: Shara ibne Abil Hadeed, Vol 6, Page 302

Now there wasn’t any need to send a contingent to Egypt. The Imam (a.s) sent Abd ar Rehman ibne Sharih to go and ask Kaab ibne Malik to bring back his contingent.

Muawiya wanted to keep his hold on Syria and also to capture Egypt. On this basis he had promised to make Umro ibne Aas the governor of Egypt. He thought that if the people of Iraq and those of Egypt stood up together, Syria would become like something between the two stones of the grinder. He thought that Syria was not safe till Egypt was annexed. Besides this, Egypt was a very fertile area and the tribute from there was much more than that from other provinces. Whether Muawiya’s sights were on the tribute from Egypt or not, he wanted to deprive Hazrat Ali (a.s) of the revenue from there and weaken him economically. That would help him to subdue him in time.

Although there were supporters of Hazrat Othman in Egypt, they were only about 10,000 who were concentrated in Kharabta. Generally the Egyptians were against the supporters of Othman. Therefore, on the initiative of Mohammed ibne Hudaifa the largest number of persons rose from here against Hazrat Othman who had besieged him. In these circumstances the fall of Egypt was the consequence of poor administration. Muawiya had very cunningly made efforts to make the administration weak before attacking it. Therefore, Mohammed ibne Hudaifa, who had become the emir of Egypt by removing Abd Allah ibne Abi Sarah, was killed treacherously. Then he tried to win over Qais ibnme Saad by offering gratifications. When he didn’t agree to his temptations, he wrote counterfeit letters and got him deposed from the governorate of Egypt. Then he used very mean methods to poison Malik e Ashtar who was on his way to take charge of the governorate of Egypt.

Although Mohammed ibne Abu Bakr was young and inexperienced, he did everything possible to adopt strategies of warfare to meet the enemy. He sent half his force to meet the enemy outside and kept the other half with himself to join them at the proper time. But when his men left him alone, he had no other alternative than trying to save himself by hiding in some place. While the men of Mohammed are blamed for this defeat, the character of the people of Koofa too is under a cloud. If they had responded on time, the result could have been different!

101. IBNE AAMIR IN BASRA

When Muawiya captured Egypt, he thought of attacking Basra and annexing it. Therefore he called Abd Allah ibne Aamir Hadrami and told him that the people of Basra still have the wish to seek Qasas for the blood of Othman. They want someone to come forward and they would join him to fight with the killers of Othman. He said that he, Abd Allah ibne Aamir, was suitable for the purpose. Therefore he asked him to go to Basra and stay with Bani Tamim. But he asked him to beware of the tribe of Rubaiah because they were Turabiah or Shia of Abu Turab. Ibne Aamir readily agreed to this suggestion. When Muawiya found him willing, he wrote to Umro ibne Aas that he wanted to send Abd Allah ibne Aamir to Basra so that he could revive the movement for the Qasas. He sought Umro's opinion about the move. Umro agreed with the suggestion and Muawiya sent Ibne Aamir to Basra.

When Ibne Aamir arrived at Basra, as instructed, he stayed with Bani Tamim. One group of people of Basra too assembled who were of the same opinion. He addressed them, *"You know that Othman was assassinated in oppression! The responsibility of this killing rests with Ali (a.s). You people had cooperated in the matter of seeking Qasas for the blood of Othman. Allah will reward you for this act! Many important persons from your place were killed claiming for the Qasas. Rise and take revenge on the killers. We shall always be ready to give help to you."* Zuhak ibne Abd Allah told to Aamir, *"May Allah put you in trouble! You are again trying to ignite the mischief that had died down! This was the mischief that was raised by Talha and Zubair and instigated us against Hazrat Ameer al Momineen (a.s) although we had already owed our allegiance to him. We were all united people, but the two came here and created rifts in every household and made us fight with one other. We are paying for that mistake till now! You have come up again with the message of destruction. We are under the Bai-at of the Truthful Imam (a.s)! He has forgiven us our mistakes! He has even forgiven his mortal enemies! You want us to come out with swords and cut each others' necks so that you get a position from Muawiya! By Allah! One day of Ali (a.s) is more valuable than a hundred years of Muawiya and aal e Muawiya!"* At this Abd Allah ibne Khazim Salami said, *"Keep quiet! You are not competent to interfere in these matters!"* He turned to Ibne Aamir and said, *"We are your supporters and friends! We shall be with you in the matter of the Qasas!"* Zuhak said, *"You son of the Abyssinian woman! What are you and what is your status?! By Allah! One whom you support is without any support! And the one whom you oppose, needn't have any fear!"* At this both started using invectives against each other. Abd ar Rehman ibne Umair Tamimi said, *"We haven't assembled here to fight with one other. We must have unity between us. My suggestion is first to listen to the letter sent by the emir of Syria. If it sounds useful, act on it!"* Therefore the letter from Muawiya was read to them. He wrote, *"O people of Basra! You have seen the style of functioning of Othman. He was a peace loving and gentle mannered person. He was a supporter for the weak and friend of the oppressed. Some cruel persons besieged him and killed him hungry and thirsty. We invite you to claim the Qasas for his blood and take*

responsibility that the verdicts will be based on the Book and the Sunnat of the Prophet (s.a). We shall also pay half yearly pensions to the people of Basra!" When this letter was read, most of the gathering supported the suggestion. Ahnaf ibne Qais kept quiet and said that he was not concerned with the matter. However one person from the tribe of Abd al Qais, Umro ibne Marhoom said, *"O People! You remain firm on your previous Bai-at! Don't create rift in the society by breaking the Bai-at! If you break the Bai-at at the call of this person, then you will meet with calamity and destruction!"* Abbas ibne Sahar Abdi, who was inimical to the Imam (a.s) against the opinion of his tribe of Abd al Qais, said, *"We shall support him in our words and our deeds and will not leave anything aside in helping him!"* When Matna ibne Makhraba Abdi heard this, he told to Ibne Aamir, *"Don't be carried away by what Ibne Sahar has said! It is better you go back from where you have come! Otherwise we shall send you back with our swords, spears and arrows! Should we recant from our support to the Prophet (s.a)'s cousin and enter into the Bai-at of a rebel! By Allah ! It shall never happen!"* When Ibne Aamir heard the emotional outbursts of the opponents, he told to Sabro ibne Shaiman Azdi, *"O Sabro! You too are of the same opinion as us and are a great personality of the Arab World and the chief of your tribe! Help me and promise me amnesty!"* Sabro said, *"If you get up from Bani Tamim and come over to me and stay at my home, we shall help you and provide you amnesty!"* Aamir said, *"I am supposed to stay where I have been ordered to stay!"* When Sabro heard this he went away angrily!

The governor of Basra, Abd Allah ibne Abbas was in Koofa at that time to give his condolences on the demise of Mohammed ibne Abu Bakr and the governorate was in the hands of Ziyad ibne Obaid. On the arrival of Ibne Aamir, Ziyad was worried because Bani Tamim, and others who wanted the Qasas, were in favor of Ibne Aamir. He called Hazeen ibne Manzar and Malik ibne Tasmah to the governor's house and told them, *"O people of the tribe of Bakr ibne Wael! You are counted amongst the supporters of Hazrat Ameer al Momineen(a.s)! I am concerned about the interference and mischief of the enemy. Till the instructions for action are received from Hazrat Ameer al Momineen (a.s), give me protection."* Hazeen ibne Manzar said, *"If you are asking for protection, I am ready to give it!"* But Malik said, *"I cannot tell anything without asking my men."* When Ziyad felt that Malik was trying to evade the issue of protection he sent word to Sabra ibne Shaiman Azdi to give him protection and also protect the Bayt al Maal. Therefore overnight Ziyad shifted to his place and also the Bayt al Maal and the pulpit too were shifted there.

When the governor's house was vacant after Ziyad shifted, Bani Tamim and their cohorts wanted to keep Ibne Aamir there. Therefore they proceeded towards the governor's house with Ibne Aamir. When Bani Azd saw this, they too came with their horses and said that we shall not allow an undesirable person to stay in the Dar al Amara. When insistence started from the other side, the situation worsened and Ahnaf ibne Qais intervened and told to the companions of Ibne Aamir that they didn't have more right than the others on the governor's house nor it was right to force a

person on them whom they consider undesirable. With the persuasion of Ahnaf they went back to their homes.

Ziyad wrote to Abd Allah ibne Abbas that Muawiya had sent Ibne Aamir Hadrami who was staying with Bani Tamim. He was instigating people to start claiming Qasas for the blood of Othman once again. Lot of people from Basra have joined him. He wrote that he had taken shelter with Sabro ibne Shaiman Azdi and the Bayt al Maal too was shifted to Bani Azd. He wrote that Shias of Ali (a.s) were visiting him and the Shias of Othman were going to Ibne Aamir. The Dar al Amara was lying vacant. He asked Abd Allah ibne Abbas to inform about the situation to Hazrat Ameer al Momineen (a.s) and communicate his instructions.

Ziyad remained hidden with Bani Azd for one day. But they insisted that hiding like that wouldn't serve any purpose. They forced him to lead the Friday Prayer and also give the Semon. Therefore Ziyad led the Friday Congregation and giving the Sermon said, *"If I had taken shelter with Bani Tamim and Ibne Aamir had your support, I wouldn't have been able to subdue Ibne Aamir! And now that I have your protection, Ibne Aamir cannot subdue me nor the son of the 'Chewer of Human Liver', Muawiya, would be able to overwhelm Hazrat Ameer al Momineen (a.s), the Mahajirs and the Ansaar. O people of Bani Azd! I have witnessed your valor at the battle of Jamal. You had demonstrated patience and bravery on that momentous day in support of the forces of evil. I am sure you will show the same fortitude and bravery in support of the Truth now!"* At this point Shaiman, the father of Sabro, said, *"O people of Bani Azd! As a result of the Battle of Jamal you got only insult and infamy! If I was present at that time, I would never have permitted you to fight. If you were against Ali (a.s) then, wash the black mark on your reputation by siding wholeheartedly with him now! If Bani Tamim bring their chief in the battle field, you too must take your chief there and fight with them. If they seek reinforcements from Muawiya, you too must seek reinforcements from Ali (a.s)! If they seek for peace, you too should agree for peace!"* Then his son Sabro stood up and said, *"We don't have any fear from Ali (a.s), but we don't trust Muawiya! Therefore stand up with your arms and justify the shelter that you have given (to Ziyad)"* The men of Bani Azd said in one voice, *"We are under your command! Whatever orders you give us, we shall follow without asking any questions!"* Ziyad asked, *"O Sabro! Tell me, if you have any fear that you will not be able to fight with Bani Tamim?"* Sabro said, *"There is no question of any such fear! If they bring Ahnaf, we shall put forward Abu Sabro. If they bring Habat, I shall fight with him. If they bring their youths, we don't have shortage of youths with us!"* When Bani Tamim saw that Bani Azd were backing Ziyad and were ready to fight, they sent a message to them that they needn't fight. Instead of that they would send Ibne Aamir and from the other side Ziyad should come and fight to decide who is the winner. Whoever of the two won, everyone should accept to obey him. Abu Sabra replied that this claim could be accepted when we hadn't given shelter to Ziyad. Now sending him out to fight and killing him are both the same.

When Hazrat Ameer al Momineen (a.s) learned about the worsening situation in Basra, he told to Bani Tamim of Koofa to go to Basra and

convince the men of their tribe to abstain from mischief. But none of them agreed to go. The Imam (a.s) asked them what prevented them from going to meet the men of their own tribe? You give your brothers and your sons advice to do good. If they disagree, fight with them. Ain ibne Zabiya Tamimi stood up and said that he was willing to do the task. He said either he will kill Aamir to finish the story or push him out of the environs of Basra. The Imam (a.s) sent him to Basra and wrote to Ziyad that he was sending Ain ibne Zabiya to convince the head-strong people of his tribe to disburse. If the Bani Tamim remained stubborn, do Jihad with them taking along your supporters. He asked Ziyad to keep them engaged till the army of Islam arrived.. When Ibne Zabiya reached Basra he first went to Bani Azd and gave Hazrat Ameer al Momineen (a.s)'s letter to Ziyad and said that he hoped to bring back the conditions to normalcy. Then he assembled the Bani Tamim and told them , "O people of my tribe! Why do you give your lives by joining the mischief mongers? By Allah! To crush you the contingent has already been mobilized! If you come to the straight path, the contingent may not come here. But if you remain adamant to create unrest, then remember, your death and destruction is certain! "Ibne Zabiya tried to convince them the whole day and explained to them the serious consequences of recanting from the Bai-at. In the end they said that they would listen to what he advised. But when he started to go back to his residence in the evening, ten persons followed him and killed him mercilessly.

Ziyad informed the Imam (a.s) of the sincere efforts of Ibne Zabiya and about his killing. The Imam (a.s) sent Jaria Ibne Khadama Saadi along with fifty men of Bani Tamim to Basra with instructions that they should be cautious against the enemies lest they were attacked the way Ibne Zabiya was. On reaching Basra, Jaria first met Ziyad and then went to Bani Azd and read the Imam(a.s)'s letter which was addressed to the people of Basra: *"O people of Basra! Because of your rebellious acts you didn't deserve any concessions. But I have pardoned your criminals and didn't punish those who laid down the arms. You had owed your allegiance to me willingly. If you remain on my Bai-at and make faithfulness your habit, I shall treat you according to the norms of the Quran and the Sunnat. But if you demonstrated lack of intelligence and adopt rebellious attitude, I will be forced to act severely. Then you will be faced with such a battle that you will forget the hardships of the Battle of Jamal. I am sure you will not pave the way for your destruction with your own hands"* When this letter was read, Sabro ibne Shaiban stood up and said, *"We shall listen to every word of Hazrat Ameer al Momineen (a.s) and act on it! We shall battle with those people, with whom he fights! The people with whom he makes peace, we too shall make peace with them! O Jaria! If you can deal with the enemy using your men, it is well and good! Otherwise, we are ready to assist you in all ways."* After him the others too assured Jaria of their cooperation. Now Jaria went along with his men to Bani Tamim and explained to them the pros and cons and tried to bring them to the right path. But none gave ear to him and started misbehaving. When Jaria saw the situation, he sought help from Ziyad and Bani Azd. Ziyad addressed Bani Azd, "O Bani Azd! Those

who were friends yesterday, are enemies today! And those who were enemies yesterday are friends now! Jaria needs our help. Therefore rise and help him against the enemy! “Therefore Bani Azd armed themselves and Sharik ibne Aiwar, who was a Shia of Ali (a.s), and a friend of Jaria, too joined the men. On the other side Ibne Aamir appointed Abd Allah ibne Khazim Salami as the chief of the horsemen. Both the parties brought their men to the battle field. For some time there was fierce battle. In the end Ibne Aamir and his men fled and took shelter in the Palace of Sanbeel around which there was a protective moat. Among these fugitives was Abd Allah bin Khazim. When his mother, Ajli, learned that her son has been besieged, she went running and shouted for her son. He looked at his mother from the top of the palace and asked her why she had come. She asked him to come down and go home with her. He refused to go with her. Ajli, who was a black Abyssinian woman, removed the scarf from her head and said that if he didn’t come down she would become totally naked. Ibne Khazim was thus forced to come down. And went away with his mother. After Ibne Khazim went, Jaria and Ziyad laid siege of the palace. When no efforts to vacate it of the enemies succeeded, Jaria set fire to the building and Ibne Aamir, along with his companions, was killed in that conflagration. Some were crushed under the crumbling walls and the others were killed trying to escape. Among those who were killed were Abd ar Rehman ibne Omair Tamimi and

Darah ibne Badr.

Ziyad sent a letter with Zabian ibne Omair to Hazrat Ameer al Momineen (a.s). He wrote that they had achieved victory and the enemy was finished at the hands of Jaria. The Imam (a.s) expressed satisfaction at the crushing of that rebellion and asked Zabian where his house was located in Basra? He told about the location of his house. The Imam (a.s) asked him to build a house on the out-skirts of Basra and shift there. He added that Basra will always be under fire and water and will submerge in a manner that except the minarets of the Mosque, nothing else will be visible! Therefore, Basra was submerged twice. Once during the period of Qadir Billah and the next time again when Qaim be Amr Allah was ruling and the flood level was so high that only the minarets of the Mosque were above the water level!

This act of Muawiya was the result of his greed for power, arrogance and enmity for peace. In the end his designs were abjectly defeated. The same tribe of Bani Azd on whom he was banking, supported Ziyad and proved an important weapon in the hands of Jaria. They crushed the enemy in such a manner that they left no trace of them in Basra. Muawiya’s step wasn’t without any purpose and planning. The reasons behind the move were:

1. Muawiya, after capturing Egypt, thought that the military strength of the Imam (a.s) had gone down in Iraq, otherwise he would have sent reinforcements from Koofa to help Mohammed ibne Abu Bakr. He thought that when there was no force available at the center, how could there be sufficient numbers in Basra to resist attack.

2. Abd Allah ibne Abbas, who was the relative of the Imam (a.s) and his staunch supporter, was then away in Koofa. His deputy, Ziyad, was holding temporary charge and wouldn’t have jeopardized his life to fight back the

attack. There was a strong likelihood that he would put down arms and surrender.

3. Basra was already the theater of the Battle of Jamal recently and the people of that place had supported Talha and Zubair claiming Qasas for the blood of Othman. There was no scarcity of people in that city who still felt the need for the Qasas. Even if they didn't side with the attackers, they wouldn't also help the defenders!

4. Innumerable persons from Basra were killed by Ali (a.s) and his men. The survivors of those who were killed had the fire of revenge burning in their hearts. They would certainly support Muawiya's troops to fight the Imam (a.s)'s troops.

5. Basra was located in the neighborhood of Faras. If this place was conquered, it would serve as a launching pad for other conquests to follow!

102. THE AGGRESSIVE ATTACKS OF THE SYRIANS

After the ignominy of Basra, Muawiya realized that attacking the Iraqi cities and achieving success was difficult. However, making raids on suburbs and remote hamlets to frighten and terrorize the people was to his advantage. Therefore he started attacking the border habitations and the army barracks and in no time the pleasant habitations were rendered into veritable ruins. There was a flood of the blood of innocents everywhere. The purpose of these nefarious activities was to spread disturbance and unrest in the realm. The Imam (a.s) didn't get any respite from handling these disturbances to give his attention to reform and development, as he would have wished to do. In 39 H Muawiya sent Noman ibne Bashir with 2,000 troops to attack Ain al Tamar. There Hazrat Ameer al Momineen (a.s) had an arms depot. Malik ibne Kaab Arhabi was incharge of this depot. Under him 1,000 troops always used to be there. When Malik heard of Noman's move, he had only 100 men with him and the rest had taken permission and had gone to Koofa. He wrote to Hazrat Ameer al Momineen (a.s) that a contingent of 2,000 Syrians was headed to attack him and the men present were not sufficient to meet the onslaught. He therefore requested for urgent reinforcement. The Imam (a.s) told to Harit Hamadani to proclaim, in Koofa that all people must urgently assemble at Rahba. The next morning the Imam (a.s) went to Rahba after the morning prayer. He found about 300 men assembled there. When he saw the lack of interest in the people, he said, *"O people of Koofa! I had called you to rise to the help of your brothers! But when the troops of the Syrians hover over your heads, you shirk from fighting. Adi ibne Hatim, finding the Imam (a.s) disturbed, said, "Ya Ameer al Momineen (a.s)! In my tribe of Bani Tay there are 1,000 strong fighters. If you order, I shall take them to teach a lesson to the enemy"* The Imam (a.s) said, *"I don't like that to face the enemy, people from only one tribe volunteer. This gives an impression that the other tribes are not interested in taking part in the campaigns. You go to Nakhila and invite others to participate as well"* Therefore he went and talked to the people and in addition to Bani Tay he raised another 1,000 men. Adi ibne Tay was about to start with his contingent when a message came from Malik ibne Kaab that they were able to force the enemy away and they were no more in need of the reinforcements. It happened that Malik thought it would take time to get help from Koofa and he took the precaution of sending Abd Allah ibne Hauza Azdi to Qarza Ibne Kaab and Makhnaf ibne Salim and sought help from them. Qarza said that he was stationed for collection of the tribute and the men under him were not suitable for battle. But Makhnaf ibne Salim sent 50 men under the command of his son, Abd ar Rehman. When around the time of Asr prayer the group reached near Ain al Tamr, they found that Malik and his men were standing with their backs to the wall and, having broken the sheaths of their sword, they were ready to fight unto death. When Noman saw this small group he thought this must be the front guard and the larger contingent must be coming from behind. He immediately turned back his troops and ran away. Malik chased them and killed three of their men.

In the same 39 H Muawiya sent 6,000 troops with Sufian ibne Auf Ghamidi to attack Anbar and Madaen. He ordered him to destroy the army cantonments of the Imam (a.s). Sufian first went to Hait. The governor of Hait, Kumail ibne ziyad Naqyi heard that at Qarqisa some troops of the Syrians had assembled and had plans to attack Hait. He therefore left the city to meet the invaders, although he was instructed not to leave the place. The result was that when Sufian's contingent reached Hait, there was none in the city to defend it. He proceeded to Anbar without any resistance at Hait. At Anbar there was stationed a group of 500 men but when the Syrians arrived, there were only 200 present and the rest were not there. Sufian wanted to gather intelligenc about the number of troops there. They caught hold of a few local youths and asked them. They said that presently there must be about 200 men there. When he knew that the number of defenders was very small, he became bold. He advanced with his contingent. From that side, Ashras ibne Hissan Bakri, who was the chief of the men, came out to fight with his small group. When the men saw the huge contingent, more than half of the 200 men fled. And the rest fought with the enemies from the street corners playing the game of hide and seek! When Ashras saw that it was difficult to save their lives through the tactics of hide and seek, he shouted his instructions, *"Those who wish to give their lives in the way of Allah, they should come out in the open and fight with the enemy!"* At this call thirty men came out and fighting with great bravery they were martyred! Now there was none to stop the atrocities of the Syrians. They looted each and every house, snatched jewelry from the women and gathered whatever they could lay their hands on.

When Hazrat Ameer al Momineen (a.s) knew about the events, he wrote an angry note to Kumail ibne Ziyad and warned him against leaving the city unprotected without the unit of the guards. H gave a sermon from the pulpit and invited the people to do Jihad and go in pursuit of the enemy. But there was hardly any response from the gathering. When he saw them quiet and in a mood of avoiding the battle, he stood up angrily and decided to go alone and pursue the enemy. Now the people felt ashamed and they went behind the Imam (a.s). When they reached the valley of Nakhila, they said, *"Ya Ameer al Momineen! You may go back! We are sufficient to deal with the enemy."* When their insistence increased, he went back to Koofa and under the command of Saeed ibne Qais a contingent of 8,000 troops went in hot pursuit of the Syrians. When this army reached Haanat via Euphrates, Saeed sent Haani ibne Khatab Hamadani to reconnoiter for the enemy troops. He went till the limits of Qansareen but Sufian's contingent had gone far ahead and there was no sense in further pursuit.

When Saeed ibne Qais returned to Koofa, the Imam (a.s) gave a sermon about the importance of Jihad and exhorted those who were reluctant to battle with the enemy. On this Jandab ibne Afeef Azdi stood up and said, *"Ya Ameer al Momineen! I can speak on my behalf and on behalf of my nephew, Abd ar Rehman ibne Abd Allah! Whatever command you give us, we shall abide by it implicitly!"* The Imam (a.s) said, *"what I want cannot be done by only two persons!"* The Imam (a.s) wanted to punish the people who played havoc at Hait and Anbar in such a way that they shouldn't have

courage to make incursions into the Iraqi borders in the future. After the return of Saeed, the Imam (a.s) kept quiet for some time. And again he gave a sermon to the people of Koofa, *“O People! You are much more in numbers than the Ansaar of Madina! They gave shelter and protection to the Prophet (s.a) and the Mohajirs. They bore hardships but didn’t stop supporting Islam and the Muslims, till the Standard of Islam started flying all over Arabia! “At this a mischievous, tall person stood up and said, “You are neither Mohammed (s.a) nor are we the Ansaar! Please put on us weight that we might bear!” The Imam (a.s) said, “Understand the talk, and then speak! When did I say that I am Mohammed (s.a) and you Ansaar! I gave the example that you too tread the path of the Ansaar and create in yourself the spirit that they had and protect the Realm of Islam from the degradations of the enemy!” At this another person stood up and said, “Today Hazrat Ameer al Momineen (a.s) must have felt the need of the people of Nahrwan whom we killed with our own hands!” Now voices were raised from different directions and there was a sort of pandemonium. One person said, “If Malik eAshtar was here today, these persons wouldn’t have dared to behave in this manner!” The Imam (a.s) said, “Pity on you! Malik e Ashtar had right over you as any other Muslim has a right over another Muslim! My rights are far greater which you have to guard as a bounden duty!” In the end Saeed Ibne Qais and Hajr ibne Adi said, “Whatever commands you give us, we shall not disobey them in any manner even if we have to forego our lives and properties in abiding by them!” The Imam (a.s) said, “You stand up for the punishment of the enemy and crush him!” He then came down from the pulpit and went to Bayt al Sharaf, his home. Some of his sincere companions too followed him. He continued discussion with them and said, “Who is the person in your opinion who is himself very active and can also enthuse the Iraqis to agree for warfare. We must mobilize the army under the command of such a person.” Saeed ibne Qais said, “Ya Ameer al Momineen!. For this campaign none other than Mauqil ibne Qais Tamimi is better. He is your sincere friend and is a valorous warrior.” The Imam (a.s) said, “Yes! He is the right person for the job!” Then Mauqil was called and entrusted the command of the campaign.*

During the same year Muawiya sent Abd Allah ibne Mas-ada Fazari with 1,700 troops towards Teema. He ordered him to keep advancing towards Makka and Madina and collect Zaakat and Sadaqa from the settlements that fall in his way. Those who refuse to pay must be immediately executed. Therefore he started on his journey and the people of his tribe gathered under his flag. When the Imam (a.s) heard about this, he sent Musayyab ibne Najba Fazari with 2,000 troops to fight with them. When Masa-ada reached Teema, killing and looting the people on the way, the troops of the Imam (a.s) too reached there. Both the contingents took out their arms and the fight started. The fight went on from morning till Zuhr. Musayyab, who was also from the same tribe, attacked Masa-ada lightly with the sword, and asked him quietly to escape. Therefore he took a small troop of men and locked himself up in a small fort nearby. The remaining contingent escaped towards Syria. The camels that had been collected by Masa-ada as Zakat and Sadaqa were taken away by the nomads. When three days since passed

Masa-ada locked himself into the fort, it was decided to set fire to the fort. Therefore fire-wood was put near the door and the fire was lighted. Ibne Masa-ada said, *“O Musayyab! You are burning the persons from your own tribe!”* Musayyab ordered the fire to be put out. After the fire was put out, he told to his troops that he had intelligence that a bigger contingent of men was coming from Syria. His men assembled at one place. Ibne Masa-ada got an opportunity and escaped in the night with his men towards Syria. When news spread about his escape Abd ar Rehman ibne Shabib said that they must chase and capture Masa-ada. But Musayyab didn't agree to that suggestion. At this Abd ar Rehman said, *“You have sold yourself to the enemy against Hazrat Ameer al Momineen (a.s) and your attitude is certainly indicative of hypocrisy!”*

In the same year, 39 H, Muawiya sent Zohak ibne Qais Fahri towards Heera and asked him to kill the nomads who had owed their allegiance to Ali (a.s) and plunder their goods. Therefore he went on destroying habitations on the way and reached Salabiya. He attacked one caravan of Hajis and looted them. Then passing through Waqasa and Sharaf he proceeded towards Qatqatana. There he killed Umro ibne Umais and Ibne Masood and their companions. When Hazrat Ameer al Momineen (a.s) got news of these atrocities, he asked his men to pursue him. But the men didn't show any interest. The Imam (a.s) expressed anger at their attitude and tried to stir their conscience! In the end a contingent of 4,000 men under the command of hajr ibne Adi went in pursuit of the enemy and reached Samada. Here Hajr met the father of, Rabab, the consort of Syed al Shohada, Amara al Qais ibne Adi and some men from his tribe went along to guide the contingent to the cisterns of water and the way. When they reached the environs of Tadmir, they found the camps of Zohak. When they came across each other, the swords were drawn and the fighting started. In this battle Zohak lost 19 men and two men were martyred from the army of the Imam (a.s). In the darkness of the night Zohak ran away with his men. Hajr went back with his men to Koofa.

The same year Muawiya sent Yazid ibne Shajra to Makka during the Haj period. To act as the emir for the Haj and chase away the functionaries appointed by Hazrat Ameer al Momineen (a.s) and take Bai-at from the people for Muawiya. He started with 3,000 men for Makka. When the functionary at Makka, Fatam ibne Abbas heard about the arrival of this contingent, he went to the pulpit and informed the people that the army of Syria was coming to the Holy Land to cause bloodshed. You must take up arms and stop the enemy before he comes here. But except Shaiba ibne Othman Abdri, everyone else took his word lightly. When Fatam ibne Abbas saw that the people of Makka were not concerned, he wanted to go out to the hills and take shelter and inform Ameer al Momineen (a.s) to seek help from him. Abu Saeed Khudri, on learning that Fatam was thinking of leaving Makka, opposed his plans and asked him to await the arrival of the Syrian forces. He advised that if it was felt possible to fight with them, they could fight. Otherwise they could then leave Makka. Fatam agreed with this suggestion and wrote to the Imam (a.s) for help. Hazrat Ameer al Momineen (a.s) sent one contingent of men on 1, Zilhijja in which Abul Tufail and

Riyan ibne Zamra were there. Yazeed ibne Shajra reached Makka two days prior to the day of Tarwia with his army. He asked Abu Sayeed Khudri to tell Fatam to stop leading the prayers and acting as the Emir of Haj and that he too would demit his office. Then they should give the people choice to select the successors. Fatam ibne Abbas showed some reluctance. But realizing his own helplessness, he agreed to quit. Other people suggested the name of Shaiba ibne Othman for leading the prayers and emirate of Haj. He was thus selected for the position. When the Haj was over, Ibne Shajra went towards Syria. In that time the contingent sent by the Imam (a.s) reached Makka. When they learned that the Syrian army had left, Mauqal ibne Qais took the lead of the contingent in his hands and went in pursuit of them. and after crossing the Valley Al Qara, they came face to face with it. The Syrians tried to escape but Mauqal's men took captive some of the Syrians and returned to Koofa.

When Yazeed ibne Shajra reached Syria, Muawiya learned about some of his men becoming captive. He sent Harat ibne Namr Tanukhi towards Jazira, where there were people who had owed their allegiance to the Imam (a.s), to capture some of them and bring as captives. He reached Jazira and captured 7 men of Bani Taghlab. When these persons reached the court of Muawiya, some men of Bani Taghlab who had left the camp of the Imam (a.s) and joined Muawiya, came to him and pleaded for the release of their tribesmen. But Muawiya didn't agree. At this the Bani Taghlab were unhappy with him and left his side. Muawiya wrote to Hazrat Ali (a.s) that Mauqil had made some men from Yazid ibne Shajra's army captive. He suggested they could be exchanged with the men from Bani Taghlab who were with him. Hazrat (a.s) agreed to this suggestion and the exchange was effected.

The same year Muawiya sent Abd ar Rehman ibne Qabat to plunder the habitations of the area of Jazira. When the governor of Jazira, Shabib ibne Aamir, learned about this, informed Kumail ibne Ziyad, who was the governor of Hait, and sought help from him. He took 600 men with him and went towards the area of Jazira. The enemy troops under Abd ar Rehman ibne Qabat and Ma-aan ibne Yazid salami came across him. Kumail fought with them with his small contingent and killed a good number of the enemy troops. From his side two men were martyred. Now the enemy wasn't able to bear the onslaught and his men fled the scene. He ordered that the fleeing men needn't be pursued nor the injured be killed. After defeating the Syrians, he informed Ameer al Momineen (a.s) of his success. The Imam (a.s) was very happy with his performance and the mistake that he had made of abandoning his post in the past was condoned. When Shabib ibne Aamir arrived with his contingent from Nasibain, he found that Kumail had defeated the enemy. He congratulated Kumail and proceeded in pursuit of the enemy force. He crossed the river Euphrates and reached till Balbek. When Muawiya knew about this, he sent a contingent under Habib ibne Maslima, but it couldn't get near the contingent of Shabib. Now, instead of pursuing the enemy, Shabib attacked Riqa, a settlement of the supporters of Muawiya. He confiscated their arms and horses and took away other livestock. When he returned, he wrote in detail to the Imam (a.s) about his

campaign. The Imam (a.s) replied, *“You have a right over the arms and the animals that the enemy uses during the battle. But you have no right to confiscate the livestock”*. Then appreciating his valor the Imam said:

“May Allah be kind on Shabib. He went attacking for a long distance and didn't abstain from contending with the enemy.”

Ref: Tariq e Kamil, Vol 3, Page 191.

In the same year Muawiya sent Zohair ibne Makhool Amiri to the town of Samawa, which was under the Imam (a.s), for collecting the Zakat and Sadaqa. When the Imam (a.s) knew about this, he sent Jafar ibne Abd Allah Ashji, Arwa ibne Ashba Kalabi and Jalaas Ibne Omair kalabi to collect Sadaqat from the tribes of Bani kalab and Bani Wael. When these persons reached there, they had a confrontation with the men of Muawiya. Jafar ibne Abd Allah was killed. Ibne Ashba was given a horse by Zohair and he escaped. He became a suspect in the eyes of the Imam (a.s) He reprimanded the person. Ibne Ashba moved over to the camp of Muawiya. Jalaas too escaped. On the way he exchanged his expensive cloak with the cloak of a shepherd to avoid identification. Thus he reached Koofa with difficulty.

During those days , Muawiya sent Muslim ibne Uqba Mari to Domat al Jandal. The people there owed their allegiance neither to Hazrat Ali (a.s) nor to Muawiya. When the Imam (a.s) learned about the movements of Muslim, he sent Malik ibne Kaab Hamadani with a patrol of troops. When they came face to face, there was fight that went on for the complete day. In the end Uqba ran away. After he went, Malik asked the people there to owe their allegiance to the Imam (a.s). They didn't agree and said that unless there is total consensus they will not accept anyone as the caliph.

It can well be imagined from these events that while there were sincere friends of the Imam (a.s) in Koofa, there was no shortage of hypocrites who had Khariji tendencies. They used to spread rumor and dissent and always tried to make the administration weak. On the one hand were these traitors and on the other were the machinations of the Syrians. The way he managed the affairs despite all the odds is a proof of his political and administrative acumen.

103. THE ATROCITIES OF BASAR BIN ARTAT

Yemen was under Hazrat Ameer al Momineen (a.s) but there was a sizeable number of Othmanis as well. Although they had entered into the Bai-at of the Imam (a.s) their hearts were elsewhere! Their attitude with the governor of Yemen, Obaid Allah ibne Abbas too was inimical. When Mohammed ibne Abu Bakr was killed in Egypt, and the guerilla attacks on the Iraqi territory by the Syrians continued at regular intervals, the inimical element in Yemen too started their act. They started instigating people to claim the Qasas for the blood of Othman. When Obaid Allah ibne Abbas knew about this intrigue, he called some important persons and told them what he was hearing about them. They said what he had heard was right. They said that from the very beginning they thought that the killing of Othman was a calamity and that those who had killed him, and those who created the circumstances for the killing, must be punished. When Obaid Allah felt that the intrigue was rising in the province, he put those persons under house arrest. They sent messages to the armymen who subscribed to their thinking to create a revolt in their ranks and remove the chief, Saeed ibne Nimran. Therefore they revolted and snatched away the command from him. The army was totally demoralized and splinter groups were formed. Since the martial strength was affected, the civilian unrest started raising its head. Those who were quiet till then, started airing their views openly. And even those who didn't subscribe to their views, joined with them to avoid paying the Zakat and the tribute.

Obaid Allah ibne Abbas, Saeed ibne Nimran and important Shias met to decide the strategy to face the situation. They decided to inform about the situation to Hazrat Ameer al Momineen (a.s) in detail and act on his advice. They thought that if they themselves started hostilities with the Othmanians they didn't know what will be the consequences. Therefore, the details were communicated to the Imam (a.s). When he read their report, folds appeared on his forehead. He wrote to Obaid Allah and Saeed, *"Whatever has happened is because of your poor politics! Otherwise they were not important enough to be given any importance! Neither they are more in numbers nor do they have any power. You must talk and convince them to be the men of piety. If they come back to the Right Path, we shall thank Allah! If they want to fight, we shall be ready to fight as well!"* The Imam (a.s) simultaneously sent a letter to the Othmanians of Yemen with a person from the tribe of Hamadan, *"I have been informed of your rebellion and headstrong attitude! Abstain from rebellion and go back to the peace of your homes! If you hesitate in doing this, an army is coming to teach you a suitable lesson and crush you."* But those people remained adamant. When the courier found them reticent, he told them that the Imam (a.s) has got readied an army under Yazid ibne Qais Arhabi which is waiting for me to inform about your reaction. If you don't change your attitude, the troops will rush for Yemen. When they understood that this was not just a threat, they said that if Obaid Allah and Saeed were removed from there, amidst they will become obedient to the Imam (a.s). This was their trick to save time. They wouldn't have remained content only with the change of the functionaries. They had already sent a message to Muawiya asking him to

send out a contingent to deal with the Shias of Yemen. They promised to cooperate with the army in its operations.

Muawiya, who was carrying on his guerilla operations on various towns of Iraq, couldn't have kept quiet at this initiative of the Yemenis. He immediately called Basar ibne Artat, who was a tyrant of much ferocity, and sent him with a contingent of 3,000 troops to proceed to Yemen via Madina and Makka. He had instructions that whichever place he passed through, he should force the people to owe allegiance to Muawiya. Those of the Shias of Ali (a.s) who refuse his call must be excuted forthwith.and plunder their homes and hearths. Therefore, commanding the contingent he started for Madina. On the way, wherever he came across a source of water, he confiscated the camels of the people who were there to water their animals. When he reached near Madina terrorizing and looting the people enroute, the tribe of Bani Qaza welcomed him.and slaughtered camels to feed his contingent. When he entered the environs of Madina, Abu Ayoob Ansari, the governor went out of the city awed by seeing the huge contingent of troops.and escaped towards Koofa. There was none there to resist him. Basar went straight to the mosque and threatened the people who assembled there. He frightened them so much that they thought that death would come to them any moment. Some people asked Havetab ibne Abd al Uzza, in whose house Basar's mother lived, to do something to save them. He told to Basar, *"These people are the companions of the Prophet (s.a). They are neither the killers of Othman nor did they have anything to do with the conspiracy of killing him!Leave them alone!"* Basar didn't agree. When they agreed to enter the Bai-at of Muawiya, he allowed them to go home. But those on whom he had doubt that they wouldn't owe allegiance to Muawiya, he got their homes burned down. These were the homes of Abu Ayoob Ansari, Abd Allah ibne Saad, Rafa-aa ibne RafehZarqi and Zarara ibne Harun.

At the arrival of Basar lots of people abandoned their homes and had fled. Among them was Jabir bin Abd Allah Ansari who left his home and took shelter elsewhere. When Basar didn't see Jabir, he told to a branch of Bani Salama that if they didn't produce jabir in front of him, the safety of their lives and property could not be guaranteed. When Jabir learned that the lives of the people of his tribe were in jeopardy, he went in the darkness of the night to the Umm al Momineen Hazrat Umm e Salama and told her, *"I have come to you to take your advice! What should I do in these circumstances?"* *"She said, "For you there is no other alternative than owing allegiance to Muawiya and saving the lives of your men and your own! Although this Bai-at is sheer deviation, I have also advised my son Omer ibne Abi Salama and my son-in-law Abd Allah ibne Zam-aa to save themselves by entering into it"* Therefore Jabir very unwillingly went to Basar and entered into the Bai-at of Muawiya. All the days that Basar was in Madina the clouds of terror and fear were hovering over the place.and people were forced to owe their allegiance to the tyrannical force of Basar! Basar spared their lives and said, *"O people of Madina! You didn't deserve that even a single person here should be allowed to live because in front of your eyes Othman was killed and you didn't do anything to help him.*

Although I am forgiving you in this world, I hope that you will be deprived of Allah's Blessings in the Hereafter! I am appointing Abu Hurarira as the governor of Madina on behalf of the government of Syria. Beware! Don't act against his orders!" Then he proceeded towards Makka. When he reached near Makka, spreading terror at all the places on the way, the governor of Makka, Fatam ibne Abbas quietly left the city. Most of the inhabitants of Makka had left the place. Among these people was Abu Moosa Ashari as well. When Basar heard that even Abu Moosa had run away because of fear, he said that at least he shouldn't have any fear! One who had deposed Ali (a.s) despite being his own nominee, he cannot be killed! Basar threatened and frightened the people of Makka and addressed them thus, *"We thank Allah that He has given us control and authority! Our enemies have been shamed by Him! Look at Ibne Abi Talib (a.s)! He is sitting in an insignificant corner of Iraq! The areas of his own realm are shrinking for him! Allah has given retribution for his sins! His companions too are abandoning him! Today, the leader of the Muslims is Muawiya who is the successor of Othman and the standard bearer for claiming the Qasas for his blood! There do Bai-at with him and don't put your lives in jeopardy by turning away from him!"* The people were already in fear and confusion. Seeing the bloodied swords they agreed to owe their allegiance to Muawiya. After the Bai-at he appointed Shaiba ibne Othman as the governor of Makka. Now Basar moved towards Taef.

When Basar went some distance, he sent one Qarshi to Nabala saying that there were many Shias there and he must kill them one by one. The man went there and made them captive. They said that they were from his own place and tribe. They wanted some respite to send a person to Basar to request him for amnesty. If he gave us amnesty in writing, it would be fine. Otherwise you will be free to kill us. The man gave permission and Muneeh Baheli went to Taef where Basar was waiting for the return of the Qarshi. Muneeh made the request for amnesty with Basar. Some important persons of Taef too supported him. He agreed to give amnesty because of their recommendation but was hesitant to write down his approval. When he thought that his man must have already killed all the other persons in Nabala, he wrote the order and gave to Muneeh. When he went to the house of the woman where he was satying, he found that she wasn't there. He didn't want to delay his departure anymore and, instead of the saddle he put a sheet of cloth on the back of the camel and started for his place, Nabala. There the people were losing hope of his returning in time to save their lives. The Qarshi and his men had already brought the persons to the ground for the execution. In fact the sword was used on the neck of one person, but it had broken. They talked with one another that to make the swords work they must be swung around. When Muneeh reached Nabala after spending one day and one night on camel back, he saw the swords shining from a distance. He thought that some fighting was going on. He speeded up his camel and waved his white shawl to indicate that he was coming. The person on whose neck the sword was about to fall was Muneeh's own brother. He rushed and gave the letter to the Qarshi and their lives were saved just in time.

Basar left taef and went towards the habitations of Bani Kanana where two young sons of Obaid Allah ibne Abbas, Fatam and Abd ar Rehman and their mother, Umme Hakim Hooria binte Qariz Kanania were living. Basar sent his men to bring the children for killing them. Obaid Allah ibne Abbas had left the children in the care of a Kanani. When he saw that Basar wanted to kill them, his conscience would n't allow him to see the children, who were in his care, getting killed before his eyes. He took out his sword and was ready to kill and get killed. Basar said that they had nothing to do with him. nor any need for them to kill him. He asked him to keep away and leave the children alone. He said that the duty of guardianship is more precious than his own life. Saying this he attacked the enemies and died fighting valiantly. Basar searched Fatam and Abd ar Rehman and killed them with great barbarity. When the women of Bani Kanana heard this they came out of their homes. One lady said, *"Till this day men were seen executed. Even during the days of ignorance children were never executed! This tyrannical rule will not exist for long which is based on cruelty and barbarity! A rule in which there is no consideration even for small children and old persons!"* Basar said, *"By Allah! I wish to kill all these women with my sword!"* The woman said, *"Allah knows! If you do that the pain of our hearts would be relieved!"* when Umm Hakim saw her children immersed in dust and their own blood, she was disconsolate with sorrow. She went round as if she was searching for her little children. During the days of Haj thereafter she used to make the pilgrims cry with her couplets full of pathos!

When Hazrat Ameer al Momineen (a.s) heard of the sad ending of those children, he was very sad and cursed Basar in these words:

"O Allah! Snatch away the Faith and wisdom from him!"

Ref: Tariq e Kamil, Vol 3, Page 193

And really it did happen like that! A time came when he lost his mental capacities. But even in this lunacy he used to utter the word, *"Sword! Sword"*. In the end he was given a sword made out of wood and a sheepskin filled with air was placed in front of him to hit with his wooden sword! He used thus to quench his thirst for tyranny till he died.

Coming back to the narrative, Basar reached Najran killing and maiming people along the way. In Najran he killed Abd Allah ibne Abd al Madan Harti and his son Malik. After troubling and torturing the people of Najran, he went to Arhab and killed Abu Karb who was an ardent Shia of Ali (a.s) and a chief of the tribe of Hamadan. Then Basar proceeded to San-aa, the capital of Yemen. Umro ibne Araka Saqafi, who was the deputy of Obaid Allah ibne Abbas in his absence, valiantly fought with the men of Basar with the remnants of his troops and was martyred in the process. Basar entered the city and ordered general massacre and killed hundreds of innocent persons. During this whirlwind tour Basar destroyed complete towns, looted materials and indulged in wholesale arson. 30,000 Muslims were the victims of his unparalleled barbarity.

Hazrat Ameer al Momineen (a.s) asked the people of Koofa to give a befitting reply to the atrocities of Basar. But they exhibited their disinterest and avoided pursuing the enemy. After repeated proddings by the Imam (a.s), Abu Burada ibne Auf Azdi said, *"If you go commanding the troops,*

we are ready to go!” The Imam (a.s) said, “Your suggestion is not proper! It is not good that I leave the head quarters and keep chasing a marauder and brigand all over the realm!” Jarra ibne Qadama Saadi said, “Ya Ameer al Momineen! I am ready to go in the pursuit of the enemy!” The Imam (a.s) said, “You take a contingent of 2,000 troops from Basra and chase him in Hejaz and then upto Yemen and give him punitive punishment!” Wahab ibne masood Saqafi said, “Ya Ameer al Momineen (a.s)! I shall take a contingent of 2,000 men from Koofa to teach a lesson to the enemy!” The Imam (a.s) gave him the permission as well. Both of them started on the campaign. After they went, the other persons felt that they did not respond to the call of Hazrat Ameer al Momineen (a.s). Therefore some important persons came to the presence of the Imam (a.s) and said, “Ya Ameer al Momineen (a.s)! We are really sorry that we tried to avoid fighting with the enemy! It is the result of our shortcomings and lethargy that the enemy could take courage in his hands to attack our territory. Order us! We shall prepare an army and chase the enemy and finish him!” The Imam (a.s) said, “I have sent a person who will not return without chasing the enemy out of the borders of the realm! However, you must prepare for a result oriented war instead of these chases! That will totally eliminate the repeated incursions by the enemy! Rise and prepare to fight with Muawiya ibne Abu Sufian and finish that mischief for all time!” Saeed ibne Qais Hamadani said, “Ya Ameer al Momineen (a.s)! We are in your service and my tribe shall always be at your beck and call! We can fight with the enemy within our borders and also away from our realm! We shall shatter the idols of ignorance and treachery!” The Imam (a.s) said, “May Allah Bless you! What you have said is very correct!” Then Ziyad ibne Khasfa too assured of his wholehearted cooperation. Seeing the sangfroid of the koofans, the Imam (a.s) ordered Mauqal ibne Qais to arrange for men and materials of war. Then he addressed in a general gathering of the people of Koofa in this manner, “O People of Koofa! I am mobilizing troops to fight with the Syrians. Those of you who want to do Jihad in the way of Allah should report to join the contingent.” The people of Koofa sharpened their swords and getting together other arms joined the army in large numbers. The number of troops rose to 40,000 men. On a contingent of 10,000 men the Imam (a.s) appointed his son Hussain (a.s). Another 10,000 troops were put under the command of Qais ibne Saad, and 10,000 under Abu Ayoob Ansari. In this manner different contingents were under the command of different persons..The Imam (a.s) wanted to move with this army on the campaign to Siffin after a week. But a Khariji, Ibne Muljim Muradi struck the head of the Imam (a.s) with such ferocity that he was martyred. With this great calamity the conditions in the realm became very uncertain. The rebellious ruler of Syria got the opportunity to play his treacherous tricks. The contingents got together so meticulously were disbursed over night. At the crucial time when arrangements had been made to crush the tyrannical enemy, the accursed Kahriji turned everything upside down! On the other side Jarra ibne Qadama reached Yemen with his regiment. When the Othmanians of Yemen knew of this, they went into the hills to hide themselves. But Jarra’s men chased and surrounded them. Some of them

were killed. Jaria inquired about Basar and he was told that he had gone towards the habitations of Bani Teem. Jaria chased him. The tyrants are generally cowards. When he learned that the Iraqi army was in his pursuit, he went towards Yamama. He ran away even from there, running from place to place to make the Iraqis miss his trail. People were aware of his cruelties. Wherever he went, people used to attack him and Bani Tamim even looted some of his goods. Jaria chased him till Haras and the tired contingent rested there for a month. Then they went to Makka. Jaria asked the people of Makka if they had owed their allegiance to Muawiya. They said that they did the Bai-at but they didn't have any other choice. Jaria asked them to renew their Bai-at with the Imam (a.s). They asked, Whose Bait? Hazrat Ameer al Momineen (a.s) is no more in the world!" He said, *"You must owe your Bai-at to the person to whom the Companions of Ali (a.s) have owed their allegiance."* Therefore the people of Makka pledged their Bai-at to Imam Hassan (a.s) and Jaria proceeded towards Madina. There Abu Huraria had started to lead the congregations of prayers. When he heard of the arrival of Jaria he went underground. When Jaria heard about this, he said:

"By Allah! If Abu Huraira was caught by me, I would have cut away his head!"

Ref: Tareeq e Tabari, Vol 4, Page 107

Then he told to the people of Madina to owe their allegiance to Imam Hassan (a.s). All the people did the Bai-at and Jaria proceeded towards Koofa. Basar had saved his life and reached Damascus and sought encomiums from Muawiya for his dark deeds.

Muawiya ibne Abu Sufian wanted to extend his sway as far and wide as possible. For this purpose he was attacking the areas under Hazrat Ameer al Momineen (a.s) and used tyrants like Zohak Fahri and Basar ibne Artat for this nefarious purpose. The gangs of Syrians played havoc on the unarmed, innocent civilians for no fault of theirs. Although this nefarious activity was carried out under the excuse of claiming Qasas for the blood of Othman, the real purpose was to extend the tyrannical sway of Muawiya. To achieve this they rendered buildings into ruins, obliterated habitation after habitation from existence and the survivors had to fly to safer places. The sanctity of Makka and Madina was compromised by spreading fear psychosis in those holy places. Although Makka is the place where there is no justification for disturbing the peace nor of causing death or injury to any person! The Prophet of Islam (s.a.) by declaring general amnesty at the time of conquest of Makka had forgiven the worst of offenders of peace and had said:

"One who has Faith in Allah and the Hereafter, for him it isn't legitimate to shed blood and cut trees in Makka!"

Ref: Sahih Bukhari, Vol 3, Page 167

Similarly Madina too is sacrosanct and spreading terror there and torturing the residents there are foul acts. Therefore the Prophet (s.a) has said:

"One who frightens the people of Madina as an act of cruelty; on him there will be the curse of Allah, His angels and the entire humankind! Allah will neither accept the mandatory prayers nor the optionals of such a person!"

Ref: Wafa al Wafa, Vol 1, Page 32

104. THE MARTYRDOM

In 40 H after the Battle of Nahrwan the remnants of Khawarij had a conclave in Makka and discussing about the loss of lives in their ranks, they put the blame of these killings on Ali (a.s), Muawiya and Umro Ibne Aas. To avenge all those killings, they wanted to do away with all the three. The blood of the Khawarij was already aboil seeking revenge. They unanimously agreed that Barak bin Abd Allah Saremi would kill Muawiya, Umro ibne Bakr Tamimi to kill Umro ibne Aas and Abd ar Rehman ibne Muljim to assassinate Hazrat Ali (a.s). They also agreed that all the three killings were to be committed on the same day and at the same time. They didn't want any of the three to get the wind of the killing of the other (s) and get wary and make the attempts fail. Therefore they fixed the day and time and sent Barak ibne Abd Allah to Damascus, Umro ibne Bakr to Egypt and Abd ar Rehman ibne Muljim to Koofa.

For this difficult task they had fixed 19TH of Ramadan and the time was the morning prayer. Therefore Barak bin Abd Allah reached the Jama Masjid of Damascus and when the congregation stood up, he took station behind Muawiya in the first row. When Muawiya bent forward in genuflection, he struck a blow with his sword. The wound was small and healed within a few days. The assailant was taken captive. Umro ibne Bakr reached the Jama Masjid of Egypt on the night of 19th Ramadan with the plan of killing Umro ibne Aas during the morning prayer. But it so happened that Umro ibne Aas suffered from a bout of colic and had deputed Kharja ibne Hazafa Sahmi to lead the prayer in his place. Umro ibne Bakr wasn't able to identify in the darkness that it wasn't Umro ibne Aas. He killed Kharja in that confusion. The people caught hold of him, bound him in ropes and took to Umro ibne Aas. When he realized that Kharja was killed by him in place of Umro ibne Aas, he felt sorry for the failure of his design. Umro ibne Aas addressed him and said, *"You wanted to kill me, but the death turned towards Kharja and you have failed in your attempt on my life!"* Then he was killed for killing Kharja.

Abd ar Rehman ibne Muljim arrived in Koofa around the end of the month of Shaban and stayed in the locality of Bani Kinda with some Khawarij. He didn't inform anyone of his plans nor he gave any indication of his intention through his behaviour. In that time he developed acquaintance with a Khariji woman, Qutam binte Timia. He fell for her at the first sight. When he knew that she was a spinster, he proposed marriage to her. Qutam's father and brother were killed in the battle of Nahrwan and she wanted to wreak vengeance on Hazrat Ali (a.s). But she didn't find any way to fulfil her wish. When Ibne Muljim proposed to her, she saw a ray of hope in the proposal. Therefore she said, *"I am willing to marry you but my Meher is 3,000 Dirhams, a male slave, a slave girl and the killing of Ali ibne Abi Talib (a.s)"* Ibne Muljim was already having plans for that crime, he had come there for that purpose and now another strong motive presented itself to make him more determined for the act. But outwardly he expressed surprise at the suggestion and he said, *"Killing Ali (a.s) is not an easy task!"* Qutam said, *"You can make a surprise attack and kill him. If you succeed, it is well and good. Even otherwise you will get the Blessings of the*

Hereafter!” When Ibne Muljim saw that Qutama had the same feelings as himself, he told her that he had come to Koofa with the same purpose and wanted to avenge the deaths of his men in the battle of Nahrwan. Then Qutam told him that he must act with determination and she would talk to dependable persons of her tribe to extend their cooperation. Therefore she prepared Dardan ibne Majalid to assist him. Ibne Muljim took Shabib ibne Bajra Asjaee and Ashas ibne Qais into confidence and kept waiting for the day and time of the act.

During that month of Ramadan, Hazrat Ali (a.s) was alternately going to the houses of his children and that of Abd Allah ibne Jafar to break his fasts. His appetite had gone down very much and he used to take only a few morsels of food. When asked about it, he would say:

“I wish that when my death comes, I should be on an empty stomach!”

Ref: Tareeq e Kamil, Vol 3, Page 195

On the night of 19th Ramadan, the Imam (a.s) went to her daughter Umm Kulthum’s house. She offered him two breads of barley, a bowl of milk and some salt. When he saw the food he said, *“In following the foot steps of the Prophet (s.a) I have never had more than one type of food on my spread. O Daughter! There is accountability for the Halal (legitimate) and Retribution for the Haram (illegitimate). Do you want your father to stay longer at the station of accountability of the Day of Judgement? Remove one of the two things from the spread!”* Umm Kulthum took away the bowl of milk and Hazrat Ameer al Momineen (a.s) ate a few morsels of the bread with the salt. After the meal, according to his practice, he stood up on the mat to offer his prayer. But he was looking up repeatedly at the twinkling stars and said:

“By Allah! I am not lying nor am I making a wrong statement! This is the night about which promise has been made to me!”

Ref: Sawaiq Mohriqa, Page 134

In uneasiness he sometimes recited Surat al Yasin, sometimes he said *“Inna lillahi. wa inna ilaihi rajeeon”* and sometimes *“La haula wa la quwwata illa billahil Ali ilazeem”* and also *“Alla humma barik li fil maut - O Allah ! Make death felicitous for me!”* When Umme Kulthum saw this, she asked, *“Baba! Why are you so worried today?”* He replied, *“I have the Hereafter in front of me! I am going to the Presence of Allah!”* Tears welled in the eyes of Umm Kulthum and she said, *“Baba! Today you shouldn’t go to the Mosque! Jauda ibne Habira is there. Ask him to lead the prayer!”* The Imam (a.s) said, *“La mafar min qaza Allah__ there is no escape from the Fate fixed by Allah”* The night was in its last stages when the Muezzin, Ibne Tabaj came and informed about the prayer. The Imam (a.s) rose to move towards the mosque. When he came to the courtyard of the house, the domesticated geese started shouting and swaying their wings. Someone wanted to move them aside, but the Imam (a.s) said, *“Leave them alone! After a short time the sounds of crying and wailing would start”* Imam Hassan (a.s) or Umm Kulthum said, *“Baba! What sort of things you are saying today!”* He said, *“This is the truth that has come out of my mouth!”* Then the Imam (a.s) told to Umm Kulthum, *“My daughter! These birds cannot speak! Take care of feeding them! If you cannot do that, then you*

must free them so that they find their food by going around on the earth!"
When he reached near the door, he tied a shawl around his girdle and recited two couplets of Raheha Ansari:

Ashdad hayaz yamak lil maut
Fa an al maut laqeeka
Fasten you rigdle for the death
Because the death is coming before you
Wa la tajza min al maut
Iza hal bawa deeka!
When death comes
Don't show unease

Umm Kulthum bid adieu to her father with tears in her eyes. Imam Hassan (a.s) wanted to go to the Mosque with the Imam (a.s). But he asked him not to come. When he reached the Mosque, there was darkness there. He offered a few genuflections of prayer in the darkness. After reciting the supplications the reddish dawn was around. He then went to the place from where the Adhaan is sounded and called the Faithful to prayer! This was the last time that his voice resounded calling the people to pray, and was heard in every household of Koofa. Then he went round calling "*as-salat, as-salat*" waking people for the prayer. Among these people was Ibne Muljim as well. The Imam (a.s) found him sleeping face down and said, "*This is the way the Satan sleeps! Sleep on your left shoulder which is the way of the Momineen or sleep on the right shoulder that is the wont of the scholars, or sleep with you face up that is the way the Prophets sleep! Get up and pray. I know with what purpose you have come here and what you have hidden under the lapel of your cloak!*"

After awaking people the Imam (a.s) stood in the arch for the prayer. When he raised his head from the first prostration of the morning's optional prayer, Shabib ibne Bajra attacked with his sword, but the sword hit the pillar of the Mosque and the attack went in vain. Then Ibne Muljim hit his poisoned sword on the head of the Imam (a.s) that cracked his skull. The Imam (a.s) immediately said, "*Bismillah wa ala mannat Rasool Allah fazat wa Rabbil Kaaba--- By the Rab of Kaaba! I am successful! O People! The son of the Jewess, Ibne Muljim, has killed me*" The Imam(a.s) is like the spirit of the world. When the spirit is hurt the limbs and other parts are affected. Therefore, at that time the sky shivered and the earth had a cataclysm! The doors of the mosque dashed against each other. The following words were heard between the earth and the sky, "*Tahadmat wallah! Arkaan al huda qatl ibne am al Mustafa qatl al wasi al Mujtaba qatl Alial Murtada - By Allah! The cousin of the Prophet (s.a) has been killed! The successor of the Prophet (s.a) has been killed! Murtada Ali (a.s) has been martyred!*" This sound shook up the people of the city of Koofa. People started arriving at the Mosque in hordes. Imam Hassan and Imam Hussain (a.s) ran towards the Mosque in panic where the people were crying inconsolably and were shouting, "*Ameer al Momineen (a.s) has been martyred!*" The sons of the Prophet (s.a) went forward and saw that the arch of the Mosque was immersed with blood and the Imam (a.s) was restlessly

turning on the floor in blood and dust. He was picking up the dust from the floor, putting it on his injured skull and reciting the following Verse:

“Minha qalaqna kum wa feeha nayeedakum wa minha nakhrajum tarat ukhra

We have created you from the dust and Shall return you to the dust, and bring you out again from it (the dust)”

Seeing the face and the head of Hazrat Ameer al Momineen (a.s) covered with blood, Imam Hassan (a.s) said with choking voice, *“Baba! Who has shed your blood! “The Imam (a.s) lifted his head, looked at Hassan (a.s) and said, “My son! First offer your prayer!” Therefore Imam Hassan (a.s) led the congregation and Hazrat Ali (a.s) sat there in prayer. After the prayer the Imam (a.s) was brought to the courtyard of the Mosque. People had already gathered in large numbers inside and around the Mosque. Every eye was wet with tears and every heart was saddened. When Imam Hassan (a.s) inquired about the killer, the Imam (a.s) said, “I have been killed by Ibne Mujim Muradi” He pointed towards the door, Baab e Kinda and said that. “He will just be brought through that door!” Some persons were just then seen dragging Ibne Muljim in through that door. People started shouting, “Ibne Muljim has been apprehended!” The crowd was getting restless with anger and anguish. Every person was cursing him. When he was brought before Imam Hassan (a.s) he told to the wretch, “O unfortunate accursed person! You have killed hazrat Ameer al Momineen (a.s)! Is it the return for the kindnesses that he showered on you people?” Ibne Muljim stood there with bowed head and didn’t give any reply. Hazrat Ali (a.s) opened his eyes in delirium and looking at him said, “O Ibne Muljim! Wasn’t I your good Imam? Were my kindnesses worth forgetting?” At this Ibne Muljim said, “Afanta tanquz man fin Naar--- Will you get one released who has made the way for the Hell?” Then the Imam (a.s) turned towards Imam Hassan (a.s) and said, “O son! If I remained alive, it will be my prerogative whether I punish him or pardon him! If I pass away because of this injury, you must kill him only with one stroke. After killing don’t sever his limbs! I have heard the Prophet (s.a) say, ‘ Beware! Don’t do Masla---cutting off the limbs---of anyone. Even if it is a dog!’ During the days of his captivity give him the food that you yourself eat and drink!”*

Now people carried the Imam (a.s) home on their hands. Outside the house there was loud lamentation. Hearing these sounds Imam Hassan (a.s) came out and told to the people, *“Hazrat Ameer al Momineen (a.s) is asking you to go to your homes!”* Asbag ibne Nabata says that the people disbursed but his heart wouldn’t allow him to go without seeing the Imam (a.s). He kept standing there. When Imam Hassan (a.s) came out again, he said, *“O Son of the prophet (s.a)! I wouldn’t like to go without seeing Hazrat Ameer al Momineen (a.s). Please allow me one glimpse of him!”* Imam Hassan (a.s) went inside and emerged after some time and took Asbag inside. He saw the Imam (a.s) had a yellow cloth tied around his head. His face too had turned yellow with weakness and loss of blood.. He couldn’t distinguish between the color of the bandage and the Imam (a.s)’s face. He couldn’t control himself and started crying.. When the Imam (a.s) saw Asbag crying, he said, *“O Asbag! Don’t cry! I am going towards the Heaven!”* He said,

“Ya Ameer al Momineen! I know you will go to the Heaven! But I cry because I am getting separated from you! Now who will take care of us? Who will help the orphans and the widows?” Saying this Asbag stood up and the Imam (a.s) went into a delirium with weakness. He was now alternating between delirium and senses. Imam Hassan (a.s) gave him a bowl of milk. The Imam (a.s) drank a little and left the rest. He said that Ibne Muljim too should be given a beverage of milk. In that time the physicians of Koofa had assembled. Among them was the famous surgeon and physician, Atir ibne Umro Sakuni. After inspecting the wound he said it was mortal and that there wasn't any chance of survival. The poisoned sword had penetrated the brain and the venom had spread. Hearing this the hearts of the people there started sinking. And tears started flowing from their eyes. The Imam (a.s) spent the nights of 19th and 20th of Ramadan in great pain. When two thirds of the 21st night was gone, the condition of the Imam (a.s) became very precarious and droplets of the sweat of death appeared on his forehead. He recited the Kalima e Shahadat and breathed his last! The one who spent his life doing Jihad against the forces of evil, ultimately died at the hands of the evil Ibne Muljim!

Murder is a serious crime, but the consequences of the murder depend on the status of the victim and similarly the punishment too varies from case to case. An ordinary person's killing is a crime and the killing of a Momin is a bigger crime and according to the Nass of the Quran the punishment for the perpetrator of the crime is perpetual burning in the Hellfire. Then killing of Hazrat Ameer al Momineen (a.s) was a great calamity and the killer qualified for Allah's curse and perpetual retribution! This was the killing of the person who used to spend his nights in supplication to Allah! The killer neither considered the sanctity of the Mosque nor thought that he did the heinous act when the Imam (a.s) was in his prostration. One sad aspect of this tragedy is that when this happened, the Imam (a.s) had already mobilized a big contingent of troops and was to leave for Syria soon to fight with the forces of evil. It is quite possible if there was a conspiracy behind the assassination. When a tributary could be used to poison Malik e Ashtar and Jauda binte Ashas too is used to poison Imam Hassan (a.s), it is quite probable that the same forces of evil might have used Ibne Muljim to commit this heinous crime. The person, Ibne Muljim, was the most villainous character. The Prophet (s.a) had compared the assassin of Ali (a.s) to those who killed the Naqa e Saleh. Therefore Jafer ibne Samra says:

“The prophet (s.a) said to Hazrat Ali (a.s), ‘ Amongst the bygone people the most callous was that who killed the She Camel (Naqa e Saleh)’ The prophet (s.a) was asked by Ali (a.s). ‘ Who is the most callous in the latter days?’ He said, ‘ Allah , and His Prophet (s.a) know that he is your assassin.’”

Ref: Tariq Khatib Baghdadi, Vol 1, Page 135

If the killer of the Naqa e Saleh is deserving of the Hell, then how could the killer of Ali (a.s) escape the Hellfire, when both had extinguished the miracles of the prophets. and erased the verses of Allah! After this there is no weight in Ibne Hazm saying that this killing was the result of Khata e

Ijtehadî (the Error of Interpretation). One cannot lighten the sin of the person and term him deserving of Allah's Forgiveness and Blessings!

105. THE BURIAL

The 21st Night of Ramadan was in its last stage. The dull radiance of the moon was pervading the environment, the stars were twinkling and there was silence in the abode of Imam. On one side were the close relations of the Imam (a.s) and on the other were his Companions. They were all a picture of sadness and pathos. Arrangements were being made for the final bath and giving him the shroud. Imam Hassan and Imam Hussain (a.s) gave him the bath in a way that Imam Hussain (a.s) was pouring the water and Imam Hassan(a.s) was rubbing the body. According to one narration, Mohammed ibne Hanafia was pouring the water and the Hasanain (a.s) were rubbing the body. After the bath, the camphor that was left over after the final bath of the Prophet (s.a) was embalmed on the Imam (a.s)'s body. Then the body was shrouded with a white cloth. According to the wish of the Imam (a.s), his mortal remains were buried the same night he died. The bier was taken to the western side of Koofa towards Hira. When it reached Najaf near Hira, the bier was put on the ground and Imam Hassan (a.s) led the funeral prayer with 5 or 7 Takbeers. Dinoori writes:

“Ali Razi Allah Anhu was buried and Hassan (a.s) offered the Funeral Prayer with five Takbeers.”

Ref: Akhbar al Tawal, Page 216

After the funeral prayer, between the white hills, at one place, they removed the soil and found a grave ready. Hassanain (a.s), Mohammed ibne Hanafia and Mohammed ibne Jafar entered the grave and the body was lowered into it. The grave was then closed with bricks and earth was poured over it and brought to the level of the ground.

In the desert of Najaf the body was quietly consigned to the grave and people learned about this when Hasanain (a.s) and other close persons returned to Koofa. Gossip started among the populace. Some said that he had been interred inside the Dar al Amara, others said that he had been buried in the Koofa Mosque. Some were of opinion that the burial was done in Rahba e Koofa and many thought that the body was taken to the locality of Karq in Baghdad. But the correct location of the grave was known only to the sons of the Imam (a.s) and some close Companions who were in the funeral procession. One reason for keeping the location of the grave secret was that they feared barbarous acts from the Kahrijis and the Umawis that was witnessed at the Battle of Ohod when the limbs of the martyrs' bodies were severed by the barbarous Ommayyads. When the period of Bani Omayya was over, during the reign of Abul Abbas al Saffah, Imam Jafar Sadiq (a.s) came to Iraq and informed about the location of the grave to his Companions, Abu Baseer, Abd Allah ibne Talha, Mawla ibne Khanis, Yunus ibne Zabian and Zarara etc. Then commenced the visits by Shias from all over.

Through the confirmation of Imam Jafar e Sadiq (a.s) and other Imams (a.s) it is established that the last resting place of Hazrat Ameer al Momineen (a.s) is Najaf e Ashraf which is a place of pilgrimage from the Abbasid period and the scholars of the Ahl al Sunnat too have mentioned clearly about the location. Therefore Ibne Athir writes:

“The correct belief is that his grave is the same that is visited by the masses for pilgrimage and is a source of felicity for the people.”

Ref: Tariq e kamil, Vol 3, Page 199

Ibne Abil Hadeed writes that Abul Ghnaem Mohammed ibne Ali, who died in 510 H, used to say:

“In Koofa 300 Companions died. But other than the grave of Ameer al Momineen (a.s) the grave of any other Companion cannot be traced. The Imam (a.s)’s grave is the same that is visited by people for Ziyarat.”

Ref: Shara ibne Abil Hadeed, Vol 2, Page 45

106. SOME IMPRESSIONS

Hazrat Ameer al Momineen (a.s)'s martyrdom was a calamitous event in the annals of the History of Islam. Koofa, where this tragedy took place, was a picture of sadness. In the eyes of the next of kin of the Imam (a.s) the world had seemed dark and desolate. The enthusiasm of the companions of the Imam (a.s) was shattered and their peace of mind was disturbed. Even the enemies acknowledged the personality and character of the Imam (a.s).

A few statements of tribute are mentioned here:

Imam Hassan (a.s), giving a sermon after the burial of the Imam (a.s), said:

"You have assassinated a venerable person in the night on which the Holy Quran was Revealed, Hazrat Eesa (a.s) was taken away to the Firmament and Yusha ibne Naun was killed! By Allah! The forbears could'nt surpass him and those after him will not achieve his status!"

Ref: Tareeq e Kamil, Vol 3, Page 201

Abd Allah ibne Abbas said:

"By Allah! The world in his eyes was less valuable than the strap of the footwear! He was a tiger in combat and a river (of eloquence) in gatherings; in the company of scholars he was a paragon of wisdom ! It is a pity he is no more. But he has achieved elevated position in the Hereafter!"

Sasa-aa Ibne Sauhan put his hand on the grave of the Imam (a.s) and said:

"I plead with Allah to Bless us that we tread his foot prints, act on his example

(Seerat); be friends of his friends and antagonists of his enemies! O Allah! May our end be in the party of his friends! The status that he had none else could reach. The place he was in, wasn't in the fate of anyone else!"

Ref: Bahar al Anwaar

When Muawiya heard of the assassination of Hazrat Ameer al Momineen (a.s) he said:

"With the death of Ibne Abu Talib the Fiqh and knowledge has come to an end."

Ref: Istea'ab, Vol 3, Page 45

When Hazrat Ayesha got the news of the Imam (a.s)'s demise, she said:

"Now the people of Arabia can do anything! There is none now who could stop them!"

Ref: Riyad al Nazra, Page 230

107. THE END OF IBNE MULJIM AND HIS COHORTS

There Were four persons involved in the assassination of Hazrat Ameer al Momineen (a.s). They were Abd ar Rehman ibne Muljim, Qutam binte Akhzar, Shabeeb ibne bajra and Wardan ibne Majalid. When there was pandemonium in the Mosque after the act, and the people advanced towards the arch of the Mosque, Wardan ran away to his house. One of his relatives, on knowing of his involvement in the assassination, killed him with his sword! Ibne Muljim had run out after inflicting the mortal blow on the Imam (a.s). When the people saw him running away, they chased him. He threatened them that he would kill them if they went near him. But one person from the tribe of Hamadan and Mughira ibne Naufil succeeded in apprehending him and brought him back to the Mosque. He was kept under captivity till Hazrat Ameer al Momineen (a.s) was laid to rest. When Imam Hassan (a.s) came back to Koofa after the funeral, he asked for Ibne Muljim to be brought to his presence. He told him, *“O enemy of Allah! For what crime you have killed Hazrat Ameer al Momineen? Did he ever ill treat you?”* He said , *“I had swore to Allah that I would kill him. Therefore I killed him! Now you have the right to claim Qasas or to leave me free! If you give me amnesty I shall kill Muawiya and remove your care for ever.”* Imam Hassan (a.s) said, *“You deserve that you must be executed!”* Therefore he ordered him to be executed. Haitham binte Aswad Naqaia claimed his body for the last rites. The body was given to her. She lighted a pyre and burned the body. Then the uncontrollable crowd went to the house of Qutam. She was killed, her body was rendered to shreds and burned. Her house was looted.

Shabib ibne Bajra was hiding in the crowds and saved himself. When Muawiya visited Koofa after assuming power, Ibne Bajra met him. To get into good books of Muawiya he said that he was an accessory of Ibne Muljim in the assassination of Hazrat Ali (a.s). When Muawiya heard this he got up in anger and told to the people of his tribe that if he saw Ibne Bajra in Koofa, they will all be executed. He asked them to exile him from Koofa. Hearing this he escaped from Koofa in the darkness of the night. When Mughira ibne Shauba was the emir of Koofa, ibne Bajra and his companions were killed fighting with the troops of Ibne Shauba

108. SETTLEMENT IN NAJAF

Najaf is situated 5 miles to the west of Koofa. There is a legend that long ago there was a mass of water at the place. When the water was totally absorbed by the soil and its substrata, the place was called An-Jaf or Nay_jaf, meaning the water had dried up. With excessive use the place came to be called Najaf. Adjacent to Najaf there was another habitation, three miles from Koofa, that was known as Hira. Between these two places there was a desert known as Maltat. The foundation of Hira was laid by the Kaldani monarch, Bakht Nasr and Alexander of Macedonia took part in its renovation and development. After sometime the people of Hira moved to Anbar and Hira fell into ruins. Habitations keep coming up and disappearing over periods of time. After its ruination, therefore, opportunity came for the revival of Hira. Malik ibne Faham, who had left Yemen fearing its submergence into the sea, came to settle down in Iraq. He succeeded in establishing his kingdom in the new area. After him, his son Jazima e Abrash came to power. When he was killed by Zaba, the queen of Jazeera, his nephew Umro ibne Adi, in the year 240 A.D, during the times of Shahpur 1, succeeded to the throne. Umro, on assuming power, adopted Hira as his home and thereafter it became the permanent capital of Iraq. Its beauty was enhanced with gardens and oases. Imposing structures like Khornaq and Sadeer were constructed. The people here were dependent on horticulture and agriculture. Being on the borders of Iran, it also provided security to the Iranian caravans of traders and received compensation for the service rendered to them. When after the conquest of Iraq, the foundations for the city of Koofa were laid, people started moving there from Hira. The bricks and stones of the structures in Hira too were moved to Koofa. This place fell into ruins and became a stretch of sand. When Hazrat Ameer al Momineen (a.s) got his final resting place in the neighborhood of Hira, the people started re-inhabiting the area. This place came to be known as Najaf, Mashad and Ghari. Hira remained only in the pages of the books of history! The name of the place became Ghari because Jazima Abrash built two huge structures over the graves of his friends, Malik and Aqeel, which were called Gharieen. With passage of time, instead of saying Gharieen, the people started calling the place as Ghari. Even Najaf in the early days was called Ghari because of being adjacent to it.

When the Shias of Ali (a.s) became the attendants (Mujavirs) of the Shrine, they started constructingh shacks and rooms in the surroundings of the shrine for their residence. The population of the place kept increasing and soon it assumed the proportion of a city. From Najaf to Syria there was a desert track and the danger of brigands was always there for the wayfarers. Because of this danger, the emirs and monarchs had constructed amparts around the city. This way renovated and improved as the need arose. Therefore, the first one to construct the Mausoleum of Hazrat Ameer al Momineen (a.s) was azd ad Doula Fanakhusro during the years 367 to 372 H and the boundary wall for the city..In 400 H, the Vizier of Sultan ud Doula Deelmi, Abu Mohammed ibne Sahlan, demolished the first rampart and constructed a wider and stronger compound wall. Ibne Athir Jazri writes:

“Abu Mohammed Sahlan fell ill. When the sickness increased he made a vow that if he was restored to health, he would build a compound wall around the Mausoleum of Hazrat Ameer al Momineen (a.s). Therefore, he recovered his health and he issued orders for the construction of the wall. The project was completed the same year, 400 H.”

Ref: Tariq e Kamil, Vol 7, Page 942

The last time the rampart was renovated in the period of Fateh Ali Shah Qachar (expired 1250 H) by his Vizier Nizam ud Doula Isfahani. But most of this wall has been demolished because of the expansion of the city.

The population of Najaf consists of mainly the Shias. A major portion of the population consists of the students of the disciplines of Islamic Studies who come from various countries in the world. Although Najaf had always been the center for learning, but when Sheik al Taefa Abu Jafer Toosi shifted his residence from Baghdad, because of trouble from the people there, to Najaf, the foundations for the Jamia Najaf were laid and with the felicity of Madinat al Ilm it remained the center of imparting knowledge!

109. CONSTRUCTION OF THE MAUSOLEUM OF HAZRAT ALI (A.S)

Excepting the Imams (a.s) and a few other persons, no one else knew about the location of the grave of Hazrat Ameer al Momineen (a.s). There was no way of people knowing about it because the grave was located in a remote place on a desolate hillock. There was neither any sign of the grave nor the tombstone. It's location came to be known by the people when Haroon Rashid Abbasi, on assuming power in 170 H traveled in the environs of Koofa. The purpose was to hunt the wildlife in the wilderness. When he saw some deers, he started the chase with his hunting dogs. He was surprised to see that the deers had climbed up a hillock and the dogs were scared of going near them. Haroon called a person from Hira and asked him, "What is this place?" he said that the spot was the final resting place of Hazrat Ameer al Momineen (a.s). Haroon gave a gift to the person, visited the grave of the Imam (a.s) and:

"ordered the mausoleum be built. Therefore a dome (Quba) was constructed. People started visiting it and started burying their dead in its neighborhood."

Ref: Umdat al Matalib, Page 44

This building was in the shape of a red dome. It had doors on all the four sides. The walls around the grave were made of white bricks.

Mohammed ibne Zaid Hasani, the Emir of Tabristan, during the period of Motazad Billah, constructed the four outer walls for the dome and made the Mausoleum in the form of a fortress. There were 70 recesses (Taq) in the walls. The period of Motazad Billah was between 279and 289 H.

When azd ad Dowlah Fana Khusro ibne Rukn ud Dowla came to power in 367 H, he constructed the Mausoleum at a huge expense. The walls were clad with teakwood and the dome was done in white stone. Hussain ibne Hajaj Baghdadi, died 391 H. in his poetic appraisal of the monument has said:

*Ya sahib al qubbat al baida al al Najaf
Man zar qabrak was tashfa ladaik shafa
O resident of the white dome of the land of Najaf
One who visits the grave will recover from ailment!*

At the time of this construction Azd ad Doulah had made a will that he should be buried near the Imam (a.s) in Najaf. Therefore Ibne Khalkan has written:

"Azd ad Doulah had constructed the Shrine at great expense and willed that he too should be buried there. "

Ref: Dafayat al aiaan, Vol 1, Page 418

Therefore, when he died on 8 Shawal 372 H he was buried in the Western side of the Mausoleum.

In 755 H there was a big fire in the complex and most of the structure was destroyed. But in 760 H it was reconstructed.

In 914 H Shah Ismail Safavi , died 930 H, built a steel sarcophagus (Zarih) and installed golden lamps inside the Mausoleum.

In 1032 H Shah Abbas Kabir, died 1038, constructed the Mausoleum and extended the courtyard.

In 1047 H Shah Safi Safavi , dead 1052, started construction at the Mausoleum and his son , Shah Abbas Thani completed it in 1077 H.

In 1154 or 1156, Nadir Shah Afshari, after the conquest of India, repaired the Mausoleum with glazed tiles of Kashan and clad the dome and the minarets with gold.

In 1207 H Mohammed Khan Qachar and in 1232 H Fateh Ali Shah Qachar and in 1288 H Nasir Uddin ShahQachar renovated and beautified the Mausoleum.

In 1361 H Mulla Tahir Saif uddin, Chief of Jamaat e Bawaheer installed a magnificent sarcophagus made of gold and silver.

Thus in very period , those of Dayalama, Jaeria, Eelkhania, Hamadania, Safavia and Qachariya the Mausoleum was continuously renovated and beautified. In the middle of the 14th Century H an Iranian businessman installed golden doors for the Mausoleum!

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